

Fourth Edition.

NEELY'S HISTORY ~~OF~~

THE PARLIAMENT OF RELIGIONS

AND

RELIGIOUS CONGRESSES

AT THE

World's Columbian Exposition

Compiled from Original Manuscripts and Stenographic Reports.

EDITED BY

A CORPS OF ABLE WRITERS.

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“History of American Politics,” “Conspectus of Federal History,” “View of United States History,” “Growth of Geographical Science,” “Nineteen Centuries of Christianity”
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THE ART INSTITUTE,



CHICAGO, ILL., October 28, 1893.

The speeches, papers, and essays reported in this volume are largely from my stencographic notes, and from manuscripts secured from authors.

In some instances it has been necessary to condense, but the essential features of all the addresses have been carefully retained, making a thorough and comprehensive report of the great World's Parliament of Religions.

Having faithfully attended the various sessions of the Parliament, I can certify to the accuracy, completeness, and authenticity of the work.

JOHN W. POSTGATE.



NOT THINGS, BUT MEN.

The World's Congress Auxiliary

OF THE

WORLD'S COLUMBIAN EXPOSITION OF 1893.

NOT MATTER, BUT MIND.

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OF 1893.

Including Churches, Missions, Sunday Schools,
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REV. JOHN HENRY BARROWS, D. D.,
Chairman General Committee.

INTRODUCTION.

The snows of winter will soon wrap the beautiful White City in an unbroken silence. It has been for two years the home of all the arts, its forums thronged with the devotees of every science. Though change and the needs of the busy Garden City may scatter to the four winds these deserted altars where a world has worshiped the Great Architect, an imperishable record will remain!

While countless thousands, taking up again the threads of daily life, or journeying forth to the uttermost ends of the earth, may, in the heart, memory, and delighted "mind's eye," preserve for years the visions of the fairyland of our century, were it not for the genius of Literature all would in time be lost!

Of all the arts, useful or ornamental, precious beyond any branch of God's great embodied wisdom shown to us as "sciences" here, Literature is the truest, noblest friend of man.

The art preservative! Long after kindling eye and ringing voice of the disciples thronging there are gone forever, when the bounding life pulses of the guiding heroes of peace who taught the world's lessons by the lake are stilled, on white wings soaring down through the corridors of Time, the immortal spirit of Literature will guard and spread abroad the golden truths garnered in our century!

Painting, architecture, and sculpture are limited to the enjoyment of the few! Their reign is transitory. The world rings yet with the wail over the "Lost Arts" throbbing in Wendell Phillips' exquisite monograph! The single ode of Sappho, the lost books of Tacitus, the perished wisdom of Hermes, the world's desolation when the Alexandrian library vanished in flames, the gloom of the dark ages, all the lost lore of the

world's youth are sad reminders of dark eclipses which can turn back the hands on the dial of human progress no more! Never again can a world groping toward the light halt hundreds of years in the wilderness of enforced ignorance! Literature, oblivious of time, deathless in its sway, appealing to the heart, mind, soul, and swaying every sense, is the immortal guardian now of every product of the brain, every throb of the human heart!

Her brows, decked with the laurels of the scribe, historian, poet, prophet, and thinker. Her right and left hand supporters are the inventor and mechanic. She throws open the doors of the past, and points to the garnered sheaves of the present! The harvest of the human mind is safe now forever! The faithful children of the pen, with reverent awe before the shades of Faust and Gutenberg, look to the American disciples of God-enlightened Franklin to perpetuate the story of the marvels of the world's greatest congress!

With words of truth, in impartial verity of record, aided by the graphic art, the visible wonders of the 19th century shown at the White City will be herein described

By the aid of modern machinery, almost sentient in its perfection, with the help of the phonograph, stenography, and the myriad duplicated records of stereotyped modern printing, future generations shall listen almost to the very tones of those who met at the World's Columbian Exposition in brotherly love to exchange pearls of wisdom for the gold of truth! The wonderful prophecy of the Bible, that "Brethren should meet and dwell in amity," has been realized!

It is no marvel that in the great convocation of one week, with thankful hearts, all men turned before bidding adieu to the great Source of all Good. While from the science-haunted alleys of the White City, "Civilization, on her luminous wings, soared phoenix-like to Jove," a chastened awe led all to look up to and talk of Him who is the Author of all Good!

Next in importance to the study of the Holy Bible with its miraculously preserved records, fraught with the glad tidings of

salvation, a very present help, the only lamp to our feet, is the unbiased history here presented of the only unconstrained general exchange of religious thought which the world has ever seen!

Dictated by no sectarian pens, the story of how pure-hearted, bright-browed men and women paused in their grand chorus of worship and gave to all, each of his best, is a priceless trust of our times!

To those who heard not, who saw not: this record, never to be lost, of the brotherly commune of the wise and good is cast abroad for the good of the human race! It is the story of a meeting such as the world never knew before! Religion, morality, social science, charity, toleration, benevolence, exact science, and philosophy, freely praising Him whose face no man may look upon. The spirit of love was abroad. In peace, free from the domination of prince, prelate, tyrant, or schemer, the song of a world's worship was raised, with no discordant voice. Marvelous as it seems, the farthestmost ends of the earth shall ring with the good news that, in our day, laying aside the sword, all men from wandering in different paths have learned that the path of Life leads to Him alone. As the dome rises over the cold, gray foundations of the temple, so do the great truths of man's inner life and future destiny rise above the magic of mere handicraft. It is fitting that the music of the soul can never sink into silence. The great accepted general creeds of common belief now welded in one golden ingot shall be treasured forever.

In offering to the student, thinker, and moralist these pages, the publisher feels that the gravity of the great task has been appreciated. A corps of experienced scholars and editors, under the judicious and faithful direction of Professor Walter R. Houghton, has sought to embrace in this veracious and studied report and record every essential truth and thought, impartially representing the priceless interchanged wisdom of the Parliament of Religions!

Filled with a sense of duty well done, in the consciousness of earnestness and candor, this detailed record of the greatest modern Religious Congress is sent out to an inquiring

generation. It would have been beyond the power of the wisest or mightiest ruler of the earth to have achieved this great task fifty years ago. In rapidity, perfection, extent, and the necessary cheapness of record, these chronicles are a marvel of later literary perfection!

To place such a work fairly within the means of all, to effect its distribution, to aid its future translation, and its victorious passage over the storms of Time, is to continue from a religious standpoint the great work of "Liberty enlightening the world!" Freedom, tolerance, liberty, charity, benevolence, these are the white-winged spirits hovering over the brethren of light who spoke the words of love and truth recorded in these pages; it is a noble record; an honor to the manhood of our age; a pride and credit to the aspiring reverence of human faith!

May this record teach, even to the careless, that "God's greatness flows around our incompleteness, round our restlessness, His rest." If there are lost bars in the music of Life, if to some, a part of the "Sweet Story of Old" is missing: let the disturbed at heart look for it in these pages. There is no soaring dream of future perfection, no kindly thrill of goodness, no yearning for the unseen, no prayer for light and truth, which may not be met or answered in these triumphal announcements of the faith of Humanity. The golden chain of brotherhood here forged shall endure and shall lead all men up toward that heaven in which there shall be no more sorrow, and the shadows of parting shall be lifted for eternity.

THE PUBLISHER.

PREFACE.

This volume records how the world placed on exhibition the wonders of faith and thought, and reveals to the reader man's highest intellectual attainments upon the greatest themes of our day.

The preparation for this exhibition was a part of the work performed by the World's Congress Auxiliary of the World's Columbian Exposition. An explanation, therefore, of this organization has been given in the first part of the book.

The second chapter closes with some excellent and valuable observations prepared for these pages by Richard Henry Savage, the world's soldier, scientist, world-wide traveler, and most successful author.

Throughout the proceedings of the Parliament of Religions, women maintained a conspicuous position. "In the preliminary work," says President C. C. Bonney, "women had no part. It was deemed expedient and just to await their pleasure. An application to unite in the great undertaking was soon presented, and was, of course, heartily welcomed. The woman's branch of the World's Congress Auxiliary was accordingly organized, to have especial charge of the interests of women in the World's Congresses of 1893." The part which women took in the Parliament of Religions was under the direction of the woman's branch of the auxiliary.

Part second contains a record of the daily proceedings of the parliament, furnished by an expert stenographic reporter, who attended every session, and had access to the original manuscripts of the different speakers.

The concise account of the many denominational and inter-denominational congresses, held in the Art Palace, serves to impress that which the parliament most potently has shown, that religion is now, as it always has been, the chief concern of the human family.

The proceedings of each day of the parliament were not devoted exclusively to the general subject, though a central idea was followed as much as circumstance would allow. Certain themes received consideration at different times.

To render available at once the material of any subject considered, an ample index is made a part of this book.

The reader of these pages can be impressed with the influence of him who gave a new world to Castile and Leon, and observe how the glowing fancies of the great discoverer have been, in many ways, more than realized. Columbus regarded that part of the earth which he discovered as higher and nearer heaven than any other portion of the world. It contained, he thought, the primeval abode of man, where a pure and never-failing pleasure was furnished to every sense; where flowers were ever blooming, and "the waters, limpid and delicate, were swelling up in crystal fountains, and wandering in peaceful and silver streams." No boisterous winds were there, no melancholy or darksome weather, but all was bland and gentle and serene.

The delightful abode, inaccessible to mortal feet, flourished in a heavenly temperature upon an eminence above the vapors, clouds, and storms.

The material delights of this peaceful abode were never experienced by the great discoverer. The nearest approach to its reality, but from a standpoint higher than the material, was found in the Parliament of Religions. In that great gathering an eminence of brotherhood was reached which, before, had been inaccessible; and all was gentle in an atmosphere of peace above clouds of war and storms of contention.

The reader, too, may well recall the poetic flight of the black-robed seer of Judea, as he magnifies the work of God:

“He will lift up an ensign to the nations from afar and will hiss unto them from the ends of the earth, and, behold, they shall come with speed swiftly.”

The ensign of the nations is the lowly Nazarene, whose influence, more potent now than at any preceding period, has rendered the parliament a possibility and a fact. The record as found in succeeding pages lifts on high the heaven-chosen ensign, and urges on the day when every nation, kindred, tribe, and tongue shall rest in peace beneath its protecting folds.



CHARLES C. BONNEY,
President World's Congress Auxiliary.

PART I.

PREPARATION FOR THE PARLIAMENT OF RELIGIONS.

CHAPTER I.

THE WORLD'S CONGRESSES OF 1893.

The idea of a series of congresses for the consideration of the greatest themes in which mankind is interested, and so comprehensive as to include representatives from all parts of the earth, originated with Charles Carroll Bonney in the summer of 1889. In the early days of autumn he presented his views upon the subject to a few thinking friends, among whom was Walter Thomas Mills, editor at that time of the *Statesman* magazine. The editor was so impressed with the greatness of the thought that he prevailed upon Mr. Bonney to write an article for the *Statesman*, setting forth his ideas upon the remarkable conventions. A proof sheet of the article was taken by Mr. Mills to Dr. John Henry Barrows, Judge L. D. Thoman, Professor David Swing, E. Nelson Blake, T. B. Bryan, and Dr. P. S. Henson. The statements of these gentlemen, favorable to the proposal, were published, with Mr. Bonney's article, in the *Statesman* of October, the same year.

The views then enunciated were so well matured that they contained in substance the propositions subsequently embodied in the formal announcement to the world. "The coming glory of the World's Fair of 1893," says Mr. Bonney in the article, "should not be the exhibit then to be made of the material triumphs, industrial achievements, and mechanical victories of man, however magnificent that display may be. Something

higher and nobler is demanded by the progressive spirit of the present age. In connection with that important event of the world, all government, jurisprudence, finance, science, literature, education, and religion should be represented in a congress of statesmen, jurists, financiers, scientists, literati, teachers, and theologians, greater in numbers and more widely representative of all peoples and nations and tongues than any assemblage which has ever yet been convened."

The comments of the press upon Mr. Bonney's proposal brought his views into much public favor, and Lyman J. Gage, President of the World's Columbian Exposition, took a decided position in support of the series of congresses. Having secured the approval of the Directory, Mr. Gage, in October, 1889, appointed a committee, of which Mr. Bonney was made chairman, to take the preliminary steps for the realization of his ennobling idea. From that day, till the congresses were a reality, the work was diligently prosecuted. The committee at first consisted of seven persons, but subsequently the number was increased.

It soon became apparent that the great undertaking could not be conducted by a single committee, and "it was accordingly arranged that an auxiliary organization should be formed. On the 30th of October, 1890, the World's Congress Auxiliary of the World's Columbian Exposition was organized, with authority to carry on to full effect the plans for the World's Congresses of 1893." The officers of this body were: C. C. Bonney, chairman and chief executive manager; T. B. Bryan, vice-president; Lyman J. Gage, treasurer; Benjamin Butterworth, secretary, and Clarence E. Young, associate secretary.

The World's Congresses were outlined by Mr. Bonney, and placed in charge of working committees, selected with reference to their fitness for particular duties. Of these working committees there were more than two hundred organized. They were necessarily local, and their aggregate membership, exceeding sixteen hundred persons, constituted the local mem-

bership of the auxiliary. The committees were composed of any convenient number according to the nature of the case. "The nature of the work of organization required a committee so located that it could meet on short notice, and with little expense or loss of time.

A series of world's congresses, however, could not be properly organized without the co-operation of the representatives of progress in all parts of the world." To secure this co-operation there was adjoined to each local committee a non-resident but active branch called the Advisory Council of the congress. Members of this council co-operated through correspondence. "An honorary membership was also created to act as a general advisory council for all the congresses. The members of the special advisory councils ranked as honorary members of the auxiliary. "Existing societies and institutions were invited to appoint committees of co-operation to take an active part in the organization of the appropriate congresses." The auxiliary thus constituted, and numbering more than ten thousand representatives of the participating countries, accomplished its great work with remarkable patience, good sense, and harmonious action.

The work of organization began in 1890, and was carried on by the committees until the opening of the congresses in May of 1893. An extensive correspondence throughout the world was required and a period of three years was necessary to effect all arrangements. Vigilance was exercised by Mr. Bonney in utilizing the press for extending to all parts of the earth information regarding the great world's congresses. The government of the United States promptly approved the comprehensive plan; "an act of recognition and support was passed by the Senate and House of Representatives, and approved by the chief executive." After the organization of the auxiliary, the State Department sent to foreign governments an official announcement which contains the following: "Among the great themes which the congresses are expected to consider are the following: The grounds of fraternal union in the language,

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literature, domestic life, religion, science, art, and civil institutions of different peoples; the economic, industrial, and financial problems of the age; educational systems, their advantages and their defects, and the means by which they may best be adapted to the recent enormous increase in all departments of knowledge; the practicability of a common language for use in the commercial relations in the civilized world; international copyright and the laws of intellectual property and commerce; immigration and naturalization laws and the proper international privileges of alien governments and their subjects or citizens; the most efficient and advisable means of preventing or decreasing pauperism, insanity, and crime, and of increasing productive ability, prosperity, and virtue throughout the world; international law as a bond of union and a means of mutual protection, and how it may best be enlarged, perfected, and authoritatively expressed; the establishment of the principles of judicial justice as the supreme law of international relations and the general substitution of arbitration for war in the settlement of international controversies."

The plan for the congresses was received with almost universal approval throughout the world. Words of appreciation and encouragement were returned from every continent, "showing that the time for such a movement had indeed arrived."

The letters which came from the advisory and honorary members of the World's Congress Auxiliary contained such ardent expressions of approval that from them might be completed such an "anthology of exalted sentiments, fraternal hopes, and offers of co-operation as would gladden the heart of every lover of human kind."

Some who responded were called to the mightier congress of the illustrious dead before the opening hour of the Columbian Exposition. Among them was Rutherford B. Hayes, ex-President of the United States, who had accepted the presidency of the congresses of the department of moral and social reform; James G. Blaine, who, through the American State Department, gave the World's Congress Auxiliary an official standing in all

the countries of the earth with which our own has diplomatic relations; Henry Edward Manning, Cardinal Archbishop of Westminster, one of the foremost religious leaders of his time; Lord Alfred Tennyson, the laurel crowned poet of England, who wished to gladden the authors' congress with, perhaps, his last earthly song; Bishop Phillips Brooks, of Boston, foremost in the ranks of American preachers; John Greenleaf Whittier, the muse of freedom and of every virtue; George William Curtis, of New York; and Prof. Emile de Laveleye, a scientist of Belgium.

So many living representatives of progress gave their active co-operation that only an allusion to them can be made in this volume. "Not only were the great centers of learning in Europe, Asia, and Australia represented by their brightest minds, but the governments of those countries were officially represented, and no more significant feature of the event can be found than the interest and sympathy manifested by the crowned heads of some of the oldest nations in the world."

From the 15th of May, 1893, to the 28th of October, there were held twenty general department congresses, embracing woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, and architecture, government and law reform, general department, science and philosophy, labor, social and economic science, religion, Sunday rest, public health, and agriculture. Under these general heads there were held 200 distinct congresses, at which there appeared many of the most distinguished men and women of the day. So numerous were these congresses and so extensive the proceedings that their programmes bound in one volume constitute an interesting book of 160 pages.

All the congresses were held in the Memorial Art Palace, located in Chicago, on the shore of Lake Michigan. In the palace are two large auditoriums called the Hall of Columbus and the Hall of Washington, and besides these are numerous

smaller halls of various dimensions. These spacious divisions were utilized by the congresses as convenience and necessity required.

The women's congress was the first in the series to be held. That great assemblage, representing women of many lands, met on the morning of Monday, May 15th, in Columbus Hall, and their sessions continued during the week. President Charles C. Bonney, delivering the opening address, says: "The day of realization has come. What must have seemed to many a splendid but impossible dream has become a present reality. We enter this day upon the actual enjoyment of the pleasures and benefits it promised. The shining blossoms of the dream, have changed to ripened fruit that waits our taking.

"We turn with grateful hearts to the past, for it is the highway which has led us to this hour. We look with pleasing anticipations to the future, for its beckoning heights glow with the dawn of a fairer day of peace and plenty than our race has hitherto known.

"The 19th century, richer in manifold wonders than any which has preceded it in the august procession of the ages, crowns its great achievements by establishing in the world the sublime idea of a universal fraternity of learning and virtue. This idea, long cherished by the illuminati of every clime, descends at last from the luminous mountains of thought to the fertile fields of action, and enters upon the conquest of the world.

"We have asked the leaders of all countries to aid us in crowning the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made; to advance the progress, prosperity, unity, peace, and happiness of the world, and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities, through whose efforts and influence the intellectual and moral forces of mankind may be dominant over the earth.

"Henceforth, the 'decisive battles of the world' will be fought on moral fields and on intellectual heights. The artillery of argument will take the place of the shot and shell hurled by the mighty guns of modern war. The piercing bayonet of perception and the conquering sword of truth will take the place of the weapons of steel which soldier and captain bear. The fame of a great general will become less attractive than that of a great statesman, or orator, or poet, or artist, or scientist, or teacher. The laboratory of the chemist, the workshop of the architect, the field of the engineer or scientific investigator, the study of the author, and the institution of learning will more and more attract the rising genius of mankind.

"The army of peace enters upon the scene. The splendid procession of 1893 marches into view. At its head a golden banner bears the golden legend of woman's progress. Behind it walk the living leaders of that progress, reflecting renewed honors upon all the long line of illustrious women, from Zenobia, Queen of Palmyra, to Victoria, Queen of Great Britain and Ireland and Empress of India."

The second in the series of congresses was the Department of the Public Press. It began on the 22d of May and embraced the general congress of the public press, the congress of the religious press, and the congress of trade journals. Following this congress came the others of the series in unbroken order till the great feast of thought was ended.

"The world had been invited to meet in friendly conference in the progressive and hospitable city of the West. Leading thinkers of the world responded to its fraternal greeting in the same friendly spirit in which it was tendered. Minds and hearts, severed by distance but united in sympathy, were drawn together, and how the world answered to the bugle call of universal brotherhood is now the proud record of the congresses that have closed."

CHAPTER II.

ORIGIN OF THE PARLIAMENT OF RELIGIONS.

In the Hall of Columbus at the convention of religions from all parts of the earth, Dr. Alfred Momerie, a distinguished thinker of England, said: "I have seen all the great exhibitions of Europe during the last fifteen years, and I can safely say that the World's Columbian Exposition is greater than all of them put together, and the Parliament of Religions is, in my opinion, greater than the exposition."

Under the department of religion, the denominational and inter-denominational congresses that were held in Art Palace numbered forty-one. "But among these wonderful conventions of men and women from the ends of the earth, the World's Parliament of Religions will stand out in history as the greatest event of the World's Columbian year. In the popular interest attending it, in the breadth of its scope, in the gorgeous spectacle it presented, and in the deep questions of universal interest involved in its discussions, it outranked all other gatherings of the year. Such a scene was never witnessed before in the world's history as that presented on the platform of Columbus Hall on the morning of September 11th, when the parliament convened."

The convocation is without parallel, and great interest attaches to its origin. During the French Revolution there occurred, at Paris, a gathering of men representing great religious faiths, and this coming together has been recalled as a forerunner of the council on the shore of Lake Michigan; but the rehearsal of faiths in the capital of France, whether genuine or in disguise, indicated an indifferent gathering of Christians and heathen to enjoy a feast of humanity, not an earnest

attempt at searching diligently for the highest truth. A nearer approach to what took place at the Parliament of Religions was originated several years ago by President W. F. Warren, of the Boston University. That earnest writer describes, in an address, an imaginary congress of religions, located in Japan, and suggests "The Perfect Religion" as a subject for discussion. The address furnished suggestions to those who arranged for the congress of faiths at the Columbian Exposition. These two kindred ideas, the gathering at Paris and the vision of President Warren, are isolated by the lapse of one hundred years, and indicate how little human thought has been directed toward a congress of all the faiths.

The Parliament of Religions is the crowning glory of the great series of ecumenical councils, known as the World's Congresses of 1893, and conducted under the World's Congress Auxiliary, as described in the preceding chapter. The general idea of the parliament, therefore, was first in the mind of Charles Carroll Bonney; but the details thereof were referred to a most efficient committee. President Bonney, in the spring of 1891, appointed the General Committee on Religious Congresses of the World's Congress Auxiliary. Rev. John Henry Barrows, D. D., pastor of the First Presbyterian Church of Chicago, was made chairman of the committee. His associates were the Most Rev. P. A. Feehan, Archbishop of the Catholic Church, and a favorite among his people; Rev. David Swing, pastor of the Central Church of Chicago, an independent body of Christians; Rt. Rev. Bishop William E. McLaren, D. D., D. C. L., Protestant Episcopal Bishop of Chicago; Rev. William M. Lawrence, D. D., of the Second Baptist Church of Chicago, celebrated as a successful preacher; Rev. Dr. F. A. Noble, of Union Park Congregational Church; Rev. Dr. Frank M. Bristol, an eloquent preacher of the Methodist Church; Dr. E. G. Hirsch, minister of the Sinai Temple and professor of rabbinic literature in the University of Chicago; Rev. Jenkin Lloyd Jones, a talented Unitarian writer; Rev. A. J. Canfield, pastor of St. Paul's Universalist Church, Chicago; Rt. Rev.

Bishop Charles Edward Cheney, D. D., a founder of the Reformed Episcopal Church; Rev. L. P. Mercer, of the New Church (Swedenborgian); Mr. J. W. Plummer, of the Society of Friends; Rev. J. Berger, of the German Methodist Church; Rev. John Z. Torgersen, a member of the Norwegian Lutheran Church, and the Rev. M. Ranseen, of the Swedish Lutheran Church.

The general committee sent out to the world a preliminary address in June of 1891. The generous spirit which moved the committee is shown by the following words of the address: "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 in 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 faiths, 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 ground, 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."

The preliminary address was sent to religious leaders in many countries, and evoked replies that encouraged, delighted, and amazed the committee.

The invitation of Christianity to all the historic faiths had been accepted, and the fact was made known that the thinking world was prepared to welcome the Parliament of Religions.

Earnest co-operation with leaders of mankind in many parts of the earth enabled the committee to complete their arrangements; representatives arrived from all quarters of the earth, and on the morning of September 11, 1893, the Parliament of Religions was opened in Columbus Hall.

The fruitless discord mingled with the response of the sympathetic world to the invitation of Christianity will receive consideration in succeeding pages. Longer would we dwell upon that other sentiment, lofty and ennobling, which harmonizes with the spirit that made the parliament a reality. In doing so we select a voice from him whose genius shines with brilliancy in the literary world, whose works are read in five European tongues, the story of whose success within two short years is a theme of wonder—a voice from a man of world-wide experience, Richard Henry Savage, the author, scientist, soldier, and traveler. This distinguished writer, embodying the sentiments that hail from many a clime, has sent to the publisher the following comprehensive, poetic, and appropriate words, with which we close this chapter:

This is a century of marvels! Whatever progress may be vouchsafed by the Almighty to the human race, it is incredible to us that its rate should ever surpass the leaps and bounds of the 19th century.

Soon the White City will be no more! Its domes and palaces will rise no longer by this blue lake, near that great Mecca of applied thought in this memorable year—Chicago!

In itself a monumental triumph of the four hundred years since the daring Genoese landed in the Bahamas, sword and Bible in hand, the great city's purest glory will cling around the site of the vanished fairy palaces of the World's Exposition of 1893.

Bearing the palms of peace, with aspiring brows, the children of light have gathered here in amity, tolerance, and brotherhood, following the star of empires, which paused over the birth-place of the gentle Nazarene, to hallow and to bless, and in its westward course has finished the circuit of the thinking world.

For the mild-eyed children of Asia, moving eastward to meet the imperial rays of its progress, here have paused by the placid shores of the central waters of that continent which Columbus gave to the Old World ! The blameless Goddess of Justice and the white-robed angel of peace have left their blessings on the great assemblage of nations whose faith and works have been here exhibited in friendly rivalry ! Neither fray nor discord has stained the unbroken record of a dawning brotherhood !

While the memories of these world pilgrims treasure the scenes which here delighted the eye, while these pictures of grace and beauty linger in the rapt soul, the lessons of the great World's Fair will be unforgotten !

Grim time may sweep away to the unknown sea the generation which achieved the wondrous friendly Babel of our day, and it is to the twin fairies of science and art, a world, halting in its onward path, will owe the treasured records of this grand human pageant !

Mere cloudy tradition would preserve the story of all that brain, mind, heart, and deft fingers have done here for a brief time only were it not for the art preservative !

Thanks to Almighty God ! The century which opened the mist-veiled waters of the New World to the European explorer also gave to the human race the printing press !

Sixty years before Columbus sailed westward, printing was a gift of the All-Wise, and thirty years previous to the voyage of the great admiral, the Bible first appeared in print !

Since then the chequered records of the passing years, the flights of genius, the remotest speculations of the human mind, and all the handbooks of science, art, and philosophy have been freely spread abroad on life's pathway, so that " he who runs may read " !

Four hundred years from the time of the first rude attempts of Faust and Gutenberg, the world of books thrown open to the voyager in life dwarfs in comparison the dark continents found by the sailor ! And to-day, the real arbiter of human opinion

is the press! King, potentate, and peer go down before a touch of the pen of truth!

It is to this human recording angel that a vast, friendly multitude confide the records of the world's first and only peaceful *Parliament of Religions!*

Hundreds of thousands have gazed at the marvels of science, the triumphs of art, the varied productions of man and wonders of nature, gathered here under these fairy domes, rising as if by the touch of Aladdin's lamp! The priceless treasures spread around in these works may crumble and decay, but the great waves of human thought hence rolling forth will beat long upon the shores of time!

Not in idle curiosity, led on by no mere desire of amusement, did the earnest-browed religious thinkers of the world gather here to heap up a pyramid of garnered golden grains of truth, in honor of the great Giver of All Good.

In their temporary camps the children of fetichism, wide-eyed and speechless, have gazed here upon this multitude of believers bearing palms, trooping hither from the uttermost parts of the earth and the islands of the great deep!

In unison, the children of revolution, the sons of philosophy, the disciples of reason, and the devotees of inexorable science, have raised up here their reverent voices to the Most High, forgetting all differences of creed and varieties of belief!

In divers tongues, with varied vestments, of all ages, sexes, and degrees of mental polish and experiences, this chorus of aspiring worship raised thankfully under these great domes has echoed to heaven and sent a warmer heart-throb of brotherhood around the whole world.

With no carnal weapons displayed, leaving aside all pride of place and the temptations of contention, a truly remarkable body of men and women has for the first time in the world's religious history met by a common accord, under the silver band of love and hope, with varied forms of faith and a patient charity, to look into each other's friendly eyes; to depart, reflecting each other's aspiring, soaring thoughts!

In the twenty councils of the Christian church, from the year 325 A. D. to the great ecumenical council of 1870, no such sight has been vouchsafed to mortal eyes!

The road that led to Nice or Rome has led here to the great heart of man. For once, through worthy representation, the five-hundred creeds of the thinking world have met in an uncompelled hosanna of thanks.

The gravity of the scene, the brotherly spirit and knitted friendship here exhibited, have called forth from doubter, atheist, infidel, agnostic, and those at sea, rudderless, on the waves of error, a respectful and merited applause.

If some came not to worship, none dared to scoff, and few wandered away to sneer!

It is to the printed record of this great Parliament of Religions, in permanent form, that the student, thinker, missionary, preacher, priest, and scholar will look for future words of cheer and for lessons of priceless value!

The honest exactness of the report, the independence of suggestion or control, the lack of any insidious undercurrent, or taint of hypocrisy, will cause thousands of thirsty souls to drink of these waters of truth—to every man according to his need.

The result has been a credit to the self-control of these children of the 19th century—this grand assemblage, meeting in frank kindness, dealing with each other without acrimony, and parting sorrowing that they shall look upon each other's faces no more. Orthodoxy and liberalism, clerk and layman, prelate and penitent, acute inquirer and submissive devotee, all these representative men, classes, and ideas have met, as in friendly watch, saying: "Brother! give me of thy good cheer!"

Fourteen hundred millions of wanderers here below have sent to the parliament whose record is in these pages the most skillful champions of the varied faiths! Those of little faith have listened to the claims of nearly five hundred millions of Buddhists, Shintostes, and Confucians, four hundred millions of Christians, over a hundred millions each of Brahman-

ical Hindoos and Mohammedans, the compact phalanx of eight millions of Hebrews, the forlorn hope of one million Parsees, and have gazed on scattered tribes representing the two hundred and twenty-five millions who drone in darkness under fetishism.

Years of thought will enable no man to draw from these pages the whole lessons of humanity's great problem! The dark pall of death will hang still unlifted before the open gate of the tomb! The clouds of unbelief will gather still around the lonely human wanderer, but in these recorded words will be found tidings of great cheer to all!

The philosopher, moralist, natural scientist, socialist, agnostic, protestant of every grade, and the orthodox of the Roman and Greek churches may all labor with a new inspiration toward the near and blessed end of human religious persecution and intolerance! "Credo in unum Deum" may not be sung by all for ages! There is but one fold—its sheep may be widely scattered, but this momentous concourse will send to the uttermost parts of the earth men who, variously believing in the Fatherhood of God, have learned here new lessons in the brotherhood of man!

It has not been a harvest time! It has been only a sowing of seed! In the friendly arena of the White City, unguarded by armies, coerced by no government, under no dictation of man or close creed, the world's delegates have listened in peace to each other under the safe passport of the flag of the earth's greatest republic!

It is only in a land where church and state are classed as independent works of God and man, where a free and untrammelled press spreads the light of truth in fearless candor in every direction, that such a meeting and such a parting could have been possible!

The practical value of the convocation will not be apparent for years. It must be remembered that the mere expression of a common respect and friendship has limited the proposed work in hand.

To distant climes, bearing their burdens of trust, care, and thought, the pilgrims have now returned. While the successful meeting has proved much as to tolerance, it will be through the press, pulpit, and schools that the final results will be proclaimed later.

Differences of belief have not vanished; they have been only veiled in courtesy, and the future action of the great faiths at home, *alone*, will tell of any appreciable effect. Whether zealous Christianity has learned aught from calm Buddhism, whether the Confucian has added any truths caught from science or revelation to his golden wisdom, whether the prying missionary has made peace with the fanatic Mohammedan, time alone will show! If it is the gospel of a new peace or a sword the years alone will tell! The optimist must remember that differences of race, education, and law, the rights of churches as to property, the education of youth, and the social duties of home religionists constrain the nations of the earth yet to a wise conservatism in religious changes.

There are especially interesting features of this great record. The Mohammedan, Buddhist, and Confucian have put Christianity on its defensive in some matters of good taste and political interference. Calm scientists have manfully quoted the history of nature as traced by the finger of time, the oppressed Hebrew has boldly claimed the rights of racial justice, and the unshaken philosopher has also had his say!

The great triumph of the parliament has been the frank statements, clearly defining, in every possible shade of human thought, the various faiths now holding up appealing hands to the Father of all!

It is to the printer, to the press, that the great record is given! In our later day, the pulpit reluctantly yields to the great struggle of the modern human mind for eclectic education, freedom of belief; for broader lines, for less dogma, and more mental light! There is no one man, no sect, no single school which can, in these broadening days of intelligence, tie

down the human hearts of the 19th century to any bounden or groveling belief!

By the grace of God and His tolerance, now spread abroad, in the remotest corners of the world, the earnest reader, in divers tongues, will be able to scan the glowing page, and in the silence of the chamber draw out lessons to lift up the weary hearts of men! The hour has now passed for the debates of schoolmen, the arrogance of creeds, or the absurd pretensions of earthly rulers to narrow or shackle the soaring flight of the human mind!

May the record of these pages be imperishable and in long years to come the wise, tender, and eloquent words of the honest and outspoken advocates of every creed herein set down be fruitful in leading toward the kindly light and in spreading abroad peace and good will on earth to men!

The echoes of the mingled songs of praise of these pilgrims of light should ring out clearly on the wintry sky of the Old World!—the Old World of Intolerance, Narrowness, Bigotry, and Persecution!

These peaceful songs should echo, in union, only thankful praise to that "God from whom all blessings flow!"

When enlightened humanity can learn how near in heart all brothers really are on the world's highway it will treasure these recorded pages as prophetic of the time when wars, the legacy of Cain, will be no more!



MRS. POTTER PALMER,
President Woman's Branch of the Auxiliary.

PART II.

PROCEEDINGS OF THE WORLD'S PARLIAMENT OF RELIGIONS,
SEPTEMBER 11 TO 27, 1893.

CHAPTER I.

FIRST DAY, SEPTEMBER 11th.

WORDS OF GREETING.

The assembling of the World's Parliament of Religions in the forenoon of September 11, 1893, was proclaimed in due form by ten strokes on the new Liberty Bell, upon which is inscribed the words of Him who is the ensign of the people: "A new commandment I give unto you that ye love one another." The ten strokes represented the ten chief religions of the world, each of which had a prominent place in the remarkable gathering of the nations. Prior to the opening hour, the doors of the Art Palace were besieged by multitudes eager to secure seats in the auditorium or gallery of the great Hall of Columbus, in which they were to assemble. Dr. J. H. Barrows and other committeemen were early in the building to give information, and the office of President Bonney was turned into a reception-room, where representatives, both men and women, arrayed in picturesque attire, formed a medley most pleasing to every observer. An audience of about four thousand people had assembled before the time announced for the opening of the exercises, and awaited in silence the appearance of the interesting speakers.

The mass of people was so wonderfully quiet that the fluttering of wings was heard when a tiny bird flew through an open window and over the vacant platform. The organist played "Jerusalem the Golden" in the interval of waiting, and the triumphant strains fitly expressed the feeling of many intensely expectant hearts.

At the appointed hour for the commencement of proceedings, the crowds in the right-hand aisle of the auditorium parted in quiet step, and two and two the royal delegates of the one Great King, escorted by the managers of the parliament, came slowly into view. Heading the procession, and arm in arm, were President Bonney and Cardinal Gibbons, following whom came Mrs. Potter Palmer and Mrs. Charles Henrotin. Next in order moved a stately column, composed of men of many tongues, of many lands, of many races; disciples of Christ, of Mohammed, of Buddha, of Brahma, of Confucius, in the name of a common God for the glorification of the Eternal Father. The sight was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hair and tonsured heads. The representatives marched down the center aisle, and amid the cheer that welled up from the hearts of 4,000 men and women, took their seats in triple rows upon the platform, beneath the waving flags of many nations. In the center of the company, and seated in the huge chair of curiously wrought iron, was His Eminence James (Cardinal) Gibbons, magnificent in his robes of red; on the right sat the priests of the Celestial Empire in their long flowing garments of white; on the left were the patriarchs of the old Greek Church, wearing strangely formed hats, somber cassocks of black, and leaning on ivory sticks carved with figures representing ancient rites. Peculiar modes of dress were indicative of different religions. The Chinese secretary of legation wore the robes of a mandarin; the high priest of the state religion of Japan was arrayed in flowing robes, presenting the colors of the rainbow. Buddhist monks were attired in garments of white and yellow; an orange turban and robe made the Brahman conspicuous; the Greek Arch-

bishop of Zante, from whose high head-gear there fell to the waist a black veil, was brilliant in purple robe and black cassock, and glittering as to his breast in chains of gold. Dharmapala, the reformed Buddhist, was recognized in his woolen garments; and, in black clothes, hardly to be distinguished from European dress, was Mozoomdar, author of the "Oriental Christ," a most touching history of a soul struggling homeward to God. In a golden bond of friendship, the oldest of the religions of the world greeted the youngest of the religions. "From faraway India, from the snow-locked crests of the Himalayas, from the valleys of the Tigris and Euphrates, the representatives of a race and country, old and decrepid with age, clasped hands with a race now in the first flutter of youth, and blossoming manhood." It was a grand intermingling of religions, a salutatory of an unprecedented era of good will among men; an event that will linger in the minds of men through coming ages; a gathering under the star of Christianity, whose steady beaming draws wise men of the East to the unfading brightness and growing splendor of the Prince of Peace.

The historic assembly was called to order by President C. C. Bonney, and suddenly, from the great organ in the gallery, broke forth to the strains of "Old Hundred," the inspiring measures

From all that dwell beneath the skies
Let the Creator's praise arise.

And the vast audience arose and filled the hall with the music of humanity's thanksgiving. After the song had died away, a moment of silence, which the uplifted hand of Cardinal Gibbons sustained, then his voice began: "Our Father who art in heaven," and was lost in the rush of voices which followed in the well-known universal prayer. The supreme moment of the 19th century was reached. Asia, Africa, Europe, America, and the isles of the sea, together called him Father. This harmonious use of the Lord's Prayer by Jews, Mohammedans,

Buddhists, Brahmans, and all divisions of Christians, seemed a rainbow of promise pointing to the time when the will of God will "be done on earth as it is done in heaven."

The presiding officer of the day was Dr. John Henry Barrows of Chicago, to whose prudence, judgment, liberality, and untiring efforts the success of the parliament is due. Few prouder moments need he wish than that wherein he beheld the realization of his labors and the fulfillment of his most sanguine dreams—the bringing together the ends of the earth.

When the distinguished and remarkable company had taken their seats, it was found that the following were upon the platform:

Bishop D. A. Payne, A. M. E. Church of Wilberforce, Ohio; Siddhu Ram, appeal writer, Mooltan, Punjab, India; Carl von Bergen, Ph. D., president of the Swedish Society for Psychical Research, Stockholm, Sweden; Virchand A. Gandhi, B. A., honorary secretary to the Jain Association of India, Bombay; Rt. Rev. Banrin Yatsubuchi and Professor G. N. Chakravarti, Swami Vivekananda, a monk of the orthodox Brahminical religion; Rev. B. B. Nagarkar, minister, Brahmo-Somaj of Bombay, India; Rev. P. C. Mozoomdar, minister and leader of the Brahmo-Somaj of India, Calcutta; Jinda Ram, a lawyer, president of the temperance society Vedic, Muzaffargarh, India; Rev. Phiambolis Oconomus, a priest of the Greek Church; Most Rev. Dionysios Latas, archbishop of Zante, Greece; Homer Peratis, arch-deacon of the Greek Church; Reuchi Shibata, president of one of the Shinto Sects, Tokio, Japan; Zifsuzen Ashitsu, representative from the Tendai Sects, Omi, Japan; Banrin Yatsubuchi, president of Hoju Buddhist Society, Kamamoto, Japan; Rt. Rev. Shaku Soyen, archbishop of the Zens of the Buddhist Sect, Kamakura, Japan; Horiu Toki, professor of Shingne Sect and its bishop, Sanuki, Japan; Noguchi and Nomura, interpreters, Tokio, Japan; H. Dharmapala, general secretary Maha Bodhi Society, Ceylon; Professor G. N. Chakravarti, Allahabad, India; Dr. F. A. Noble, Prince Serge Wolkonsky, of Russia; D. G. Grandon, secretary of the Free Religious Society of Boston; Rev. J. H. Macomber, chaplain United States of America, Angel Island, Cal.; Hon. Pung Kwang Yu, China; Miss Jeanne Sorabji; G. Benet Maury, professor a la faculte de theologie, Paris; Prince Momolu Massaquoi, of Liberia;



JAPANESE GROUP.



Bishop Jenner, Anglican Free Church; Rev. Augusta Chapin, D. D. Chicago; Mrs. Potter Palmer, Mrs. Charles Henrotin, Cardinal Gibbons, Archbishop Feehan, Archbishop Ryan, Archbishop Redwood, of New Zealand; President C. C. Bonney, Dr. Adolf Brodbeck, Count Bernstorff, Z. Zmjgrowdski, John W. Hoyt, Bishop Keane, H. N. Higinbotham, W. J. Onahan, Rev. Jenkin Lloyd Jones, Bishop D. W. Arnett, Bishop Handy, Principal Grant, of Canada; Rev. Alfred William Memorie, D. D., Rev. Maurice Phillips, of Madras, India; Professor N. Valentine, Dr. William T. Harris, Dr. Ernest Faber, Rev. George T. Candin, Professor Kosaki, Bishop Cotter, of Winona; Hon. Pung Quang Yu, Chinese Legation.

At the close of the universal prayer, President Bonney arose, spoke earnest words of greeting, and declared the first Parliament of Religions opened.

OPENING ADDRESS.

C. C. BONNEY.

At 10:30 o'clock C. C. Bonney called the vast assemblage to order and requested the audience to remain standing while Cardinal Gibbons led in the universal prayer. The cardinal recited the Lord's Prayer in impressive tones. Mr. Bonney then stepped forward amid loud cheers and delivered the following address of welcome:

Worshippers 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 can not be overestimated. Its influence on the future relations of the various races of men can not 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 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, not 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 can not read. Each must see God with the eyes of his own soul. Each one must behold him through the colored glass 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, can not 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 Congress 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 by the Government of the United States to all other nations, contained among other great themes to be considered, "The grounds for fraternal union in the religions of different people."

At first the proposal of a World's Congress of Religions seemed 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 religious bodies. Rev. Dr. John Henry Barrows was made chairman. How zealously and efficiently 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 benedictions, and promised the congress their active co-operation 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 rearranged, 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 programme for the religious congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme 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 programme 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 programme 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 interest. 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 programme seventeen days have been assigned. During substantially the same period the second part of the programme will be executed in the adjoining Hall of Washington. This will consist of what are termed presentations of their distinctive faith and achievements by 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.

The third part of the general programme 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 programme 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 other 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 acknowledgement 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.

ADDRESS OF WELCOME.

DR. J. H. BARROWS, CHAIRMAN 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 of 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 here 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 unto that luminary which guided the men 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 has 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 20th 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 co-operated 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 co-oper-

ated 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 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 everywhere, 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 Muller, 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, Acadian, 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 all illuminated minds that we should cherish loving thoughts of all people, 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 Islam?

We are met together to-day as men, children of 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 speaker 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 Presbyterian Protestants, Methodists and Moslems; we

are here as members of a Parliament of Religions, over which flies no sectarian flag, which is to be stamped 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 programme 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 programme 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 alienation which have kept good men from co-operating? How can we bring into closer fellowship those who believe in Christ as the savior 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 can not tell you, with any completeness, how vast and various are my obligations to those who have helped me 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 3,000 men and women upon our advisory council in many lands; to the scores of missionaries who have 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 the 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 co-operation and fellowship for which I can never be too grateful.

All these I welcome to-day; or, if some of them be not here, I send to them, and to a multitude of others whom I have not named, my 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 I 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 belonged 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 the representatives of whose faiths 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 looked forward to this parliament as a realization of a noble idea.

When, a few years 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 feel 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.

OFFICIAL WELCOME.

ARCHBISHOP FEEHAN OF CHICAGO.

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 Religion. 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 that 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 of all 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 at 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 religion, there is one thing that is common to us all, and that is a common humanity. And those men representing the races and the 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 I represent, a most cordial welcome.

RESPONSE TO ADDRESSES.

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 up to us, I could not fail to present myself at least, and to show my interest in your great undertaking.

I would 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 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 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 will 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 can not, like our divine Savior, give sight to the blind and hearing to the deaf, and walking to the lame and strength to the paralyzed limbs; we can not 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 fellowman.

Let no man say that he can not 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 to be your brother's keeper. What would become of us Christians to-day if Christ the Lord had said, "Am I my brother's keeper?" We would 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."

ON BEHALF OF WOMEN.

REV. AUGUSTA G. CHAPIN, CHAIRMAN OF THE WOMAN'S COMMITTEE
OF ORGANIZATION OF THIS CONGRESS.

I am strangely moved as I stand upon this platform and attempt to realize what it means that you all are here from so many lands, representing so many and widely differing phases of religious thought and life, and what it means that I am here in the midst of this unique assemblage to represent womanhood and woman's part in it all. The parliament which assembles in Chicago this morning is the grandest and most significant convocation ever gathered in the name of religion on the face of this earth.

There have been and are yet to be within these walls congresses for the discussion of a multitude of themes, each attracting the attention of a select and limited company. But this great Parliament of Religions appeals to all the people of the civilized world, for all who wear the garb of humanity have inherited from the infinite fatherly and motherly One, whose children we are, the same high spiritual nature; we have all of us, whether wise or unwise, rich or poor, of whatever nationality or religion, the same supreme interests, and the same great problems of infinitude, of life and of destiny press upon us all for solution.



HARLOW N. HIGINBOTHAM,
President World's Columbian Exposition.

The old world, which has rolled on through countless stages and phases of physical progress, until it is an ideal home for the human family, has, through a process of evolution of growth, reached an era of intellectual and spiritual attainment where there is malice toward none and charity for all, where without prejudice, without fear and with perfect fidelity to personal convictions, we may clasp hands across the chasm of our indifferences and cheer each other in all that is good and true.

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. Few indeed were they a quarter of a century ago who talked about the divine brotherhood and human brotherhood, and fewer still were they who realized the practical religious power of these great conceptions. Now few are found to question them.

I am not an old woman, yet my memory runs easily back to the time when, in all the modern world, there was not one well equipped college or university open to women students, and when, in all the modern world, no woman had been ordained or even acknowledged as a preacher outside the denomination of Friends. Now 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.

We are still at the dawn of this new era. Its grand possibilities are all before us, and its heights are ours to reach. We are assembled in this great parliament to look for the first time in each others' faces and to speak to each other our best and truest words. 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 fulfillment of her prophetic vision.

ADDRESS.

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

It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride 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 fruition of the labors of your honored chairman.

I apprehend that the fruitage of this parliament will richly compensate him and the world 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 exists throughout the world. To me this is the proudest of the works of our exposition. There is no man, high or low, learned or unlearned, who will not watch with increasing interest, the proceedings of this parliament. 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 that, I trust, will be augmented by their intercourse with us and each other. I hope that your parliament will prove to be a golden milestone on the highway of civilization—a golden stairway leading up to the tableland of a higher, grander, and more perfect condition, where peace will reign and the engines of war be known no more forever.

NEW ENGLAND PURITAN.

REV. ALEXANDER MCKENZIE OF MASSACHUSETTS.

I suppose that everybody who speaks here this morning stands for some thing. The very slight claim I have to be here, rests on the fact that I am one of the original settlers. I am here representing the New England Puritan, the man who has made this gathering possible. 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 than he was 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. We are able to show our friends from other countries, not that we have something better than what they have, but that we have that which they can see nowhere else in the world. It would be idle to present trophies of old countries to men from India and Japan. We can not show an old history or stately architecture. We can not point to the castles and abbeys of England, but we can show a new country which means to be old. We can show buildings as tall as any in the world, and we can show the displacement of buildings that are a few score years old by the stately and elegant structures of our time. But there is another thing we can show, if our brethren from abroad will take pains to notice it. I am not exaggerating when I say that we can show what can be shown nowhere else in the world, and that is, a great republic, and a republic in the process of making by the forces of Christianity.

We can show the whole nation, we can show its beginning, we can show

the men who began to make it; at any rate, we can show their pictures, the letters they wrote, and the cradles their children were rocked in. The beginning of this republic was purely religious. The men who came to start it came from religious motives. Their religion may not have been exactly what other people liked, but they worked with a distinctive religious purpose. They came here to carry out the work of God. They worked with energy and perseverance and steadfastness to that end. They started on Plymouth Rock a parliament of religion. They had presently in Massachusetts a parliament of two somewhat varying religions. Then, when the Dutch went to New York, there were three elements of religion in the country. So it has been going on ever since, and if to-day there is any religion in the world which has not its representative in this country, I wish somebody would guess what it is.

There is one thing very remarkable in the working out of the Puritan idea; it has never gone backward, there has been no recession, no losing ground from the time the Mayflower took its way from old Plymouth into new Plymouth. There have been little variances from time to time, but they have tended to cement the great idea of building up this republic. At first they were colonies. Presently they shook off their allegiance to the old country and became a country of their own, but fettered and held with slavery, which is inconsistent in any republic. Presently came the revolution, which bound them together as a nation, and then came the civil war, which shook slavery off from the republic, and we stood a free and independent nation before the world. Our work advanced without receding, and is still going on.

I say that this is the first republic of the world. You may ask if I am not ignorant of history. I believe there were other republics. I have heard of the Roman republic; I have heard of the French republic, and the republics of Central America. But these were not republics in our sense. They were simply the change in form of government of their own people. A republic like this is peculiar in this respect, that we have here twenty-five different nations to make into one, twenty-five different languages, twenty-five different religions, with great diversities, and some no-religions which have more diversity than the religions.

Now, with all this diversity of taste, diversity of religion, and desire and purpose, we had to make one nation where the people shall think together, shall worship together, shall rally under the same flag, and shall believe in the same principles and same institutions. Since the morning of creation there has never been given to any people in the world so great a task as to make out of twenty-five nations a republic along the old Christian lines. We begun our work with the church and school.

I have no sympathy with the discussion which has been frequently heard as to whether we should have the school or the church. You might as well ask, in bringing up children, whether they should have clothes or bread. Why, in the name of reason, should they not have both? The pilgrim fathers came with the church and came with the school. They were not boys when they came or wild adventurers. They were scholars from the universities of England. They brought books with them and made books, and they founded what they called a university. They believed that no religion has any right to live which does not make men more intelligent, and they believed that there is no intelligence worth having that does not reach out to the highest pinnacle of knowledge. To-day we are simply continuing the process they began.

Men sometimes find fault and say that we are a material 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. 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 can not 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 General 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.

THANKS FROM GREECE.

MOST REV. DIONYSIOS LATAS, THE ARCHBISHOP OF ZANTE,
GREECE, 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 which, for the first time, will write in the books of 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 a 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, as the archbishop resumed his seat, a sentiment which was greeted with prolonged cheering.

FROM INDIA AND CHINA.

P. C. MOZOOMDAR OF INDIA.

P. C. Mozoomdar, of India, was loudly cheered upon rising to make the following address:

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 Musselman, 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 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 Shaiva and Vaish Rava revived, and continued in the land down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Monguls and Musselmen, 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 conference 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, being 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.

HON. PUNG QUANG YU, SECRETARY OF THE CHINESE LEGATION
IN WASHINGTON

Began to read the address, but was unable to make himself heard. He, therefore, turned the manuscript over to Dr. Barrows, who read, in ringing tones, the following:

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 that 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 comparative 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.

LEGEND OF RUSSIA.

PRINCE SERGE WOLKONSKY OF RUSSIA.

Those who, during the last week, have had the opportunity of attending not only the congresses of one single church, but who could witness different congresses of different churches and congregations must have been struck with a noticeable fact. They went to the Catholic congress and

heard beautiful words of charity and love. Splendid orators invoked the blessings of heaven upon the children of the Catholic Church, and in eloquent terms the listeners were entreated to love their human brothers, in the name of the Catholic Church. They went to the Lutheran congress and heard splendid words of humanity, and brotherhood, orators inspired with love and the blessing of God invoked on the children of the Lutheran church. Those who were present were taught to love their human brothers, in the name of the Lutheran church. They went to other more limited congresses, and everywhere they heard these same great words, proclaiming these same great ideas and inspiring these same great feelings. They saw a Catholic archbishop who went to a Jewish congress and with fiery eloquence brought feelings of brotherhood to his Hebraic sisters. Not in one of these congresses did a speaker forget that he belonged to humanity, and that his own church or congregation was but a starting point, a center for a further radiation.

This is the noticeable fact that must have struck everybody, and everybody must have asked himself at the end of the week: "Why don't they come together, all these people who all speak the same language? Why do not all these splendid orators unite their voices in one single chorus, and, if they preach the same ideas, why don't they proclaim them in the name of the same and single truth that inspires them all?" This seems to have been the idea of those who, in composing the programmes of the religious congresses, decided that the general religious congress should follow the minor ones. To-night, in fact, we see the representatives of different churches gathered together, and actuated with one common desire of union.

Being called to welcome it on the day of its opening, 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 another 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, oh! 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 the same man.

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 these splendid words: "E Pluribus Unum."

SHINTO BISHOP OF JAPAN.

RIGHT REV. RENCHI SHIBATA, REPRESENTATIVE OF THE SHINTO FAITH, THE STATE RELIGION OF JAPAN.

The bishop appeared in his full pontificals and salaamed profoundly toward the audience and to the right and left when he came forward. Mr. Bonney, in his words of introduction, alluded to the rapidity with which Japan had advanced in civilization, and the peculiar kindness felt by the people of this country toward the people of the empire of the mikado. The address was read by Dr. Barrows.

I can not help doing honor to the Congress of Religions held here in Chicago as the result of the partial effort 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 different religious creeds which 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 unto the way of perfect justice.

When he had finished reading, Dr. Barrows introduced three Buddhist priests from Japan, namely, Zitzuzen Ashitsu, Shaku Soyen, and Horin Tokia. 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 said that the Buddhists were bishops in their land, and had been touched with the kind greetings and hospitalities they had received since arriving in America.

WORDS ON TOLERATION.

COUNT BERENSTORFF OF GERMANY.

I am happy to be able, as a German, to return words of thanks for the kind welcome that has just been expressed to the visitors from different nations. I can hardly say that I speak on behalf of Germany. Not countries as such, nor even churches as such, can take part in a conference like this. I fully understand that men, who in high offices represent the church, hesitated to accept the invitation, which, as private persons, they would perhaps gladly have followed. I think the gentlemen who have come to attend this parliament, yet unique in the history of the world, come as individuals, not binding, by their presence, the religious or national bodies to which they belong; but this does not in the least diminish the value of their presence here. They come as men engaged in the religious work of their country, and are representative men as such, even if no religious body has given them full powers.

I also come only as an individual, but in the hope that I may, perhaps, help a little to further the great object which you, who so kindly invited us, have in view. It is a great pleasure to me to be once more in this great country, which I visited for the first time in 1873. One week spent here twenty years ago has remained deeply rooted in my memory.

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 is 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.

The basis of this congress is common humanity. Though the term humanity has often been used to designate the purely human apart from all claims of divinity, I hesitate not, as an evangelical Christian, to accept this thesis. It is the Bible which teaches us that the human race is all

descended from one couple, and that they are, therefore, one family. Let us not forget this; but the Bible also teaches that man is created after the image of God. Therefore, man as such, quite apart from the circumstances which made him be born among some historic religion, is meant to come into connection with God. I have heard preachers who spoke at the anniversary of a reformation say that children who were baptized end what obligations this fact lays upon them. I could not help thinking that if children were not baptized, would not the duty to lead them to Christ be quite the same? He said every child is a member of the great human family. Has the offspring of that race, created after the image of God, the right to be brought into contact with truth?

If this was not the case the precept which states in the Old Testament, "Love thy neighbor as thyself," would have been impossible. It is based on the principle that every man, as such, through his religious convictions, has a claim on our help; yea, more, on our love. Even the Jews, who were separated from all other nations of the world, had this taught to them. The abuse of this truth, made by men of no religion, can not abrogate the truth itself. If this parliament helps to bring forth this truth in the right light, if it shows that we can profess common humanity without putting the human in opposition to the divine, it will do a great work for the progress of civilization. The word "neighbor" in that precept that we are to love our neighbor as ourself seems very narrow at first sight. It seems as if it only meant the person who lives next door to us, but in truth it is very comprehensive. The parable of the good Samaritan shows that the suffering one is our neighbor in so far as he requires our help. Every man is our neighbor. Every man practically becomes so by being brought near to us.

Now the World's Fair, by bringing together a number of men from all nations, makes neighborhood practical for many people who never met before. Altogether the progress of civilization, the facilities offered for locomotion in this century of steam and electricity, make many men closer neighbors than they were before, and if all the representatives of foreign nations who come here for the Fair are told by this parliament that every man has a claim on the love of every other for the sake of the common humanity, it is a lesson which certainly deserves not to be lost. We already feel that foreigners coming here can learn much, especially from the great voluntary Christian efforts of Americans.

This parliament teaches us that other great lesson. Not that—some one might say, and I have heard the objections expressed before—this idea of humanity will tend to make religion indifferent to us. I will openly confess that I also for a time felt the strength of this objection, but I trust that nobody is here who thinks light of his own religion.

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 can not deny that we who meet in this parliament are separated by great and important principles. We admit that these differences can not 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 congress 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. I can not accept these bonds. I thank God that I am free, except for all these faults and deficiencies which are in me and which prevent me embracing my creed as I should like to do.

But what do we then meet for if we can not show tolerance. Well, the word tolerance is used in a very different way. If the words of the great King Frederick, of Prussia, "In my country everybody can go to heaven after his own fashion," are used as a maxim of statesmanship, we can not approve of it too highly. What bloodshed, what cruelty would have been spared in the history of the world if it had been adopted. But if it is the expression of the religious indifference prevalent during this last century and at the court of the monarch who was the friend of Voltaire then we must not accept it.

St Paul, in his epistle to the Galatians, rejects every other doctrine, even if it were taught by an angel from heaven. We Christians are servants of our master, the living Savior. We have no right to compromise the truth He intrusted to us, either to think lightly of it, or 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 bring us further from instead of nearer to each other? I think not if we hold fast our truths 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. Our light is dawning in every heart, and the 19th century has brought us much progress in this respect; yet we risk to enter the 20th century before the great principle of religious liberty has found universal acceptance. I am proud that in Prussia the ideas of religious liberty are so far advanced. The present Bohemian churches in our capital are a horrible memorial of how the Protestants of Bohemia and Austria found refuge in our country. Many blessings have come from these immigrants. The Jews are also fully emancipated with us, as the law gives all religious liberty. In Roman Catholic countries, like Spain, every obstacle is put in the way of Protestants. In Turkey, and equally in Russia, we hear of sad persecutions. The principle of religious liberty is based on the grand foundation that God wants the voluntary observance of free men.

GREETING FROM FRANCE.

PROFESSOR G. BONET MAURY.

Ladies and Gentlemen: It is for me a great honor to have to answer for France, my country, to the welcome greetings which have been just now expressed by our president, Mr. Bonney, and by the energetic chairman of the organizing committee of the Parliament of Religions, Rev. J. H. Barrows, and others. That honor fell due to more prominent leaders of religious thought in our country, such as Albert Reville, the learned professor of the history of religions at our College de France (Paris), or Baron de Shickler, the generous president of our "Societe d'Histoire du Protestantisme Francais." Unhappily they were prevented from coming here, and therefore I ought to speak—not as a delegate of the French Government, or of such a one or such another church—but as a Christian Frenchman and a liberal Protestant.

I consider it as my first duty to this Columbus Hall to say to you American friends, "Hail, Columbia! Hail, the land of George Washington and Abraham Lincoln! The glorious country in the New World, which was the first cradle of liberty for men of every religion, of every nation, of every color! Hail to the land of Channing and Longfellow, of Emerson and Parker, of Fulton and Graham Bell, those heralds of poetical and Christian

ideals. We, republican and Protestant Frenchmen, are much obliged to them all, not only as business men, but as Christians. It was from those heaven-born heroes, from those spiritual prophets that our great citizens, Lafayette, Mirabeau, Tocqueville, and Laboulaye, Ath. Coquerel, Sr., and Reville, have taken example to introduce in France the capital principles of self-government, of religious liberty, and of ecclesiastical toleration.

But the republic of the United States has not degenerated from its illustrious founders; it is a fertile ground, unceasingly bringing forth new inventions or pregnant ideas. I ought afterward to pay to the organizing committee of this Parliament of Religions a tribute of admiration for its colossal efforts and to present it my heartiest wishes for its success. It is, indeed, the first time since the days of the conqueror Akbar, who reigned in East India at the end of the 16th century, that an attempt is made to bring the representative men of the various, and, alas! often adverse religions of mankind into a pacific intercourse. The great Mongol emperor had proclaimed full toleration of all religions among his numerous subjects, and, consequently, he ordered to be built near his palace in Agra a splendid hall, with large rooms, where Brahmins, rabbis, and court missionaries found opportunities of debating with each other on religious matters.

There is also at Paris a similar institution in our religious branch of the "Ecole fratrique des hautes études." You might have seen for six years in the old Sorbonne's house, just now pulled down, Roman Catholics and Protestant ministers, Hebrew and Buddhist scholars commenting on the sacred books of old India and Egypt, Greece and Palestine, or telling the history of the various branches of the Christian Church.

Well now, gentlemen, you have resumed the same work as the conqueror Akbar, and more recently the French Republic. You have convoked here, in that tremendous city which is itself a wonder of human industry and, as it were, a modern Phoenix springing again from its ashes, representative men of all great religions of the earth, in order to discuss, on courteous and pacific terms, the eternal problem of divinity, which is the torment, but also the sign of sovereignty of man over all animal beings. I present you the hearty messages of all friends of religious liberty in France and my best wishes for your success. May God, the Almighty Father, help you in your noble undertaking. May He give us all His spirit of love, of truth, of liberty, of mutual help, and unlimited progress, so that we may become pure as He is pure, good as He is good, loving as He is love, perfect as He is perfect, and we shall find in these moral improvements the possession of real liberty, equality, and fraternity. For, as said our genial poet, Victor Hugo:

All men are sons of the same father.
They are the same tear and pour from the same eye!

FROM AUSTRALASIA.

ARCHBISHOP REDWOOD OF NEW ZEALAND.

I am glad, indeed, that it has been announced to you that I shall address you in only a few words, for we have been here so long, we have been listening to such strains of eloquence, we have had our minds so enlarged by the presence of this multitude and the varied representatives of the races and colors of mankind, that it would be impossible for me at this stage of the proceedings to detain you for any great length of time. However, as your honorable president has had the kindness to say, I have at least one merit, that of having come from afar. I have also another merit: I have the honor of representing the newest phase of civilization of the Anglo-Saxon race and the English speaking people.

I represent Australia, a country divided into various colonies, governing themselves with wonderful freedom, and, I may say without boasting, making rapid advances on the way to true civilization. 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 on 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.

I stand here as the representative of that distant land, of that noble old church founded by God from the beginning; for, as one of the holy fathers said, the beginning of all things is the holy Catholic Church. We go back to Christ, her founder; to Christ, foretold thousands of years before he came. There she stands as a landmark in history. In her teaching there is an event which the human race shall never forget—that the Godhead took up our human nature to so elevate and unite it with the divine nature, whence began a brotherhood of man never dreamed of by merely human beings.

Now we can walk the earth and say truly we are the brothers of God. Indeed, in the whole of creation is the brotherhood of God known. It is known in the soul representing the spiritual creation, in the body representing the material creation, for man's body is an epitome of the material universe. Is it indeed that God glorified and deified the whole of creation in that act, so that now the very mountains, trees, rocks, and plants can be saluted not only as his creation but as Christ's brother? These are the great ideas that underlie Christianity fully understood. We are to remove, in this 19th century, the barriers of hatred that prevent men from listening to the truth 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 Religions, 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 and any element of truth found outside of that great body of truth. Some men have said we are the lovers of truth, we are the seekers of truth, we are the philosophers of truth, but Christ had the divine audacity to say, "I am the truth." Wherever there is truth there is something worthy the respect not only of man but of God, the god-man, the incarnate God. Therefore, 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 mortal 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 matters, but to be free 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 day, that we hope God will speed that day. Less than a century ago there were only two Catholic priests in the whole of Australasia. Now we have a hierarchy of one cardinal, six archbishops, eighteen bishops, a glorious army of priests, with brotherhoods, and sisterhoods teaching schools in the most practical manner. The last council of the church held in Sydney sent her greeting to the church in America, and the church in America was seized by surprise and admiration at the growth of Christianity in that distant land. It is in the name of that church I accept with the greatest feeling of thankfulness the greeting made to my humble self representing that new country of New Zealand and that thriving and advancing country of Australasia.

GOOD WISHES OF CEYLON.

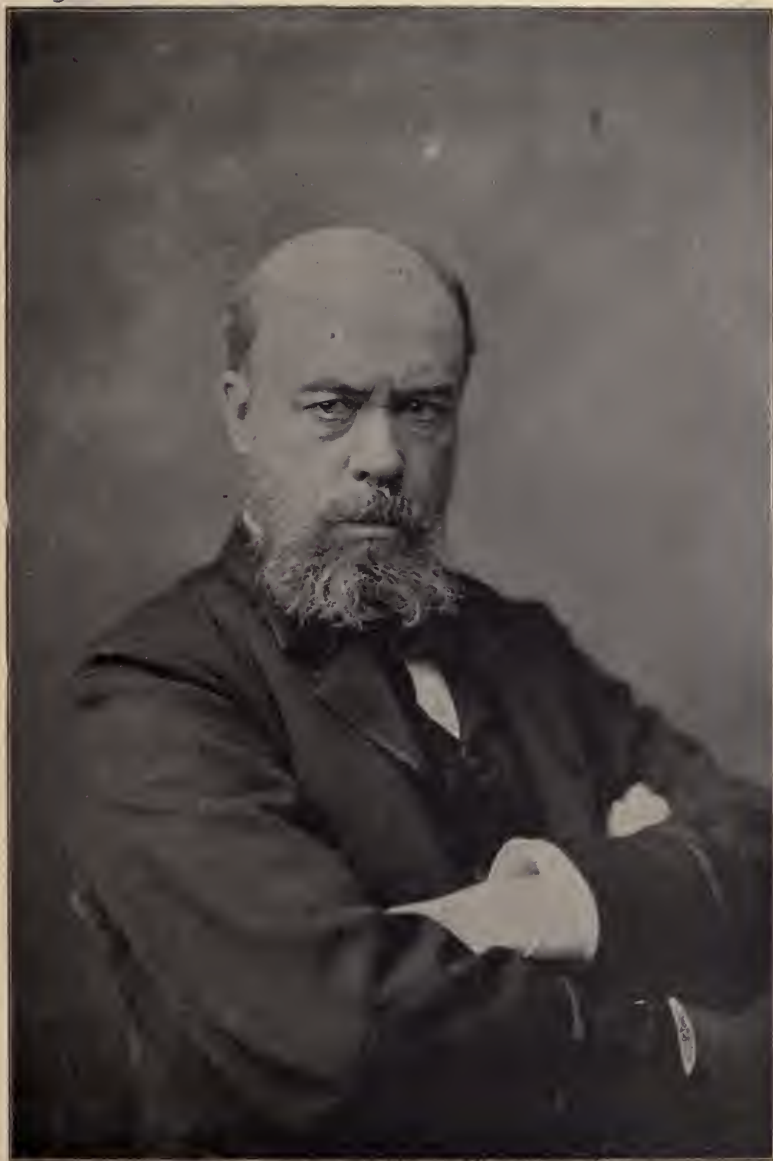
H. DHARMAPALA OF CEYLON.

Friends: I bring to you the good wishes of 475,000,000 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 the country. I have sacrificed the greatest of all work to attend this parliament. I have left the work of consolidation—an important work which we have begun after 700 years—the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme 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 1,000 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 programme 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, the Himalayas, to the plains of Mongolia and the Chinese plains, and to the far-off beautiful isles, the empire of the rising sun; and the influence of that congress held twenty-one centuries ago is to-day a living power, because 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 programme 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 programme 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 programme



DR. CARL VON BERGEN
Of Stockholm, Sweden.



can be carried out, and the 20th century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities but the greatest of all cities, this programme 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

A recess was then taken until 2:30 o'clock.

SWEDEN FOR CHRIST.

DR. CARL VON BERGEN OF STOCKHOLM, SWEDEN.

There is at present, and has existed during a long time in the past, a bond of mental, spiritual affinity between the leaders of religious thought in Sweden and the United States of America. Those grand and glorious principles, which are, so to say, the foundation-stones upon which this great international congress hopes to build the temple of religious truth for the everlasting benefit of coming generations, have been—every one of them—enunciated and proclaimed to the multitude long ago by world-famous seers and sages in Sweden. They are, in *our* days, the war-cry of those “worshippers of God and lovers of human progress” (to use the words of our respected President, Mr. Bonney) in Sweden, who do battle, with unrelenting energy, against an earth-bound, superficial, grossly unscientific atheism and materialism, which makes itself sometimes the mouthpiece of a teaching of immorality most vile and pernicious.

The speaker quoted from the printed programme of the Parliament of Religions several of the principles, to which he referred—religious freedom, universal brotherhood of man, tolerance, unity of God, Christ as the Savior of mankind—and he showed by quotations from great Swedish scientists, philosophers, historians, and poets, that all those lofty ideas have been and are the watchwords of the leaders and representative men in his own country. The heroes of Swedish science and literature—men such as the immortal Linnæus, Swedenborg, Berzelius, Agardh, Geijer, Tegner, Wallin, Bostrom, Viktor Rydberg, and many others—have all joined in the strain that was struck on the lyre of the grand bard of modern England, Alfred Tennyson:

Ring out the darkness of the land,
Ring in the *Christ* that is to be!

“In *this* sign you will conquer!” Such is the conviction of the truly great ones and the best in Sweden as well as in America.

WORD FROM BOMBAY.

Virchand A. Gandhi, a lawyer of Bombay, and one of the chief exponents of Jain religion of that oriental country:

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 1,500,000 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 therefore, 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.

GREETING FROM OLD ARMENIA.

In introducing Professor Minas Scherez, editor of an Armenian newspaper published in London, Dr. Barrows appropriately 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.

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 volcanoes of religious hatred, the foundation of the temple of peace and concord.

At the beginning of our sittings, allow the humble representatives 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.

SEES SPIRIT AND MATTER.

PROFESSOR C. N. CHAKRAVARTI, A THEOSOPHIST FROM INDIA.

I came 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 excellencies 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, joining hand and hand, 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 vanguard 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 can not 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 Cin-

cinnati 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 of the West.

The East enjoys the sacred satisfaction of having given birth to all the great religions of the world, and even as the physical sun rises ever from the East, the sun of spirituality has always dawned in the East. To the West belongs the proud privilege of having advanced on the intellectual and on the moral plane, and of having supplied to the world all the various contrivances of material luxuries and of physical comfort. I look, therefore, upon a union of the East and West as a most significant event, and I look with great hope upon the day when the East and the West will be like brothers helping each other, each supplying to the other what it wants—the West supplying the vigor, the youth, the power of organization, and the East opening up its inestimable treasures of a spiritual law and which are now locked up in the treasure boxes grown rusty with age.

And I think that this day, with the sitting of the Parliament of Religions, we begin the work of building up a perennial fountain from which will flow for the next century waters of life and light and of peace, slaking the thirst of the thousands of millions that are to come after us.

MOST ANCIENT ORDER OF MONKS.

SWAMI VIVEKANANDA OF BOMBAY, INDIA.

When Mr. Vivekananda had addressed the audience as “Sisters and Brothers of America,” there arose a peal of applause that lasted for several minutes. He spoke as follows:

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 religion, 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 Sanscrit, the word seclusion 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, Oh, Lord, so 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 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 will 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.

CANADA AS A LINK IN THE EMPIRE.

PRINCIPAL GRANT OF CANADA.

The dream that allured hardy navigators for many years was the supposed existence of a northwest passage by land. But in our day it has been found 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? It is very impossible, because 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, saintly, whose works still follow them. In Canada the seeds 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 the 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 a 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 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 righteousness, 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 19th century, 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 Savior has been saying, "I have stretched out my hands to a disobedient and gainsaying people."

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.

CONVERTED PARSEE WOMAN OF BOMBAY.

MISS JEANNIE SARAJBJI, OF BOMBAY, INTRODUCED AS A REPRESENTATIVE OF THE PARSEES.

Dr. Barrows just told you that I belonged to the order of Parsee. He is correct in one way and not in another. My people were fire worshipers, but I am not now. Before I go on further, I wish to thank all those who have extended their welcome to us. This morning as I looked around and saw the many faces that greeted a welcome, I felt indeed that it was the best day I have seen in Chicago. I have been here for some time, and I have asked the question over and over again: Where is religious America to be found—Christian America? To-day I see it all around me. You have given me a welcome. I will give you a greeting from my country. When we meet one another in our land, the first thing we say to each other is "Peace be with you." I say it to you to-day in all sincerity, in all love. I feel to-day that the great banner over us is the banner of love. I feel to-day more than ever that it is beautiful to belong to the family of God, to acknowledge the Lord Christ.

My father, at the age of eighteen, was brought to the knowledge of Christ by the light of an English missionary. He gave up friends and countrymen, rank and wealth and money to be a disciple of the Lord Jesus Christ; and I tell you, friends, that it is a great privilege and a great honor to be able to stand here and say to you that I love that Lord Christ, and I will stand by him and under his banner until the end of my life.

I would close with one little message from my countrywomen. When I was leaving the shores of Bombay the women of my country wanted to know where I was going, and I told them I was going to America on a visit. They asked me whether I would be at this congress. I thought then I would only come in as one of the audience, but I have the great privilege and honor given to me to stand here and speak to you, and I give you the message as it was given to me. The Christian women of my land said: "Give the women of America our love and tell them that we love Jesus, and that we shall always pray that our countrywomen may do the same. Tell the women of America that we are fast being educated. We shall one day be able to stand by them and converse with them and be able to delight in all they delight in."

And so I have a message from each one of my countrywomen, and once more I will just say that I haven't words enough in which to thank you for the welcome you have given to all those who have come here from the East. When I came here this morning and saw my countrymen my heart was warmed, and I thought I would never feel homesick again, and I feel to-day as if I were at home. Seeing your kindly faces has turned away the heartache.

We are all under that one banner, love. In the name of the Lord Jesus Christ I thank you. You will hear possibly the words in his own voice saying unto you, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

BOMBAY'S SECOND MESSAGE, B. B. NARGARKAR OF BOMBAY.

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 came 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 principles of the Theistic Church, in India, are 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. Senn to establish such a religion in the land of India, which has been well known as the birth-place 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 teachings 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. Senn, 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 Somaj, 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 would not be able to come over in the midst of you, 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 Occidental 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 the 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.

SYMPATHY FROM ENGLAND.

REV. ALFRED W. MOMERIE, D. D., OF LONDON.

Dr. Barrows 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 that 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 addressed the meeting as follows:

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 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, also many men like Arnold, of Rugby; Frederick Robinson, of Brighton; Frederick Morris, who was one of my predecessors at King's College.

All these men would have been here, and further, I know for a fact, from my own personal experience, that a very large number of the English clergy, and a still larger number of 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, Dr. Barrows, and for all who have helped him 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 can not be—I say it can not be—that that 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."

IN BEHALF OF AFRICA.

BISHOP ARNETT, OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

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. Now, I think it is very well colored myself, 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 has 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 hand 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 and 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 those 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 14,000 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 14,000 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 7,400,000 negroes on this continent, who, by the providence 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 programme, but I want everybody to know, that although last, we are not least in this grand assembly, where the fatherhood of God and 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 II.

SECOND DAY, SEPTEMBER 12th.

EXISTENCE AND ATTRIBUTES OF GOD.

The proceedings of the Parliament of Religions on the second day, were as impressive and instructive as on the first. The appearance of the platform at the opening exercises was somewhat modified by the absence of some representatives and the presence of others. In the midst of the picturesque attire of the East there were discerned Jewish rabbis and the venerable form of Frederick Douglass. Arrangements were made for review sessions and devotional meetings to be held daily in connection with the parliament. At the review sessions in lesser halls, a leading divine, when asked, explained the difficult points in the proceedings of the previous day and answered any questions asked by seekers of information. For the purpose of these reviews, halls were offered to all denominations that wished them. The first review meeting was conducted by Bishop Keane, of the Roman Catholic Church. The devotional meetings, held in the Hall of Columbus, were in charge of the Brotherhood of Christian Unity, and began at nine o'clock in the morning. They were conducted by leaders of different faiths, both Christian and non-Christian, and everybody attending the parliament was welcome from day to day.

The great hall was thronged with auditors when President Bonney, at ten o'clock, called upon the vast audience to rise and silently invoke the blessing of God. A hush fell upon the great assemblage, while the representatives of many nations sent up a silent petition to the Eternal Father

The stillness of a few moments was broken by the closing word, "Amen," pronounced by Mr. Bonney. Following this, while the assembly remained standing, Dr. Barrows led in the Lord's Prayer, known in the parliament as the "universal prayer."

Dr. John Henry Barrows, having been placed in charge of the parliament, designated a chairman for the day, and in introducing him, said: "I have been very much cheered in the work of preparing for this parliament by the friendly words of distinguished men of my own church in this country, and among them I cherish none in higher regard than Rev. S. J. Nicolls, pastor of the Second Presbyterian Church of St. Louis. He will take charge of our session this morning and make an introductory address."

THE INFINITE BEING.

REV. S. J. NICOLLS, PASTOR OF THE SECOND PRESBYTERIAN
CHURCH OF ST. LOUIS.

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 labor, and it requires no greater wisdom than to mention the names of the speakers and the subjects placed upon the programme 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 sun 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 happily they might find him; for whom all the wants of this wondrous nature of ours go out in extinguishable 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 can not bring to its contemplation 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 weak, the lowly, and the 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 it for himself; 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 awakened 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 or 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.



VERY REV. AUGUSTINE F. HEWITT, C. S. P.,
New York.

RATIONAL DEMONSTRATION OF THE BEING OF GOD.

VERY REV. AUGUSTINE F. HEWITT, C. S. P., OF NEW YORK.

The paper was read by Rev. Walton Elliott. "It is to be regretted," remarked Father Elliott, before beginning the paper, "that Father Hewitt, superior of the community of Paulists, of which I am a member, can not be present in person; as much regretted by himself, I am sure, as by any of us. But it is a privilege that he, whose whole life since he entered the Catholic Church, now within one year of half a century, has been devoted to metaphysical studies, represents the knowledge of God to this distinguished assembly, as known without the light of revelation, as known by evidences entirely apart from the special teaching of God to mankind by revelation."

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 fulfill 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 intelligent 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 non-existence 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 instance, 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 most stupen-

dous 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 nebulae. 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 co-ordinated 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 the 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 causes remain always secondary causes, 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 the 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 consequences 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 paleo-zoic earth, and that from the a-zoic, 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 movement 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 give 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 fulfillment 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 co-ordination 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 in 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 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 in 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 existence, 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 casualty of the first cause. The ultimate molecule of the composite substance and the ultimate atom of the simple substance, each bears the mark 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; 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 pre-existence 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 an 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 fellowman—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 infinite 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 can not 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 can not be 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 intelligent 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: "*Ipsium 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 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 comes 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 predict 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 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 can not 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 can not 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 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." (Ennead iii, L viii, 10 v. 9). Plato and Aristotle have both placed in the clearest light the relation of intelligent, immortal spirit 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 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.

EVIDENCE OF A SUPREME BEING.

REV. ALFRED WILLIAMS MOMERIE OF LONDON, ENGLAND.

"We have just heard a voice," said Chairman Nicolls, "from the largest and one of the most venerable of the churches of Christendom. That voice was clear, eloquent, logical, and learned in its testimony. The church which it represents is to-day the teacher of millions, and if such are its convictions we know that the doctrine of Christian theism is

safe in her hands. Another church has been eloquent in its testimony, and I am glad we have to-day one of its representatives here, a distinguished preacher and teacher, a learned scholar and professor, Rev. Dr. Momerie, of London, who will present the next paper on 'The Moral Evidence of a Divine Existence.'"

Before submitting his paper, Dr. Momerie said: "It is only this moment that I have discovered the subject of my paper as shown on the programme. I was originally asked to write upon 'The Philosophic and Moral Evidence for the Existence of God,' and it is upon that subject that I have written. Indeed, I could hardly have written on any other, for the argument for God seems to me to be distinctly one and indivisible. I must apologize if in the first part of the paper I have to tread upon ground already traversed. I looked at the philosophical argument from a somewhat different point of view, and, perhaps, therefore, there will be no more harm done."

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. "Nowadays," says Comte, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler, and the rest who have found out the laws of 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 whom mind and will and all natural phenomena are the various but never varying expressions. 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 observation 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 forever.

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 artifice. In the time of Paley, God was regarded as a great Mechanician, spelled with a capital M, it is true, but 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 this adult form the semblance 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 vermiform appendix. 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, should 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 Hartman, according to whom the universe is the outcome of unconsciousness, speaks of "the wisdom of the unconscious," of "the mechanical contrivance 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 path.

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 can not 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 can not 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 bounds 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 experienced 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 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 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 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 can not explain the conduct of a fool. You can not 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 guess-

ing at these thoughts; scientific verification in proving that we have guessed aright. "O God," says 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 law 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 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, everyday 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 form 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 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 can not 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 an 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, viz., 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 can not tell exactly how pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, etc., 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 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 from the same cause; 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, that she can not 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 a 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 overlooked, 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 wrongdoing 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 or however great were the diffi-

culties 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 which seems to be its end varies.

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 even readier, response in our own hearts. We can not 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 that He is nowhere to be found.

"Oh, where is the sea?" the fishes cried
As they swam the crystal clearness through;
"We've heard from of old of the ocean's tide
And we long to look on the 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;
And flying and singing everywhere
In vain have I sought to find the air."

THEISTIC TEACHINGS OF HISTORIC FAITHS.

—PROFESSOR N. VALENTINE, A REPRESENTATIVE OF THE LUTHERAN CHURCH.

"We have heard two-fold testimony, to-day," said Chairman Niccolls, "with reference to the existence of God, and I am afraid that if there is one here who has listened to this two-fold testimony and yet doubts, we must remind him of the description that was given by one of Israel's psalmists long ago, with reference to the man who was unconvinced. Now we

advance a step farther, and I am glad we shall have a paper from a distinguished professor in one of the great churches of reformation, a representative of the Lutheran Church, Professor N. Valentine, whose name is well known throughout the land."

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 can not 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 leaves 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 necessary 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. 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 conception 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 inter-crossing of principles and manifold form 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 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 a 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 accents 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, or 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 view 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 practice 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 Islam, 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 Islam'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 that 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 moment 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 nor 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 fetichism. 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 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 observation has not come as a natural and spontaneous product of the religious impulse of consciousness, but of mystic speculative philosophies. The phenomenon presented by Spinozism and later pantheisms, in the presence of Christianity, was substantially anticipated again and again, ages ago, in the midst of various religious faiths, despite their own truer version of the eternal God. As we understand it, the philosophy of religion, with Hinduism, the later Confucianism, developed Parseeism, 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 the 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 clear 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 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 theistic 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 Professor Max Muller has so clearly shown, Buddhism rests upon and carried 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 can not 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 redemptory 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 redemptory 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 chief 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.

THEOLOGY OF JUDAISM.

DR. ISAAC WISE RABBI OF CINCINNATI.

"We are now to have the pleasure," said the chairman, "of hearing from that Jerusalem, which is the mother of us all. The oldest faith will speak to us. I am sure that all who call

themselves Christians are ready to respond to the simple creed of that ancient faith—"Hear, oh Israel, the Lord, our God, is one Lord"—and we are also ready to join in the testimony of Israel's greatest psalmist—"Happy is he who has the Lord God of Israel for his trust." I take great pleasure in introducing to you Dr. Isaac M. Wise, a well-known scholar, who, by his teaching, has left a deep impression on the public thought of this country."

The theology of Judaism, in the opinion of many, is a new academic discipline. They maintain Judaism is identical with legalism, it is 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 fractionalism 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, 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, 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 rea-

son, as the origin of human 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 that had not yet become conscious of their own sentiments, not being crystalized 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 apparatus and methods of cogitation, can not reach them, can not expound them, can not negate them, and none ever did prove such negation satisfactorily even to the individual reasoner himself.

All systems of theology are built on the 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 criticisms; an appeal to reason is always legitimate, a rational justification 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 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 relation are made known only in such 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 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 compromises necessarily.

The doctrine concerning providence, its relations to the individual, the nations, and mankind 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 which 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 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 doctrine concerning personal immortality, future reward and punishment, the means by which 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.

THE ANCIENT RELIGION OF INDIA AND PRIMITIVE REVELATION.

REV. MAURICE PHILLIPS OF MADRAS.

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 thousand years, viz., the Manthras, the oldest hymns; the Brahmanas, treatises of ritualism, and the Upanishadas, philosophical disquisitions. Each of these mark 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 "remembrance" than on the supposition that it is an evolution.

The Manthras brings before us the ancient Hindus, then called Aryans, worshiping 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 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 conception, 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 in 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 sense not the result of reasoning, nor generalization, but an immediate perception as real and irresistible as that of the Ego. And as a man is con-

sconscious 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.

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." Many of the Vedic bards express their consciousness of Him by the phrase "That" and "That One." They know that He is, but where and how they know not, and hence they tried to find him in the phenomena of nature.

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 into contact with it.—*Max Muller's Hibbert Lectures.*

Besides that definite consciousness which logic formulates into laws, there is also a definite consciousness which can not 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.*

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 pre-eminently belong to Him. They ascribe to the personified elements of nature the function 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 do 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.

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 his attributes are, he has no means of knowing. If this be correct, it follows that the ancient Hindus did not acquire their knowledge of a divine function and attribute 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 of 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 from his memory till nothing was left but the divine attribute. 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 student of ancient religion 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 propounded 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."

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. We have the concepts of infinite space and time as an inference from, or an 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: 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.

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 *Aditi*. 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 are fixed and unassailable. The permanence of the firmament as contrasted with the visible movements of the sun, moon, and stars, the clouds, the storms, and the changes and bustle of this noisy world, might have originated the idea of undecaying, immortal, or eternal. 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 the more natural than that they should call him *asura visvadevas*, the all-knowing spirit or the omniscient.

Moreover, perceiving that light and form, color and beauty, emerge every morning from a gloom in which all objects seem confounded, the old Aryans might have supposed that in a like manner the brightness, order, and beauty of the world had sprung from darkness from which the elements of all things had existed, to indistinguishable chaos. 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 might have concluded that the sun brought them forth from the original chaos, and hence that he is the creator.

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.

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 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 the worship, we may conceive that thus the moral attributes of holiness, justice, mercy, love, and goodness ascribed to God might have been ascribed.

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: 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? This contradiction can neither be resolved into mere exaggerated expressions uttered in the ecstatic fervor of prayer and praise nor in different epochs or diversities of worship, for it is the chief characteristic of the whole Vedic theology, as strikingly expressed by Professor Max Muller:

Each god is to the mind of the suppliant as good as all the gods. He is felt at the time as supreme and absolute, in spite of the necessary limitations which to our mind a plurality of gods must entail on every single god.

Is the possession of this power consistent with the historical fact that the ancient Hindus never grasp 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 discard the old Vedas, the old gods of nature, and affirmed in the Upanishads the existence of "One without a second."

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 can not 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 call *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."

One can not 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 they 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 limitation, though far from exhibiting God as he is, is yet truer, grander, and more elevating, more religious than those barren, vague, meaningless abstractions in which men babble nothing under the name of infinite. Personal conscious existence of which man can dream, for it is that which knows, not that which is known.

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 Veda? Man in the mental as well as the physical world has to proceed slowly and conquer gradually by the "sweat of his brow." Therefore, if the Vedic Aryans 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 concept at the end. The reverse, however, is the order of things in the Veda. There one finds the concepts of the divine functions and attributes fully developed in the Manthras, the oldest portions of the Veda; 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 determination—a something to be defined by "No," "No."

The loftiest conception of God, in conjunction with the most intense consciousness of sin, found expression in Veruna, the oldest god of the undivided Aryans. During the long interval between Veruna 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 Veda age, but, on the contrary, there are many indications that it had begun much earlier. Both Varuna and Dyaus (another primitive god) appear in the Manthras as fully developed mythological beings. Varuna is associated with the Adityas, and Dyaus is married to Prythivi. Now, if mythology be, as Professor Max Muller says, "a disease of language which presupposes 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 mythological form which found expression in Varuna and Dyaus.

Two things are then evident: That the higher we push our inquiries into the ancient religion of India, the purer and simpler we find the conception of God, and 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 godlike conception of Varuna, and its gradual depravation which culminated in Brahma.

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 divine functions and attributes possessed by the ancient Hindus would be a reminiscence. And, if we admit on both the authority of 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 conceive that the idea of God, as a spiritual personal being, would gradually recede and ultimately disappear from 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 restrain 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 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. Under the operations 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."

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 pure worship in a primeval home. It is applicable to God alone. It is meaningless when applied to anyone or anything else. It is the language of monotheism, and monotheism was a primitive religion.

Professor H. H. Wilson says: "There can be no doubt that the fundamental doctrine of the Vedas is monotheism." And Professor Max Muller says: "There is a monotheism that precedes the polytheism of the Veda. The idea of God, though never entirely lost, has been clouded over by error. The names given to God have been changed and their meaning has faded away from the memory of man. M. Adolph Pictet in his great work, '*Les Origines Europeennes*,' gives it as his opinion that the religion of the undivided Aryans was a monotheism more or less vaguely defined." And both Pictet and Muller maintain that traces of the primitive monotheism are visible in the Veda, that the 'remembrance of a God, one and infinite, breaks through the mists of 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 complex? 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 and anthropology lead to the same conclusion.

RELIGIOUS BELIEF OF THE HINDUS.

MANILAL NI DVIVEDI OF BOMBAY.

Hinduism is a wide term, but, at the same time, a vague term. The word Hindu was invented by the Mohammedan conquerors of Aryavata, 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 Sampradaikas and Samajists 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 unfolding 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 is, however, not in 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 Puranas. I mean the chronology given in the Puranas. Whereas the Indian religion claims extravagant antiquity for its teachings, 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 would have no interest for us at the present moment. With the rapid advance 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 inclination toward his native land and language, and particularly toward the religion in which he is brought up. It, however, behooves men of impartial judgment to look upon all religions as so many different explanations of the dealings of the Supreme with men of varying culture and nationality. It is impossible to do justice to these themes in this place, but we will 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 the so-called "Oriental research" in the West.

We 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 Veda; (2) the Sutra; (3) the Darsana; (4) the Purana; (5) the Samapradava; (6) the Samaja. Each of these is enough to fill several volumes, and all I attempt here is a cursory survey of "Hinduism" in the religious sense of the word.

1. Let us begin with the Vedas. The oldest of the four Vedas is admittedly the Rigveda. It is the most ancient record of the Aryan 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 childish poetry of primitive hearts, Agni and Vishne and Indra and Rudra, are indeed so many names of different gods, but each of them had really a threefold aspect.

Viahne, for example, in his temporal aspect, is the physical sun; in his corporal 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, "Only one 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 more than the slightest trace of this conception in the Veda, for, they say, 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 Veda, 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 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 Veda, the numerous gods and their invocations notwithstanding. This idea of the formless all, the Sat—i. e., esse-being—called Atman and Brahman in the Upanishads, and further explained in the Darsanas, is the central idea of the Veda, nay, the root idea of the Hindu religion in general.

There are several ideas 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 Samhita only, but the Brahmanas and the Upanishads as well; whereas, Oriental scholars have persisted in understanding the word in the first sense alone. The Samhita 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 any one who can read between the lines, even in the Samhita, a consideration of that portion along with the other two parts of the Veda will clearly show the untenableness of the Orientalist position. The second source of error, if I may be allowed the liberty to refer to it, is the religious bias already touched upon at the outset. If, then, we grasp this central idea of the Veda, we shall understand the real meaning of Hinduism as such.

The other conditions of the world will unfold themselves, by and by, as we proceed. We need not go into any further analysis of the Veda, and may come at once to the second phase of religious thought, the Sutras and Smritis, based on the ritualistic portion of Vedic literature.

2. Sutra means an aphorism. In this period we have aphoristic works beaming 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 purpose of this essay. Between the Veda and the Sutra lie the Brahmanas, with the Upanishads and Aryanakas and the Smritis. The books called Brahmanas and Upanishads form part of the Veda, as explained before, the former explaining the ritualistic use and application of Vedic hymns, the latter systematizing the unique philosophy contained in them. What the Brahmanas explained allegorically, and in the quaint phraseology of the Veda, the Smritis, which followed them, explained in plain, systematic, modern sanskrit. As the Veda is called *Siruti*, or something handed down orally from teacher to pupil, these latter works are called *Smritis*, something remembered and recorded after the *Smritis*. The *Sutras* deal with the Brahmanas and *Smritis* 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 *Grhva*, *Sranta*, and *Dharma Sutras*. The first deals with the *Smritis*, the second with the Brahmanas, and the third with the law as administered by *Smritis*. The first set of *Sutras* deals with the institution of *Varnas* and *Asramas* 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 deals 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.

At first let us say a few words about caste. In Vedic times the whole Indian people is spoken of broadly as the *Aryas* and the *Anaryas*. *Arya* means respectable and fit to be gone, from the root, *R*, "to go," and not an agriculturist, as the Orientalist would have it, from a fanciful root *ar*, to till. The *Aryas* are divided into four sections called *Vardas*, men of white color, the others being *Avarnas*. These four sections comprise respectively priests, warriors, merchants, and cultivators, artisans, and menials, called Brahmanas, *Ksatriyas*, and *Sudras*. 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 prompted or degraded to superior or inferior *Varnas* according to individual deserts. In the *Sutra* period we find all this considerably altered. *Manis* speaks of promiscuous intercourse among *Varnas* and *Avarnas* leading to the creation of several *Jatis*, 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 *Jati* are foremost among many other important features which we find grafted on Hinduism in this period. We find in works of this period that the life of every man is distributed into four periods—student life, family life, forest life, and life of complete renunciation. This institution, too, has become a part of the meaning of the word Hinduism. The duties and relations of *Varnas*, *Jatis* and *Asramas* are clearly defined in the *Sutras* and *Smritis*, 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 *Samskaras*, certain rites which under the *Sutras* every Hindu is bound to perform if he professes to be a Hindu. Those 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 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 Pitris—by offerings of water and seamen 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 Pitris and men, he can not go about his business without incurring the deadliest guilt.

The optional rites refer to certain ceremonies in connection with the dead, whose souls are supposed to rest with the lunar Pitris for about a thousand years or more before reincarnation. These are called *Sraddhas*, ceremonies whose essence is *Sraddha* faith. There are a few other ceremonies in connection with the commencement or suspension of studies, and these, together with the *Sraddhas*, just referred to, make up the four optional *Samskaras*, which the *Smritis* allow everyone to perform according to his means.

By far the most important are the sixteen incidental *Samskaras*. 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 *Upanavana*, the “taking to the gurnu,” but it may yet better be 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 five to eight in the case of *Brahmans*, and a year or two later in the case of others, except *Sudras*, 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 cross-ways over the left shoulder and under the right arm. It is a 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 gurnu.

The boy pledges himself to his teacher, under whose protection he henceforth begins to reside, to carry out faithfully the four vows he has taken, viz., study, observance of religion, complete celibacy, and truthfulness. This 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 fifteen *Samskaras*. The last, but not the least, is the *vivaha*—matrimony. The *Sutras* and *Smritis* are most clear on the injunctions about the health, learning, competency, family connections, beauty, and, above all, personal liking of 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 ten or eleven, though she may be affianced at about eight or nine. Be it remembered that marriage and consummation of marriage are two different things in India, as a consideration of this *Samskara*, 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 to complete the fulfillment of love as her principal duty, the husband has, in return, the entire maintenance of the wife, temporarily 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 all in the eternal self-sacrifice of universal love.

It goes without saying that widow remarriage 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, 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 shadows, disorder, and irresponsible license. And, indeed, nature never meant her living embodiment of lone 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 is in substance the spirit of the ancient Sastras when they limit the sphere of woman's action to the house, and the flow of her heart to one and one channel alone.

3. We arrive thus in natural succession to the third period of Aryan religion, the Darsanas, which enlarge upon the central idea of Atman, or Brahma, enunciated in the Veda and developed in the Upanishadas. It is interesting to attend to the Charvakas, the materialists of Indian philosophy, and to the Jainas and the Buddhas, who, though opposed to the Charvakas, are anti-Brahmanical, in that they do not recognize the authority of the Veda 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 Aryan 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 Veda is further developed in the Upanishadas. 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 subjects closely connected with the main issues of philosophy and metaphysics. This spirit of philosophic activity gave rise to the six well-known Darsanas, or schools of philosophy. Here again it is necessary to enter the caution that the Darsanas do not historically belong to this period, for notwithstanding this, their place in the general development of thought and the teachings they embody are as old as the Veda or even older.

The six Darsanas are Nyaya, Vaiseshika, Sankhya, Xoga, Mimansa, and Vodanta, more conveniently grouped as the two Nyayas, the two Sankhyas and the two Mimansas. 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 Darsanas 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 Nyaya 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 system in the West. The Vaiseshika is a complement of the Nyaya, 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 Nyayas advocate the atomic theory of the universe. Ontologically they believe that these atoms move in accordance

with the will of an extra-cosmic personal creature called *Isvara*. 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 *Jiva*'s becoming permanently free from its attribute of misery. This freedom can be obtained by the grace of *Isvara*, pleased with the complete devotion of the *Jiva*. The *Veda* and the *Upanishads* are recognized as authority in so far as they are the word of this *Isvara*.

The *Sankhyas* differed entirely from the *Naiyayikas* 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. And as to intelligence the *Sankhyas* maintained 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 primordial matter called *mulaprakriti*, and that *purusa*, the principle or intelligence, is always co-ordinate with, though ever apart from *mulaprakriti*. Like the *Naiyayikas*, they believe in the multiplicity of *purusas*—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 *Sankhyas*. 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 *Naiyayikas*.

The *Sankhyas* place the summum bonum in "life according to nature." They endow primordial matter with three attributes—passivity, restlessness, and crossness. *Prakriti* continuous in endless evolution under the influence of the second of these attributes, and the *purusa* falsely takes the action upon himself and feels happy or miserable. When a *purusa* has his *prakriti* brought to the state of passivity by analytical knowledge (which is the meaning of the word *Sankhya*), he ceases to feel himself happy or miserable and remains in native peace. This is the sense in which those philosophers understand the phrase, "life according to nature."

The other *Sankhya*, more popularly known as the *Yogo-Darsana*, accepts the whole of the cosmology of the first *Sankhya*, but only adds to it a hypothetical *Isvara* 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 *Kanivalya*—life according to nature. This is theistic *Sankhya*.

The two *Mimansas* next call our attention. These are the orthodox *Darsanas* par excellence, and as such are in direct touch with the *Veda* and the *Upanishads*, which continue to govern them from beginning to end. *Mimansa* means inquiry, and the first preliminary is called *Purva-Mimansa*, the second *Uttara-Mimansa*. The object of the first is to determine the exact meaning and value of the injunctions and prohibitions given out in the *Veda*, and that of the second is to explain the esoteric teachings 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 tells only of *Dharma*, religious merit, which, according to its teaching, arises in the next world from a strict observance of the *Vedic* duties. This *Mimansa* fitly called the *purva*, a preliminary *Mimansa*, we may thus pass over without any further remark. The most important *Darsana* of all is by far the *Utra* or final *Mimansa*, popularly known as the *Nedanta*, the philosophy taught in the *Upanishads* as the end of the *Veda*.

The *Vedanta* emphasizes the idea of the All, the universal *Atman* or *Brahman*, set forth in the *Upanishads*, and maintained 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 *Venuanta* phraseology be aptly described as the essence of thought and being. The *Vedanta* is a system of absolute idealism in

which subject and object are rolled into one unique consciousness, the realization whereof is the end and aim of existence, the highest bliss—Moksa. This state of Moksa 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 Darsana is philosophically an improvement upon all previous speculations.

The Nyaya is superseded by the Sanhya, 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 Atma-hood Abhedha, oneness, of not only man but of all beings, of the whole universe. The light of the other Darsanas pales before the blaze of unity and love lighted at the altar of the Veda by this sublime philosophy, the shelter of minds like Plato, Pythagoras, Bruno, Spinoza, Hegel, Schopenhauer in the West, and Krisna, Vyasa, Sankara and others in the East.

We can not but sum up at this point. Hinduism adds one more attribute to its connotation in this period, viz., that of being a believer in the truths of one or other of these Darsanas, or of one or other of the three anti-Brahmanical schisms. And with this we must take leave of the great Darsana sages and come to the period of the Puranas.

4. The subtleties of the Darsanas 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 Orientalists don't understand this double aspect of Pauranika myths that they amuse themselves with philological quibbles and talk of the religion of the Puranas as something entirely puerile and not deserving the name of religion. We ought, however, to bear in mind that the Puranas are closely connected with the Vedas, the Sutras, and the Darsanas, 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 Puranas are nothing more nor less than broad, clear commentaries on the ancient teaching of the Vedas. For example, it is not because Vyasa, the author of the Puranas, forgot that Vishnu was the name of the sun in the Veda that he talked of a separate god of that name in the Puranas, endowing him with all mortal attributes. This is how the Orientalistic method of interpretation would dispose of the question. The Hindus have better confidence in the insight of Vyasa, 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 Lakshmi, a personification of the life and prosperity which emanate from the sun for his comfort, with the anauta—popularly the snake of that name, but esoterically the endless circle of eternity—for his couch, and with the eagle, representing the many antaric 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 Puranas 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 Pura-nika mythology. The theory of cycles known as Kalpas, Manvantaras, and Yugas is clearly set forth in the Puranas and appears to make exorbitant demands upon our credulity. The Kalpa of the Puranas 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 subcycles called Manvantaras, each of which is again made up of four periods called Yugas. The name Manvantara means time between the Manus, and Manu means "with one mind," that is to say, humanity, the whole suggesting that a Manvantara is the period between one humanity and another on this 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 subcycles 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 Puranas. The theory of Simian descent is confronted in the Puranas with a theory more in accord with reason and experience. But I have no time to go into the details of each and every Puranika myth. I can only assure you, gentlemen, that all that is taught in the Puranas is capable of being explained consistently in accord with the main body of ancient theosophy expounded in the Vedas, the Sutras, and the Darśanas. 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 Pauranika period that idols came to be used in India. It may be said without the least fear of contradiction, that no Indian idolator, as such, believes the piece of stone, metal, or wood before his eyes to be 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 hesitate to throw 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 purpose—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 in the myths that are met with in all ancient religions of the world; and these explanations of idol worship have an exact parallel application to the worship of the Tau in Egypt, of the cross in Christendom, and of the Kaba 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 principal 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 Bhagavat: "Worship, in whatever form, rendered to whatever God, reaches the Supreme, as rivers, rising from whatever source, all flow into the ocean."

5. And thus, gentlemen, we come to the fifth period, the Sampradayas. The word Sampradaya 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 whatever degree of vigor and luxuriance. The one old teaching was the idea of the All, usually known as the Advaita or the Vedanta. 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 rest their principal ethical tenets. Three important schools of philosophy arose in the period after the Puranas. Besides the ancient Advaita we have the Dvaita, the Visuddhadvaita, and the Visishtadvaita schools of philosophy in this period. The first is purely dualistic postulation, the separate yet co-ordinate existence of mind and matter. The second and third profess to the Unitarian, but in a considerably modified sense of the word.

The Visuddhadvaita 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 Isvara (God), each in its own sphere, the third number 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 Sampradayas teach a system of ethics entirely opposed to the one taught in that ancient school called Dharma in the Advaita. They displaced Jnana by Bhakti, and Karma by Prasada; that is to say, in other words, they placed the highest happiness in obtaining the grace of God by entire devotion, physical, mental, moral, and spiritual. The teachers of each of these Sampradayas are known as Acharyas, like Sankara, the first great Acharya of the ancient Advaita. The Acharyas of the new Sampradayas belong all to the 11th and 12th centuries of the Christian era.

Every Acharya develops his school of thought from the Upanishads, the Vedanta Sutras, and from that sub-sublime poem, "The Bhagvadgita," the crest jewel of the Maha Bharata. The new Acharyas, following the example of Sankara, have commented upon these works; and have thus applied each his own system to the Veda.

In the Sampradayas we see the last of the pure Hinduism, for the sacred Devanigari ceases henceforth to be the medium even of religious thought. The four principal Sampradayas have found numerous imitators, and we have the Saktas, the Saivas, the Pasupatas, and many others, all deriving their teaching from the Vedas, the Darsanas, the Puranas, and the Tantras. But beyond this we find quite a lot of teachers: Ramapanda, Kabira, Dadu, Nanaka, Chaitanya, Sahajananda, and many others holding influence over small tracts over all India.

None of these have a claim to the title of Acharya or the founders of a new school of thought, for all that these noble souls did was to explain one or another of the Sampradayas in the current vernacular of the people. The teachings of these men are called Panthas—mere ways to religion as opposed to the traditional teachings of the Sampradayas.

The bearing of these Sampradayas and Panthas, the fifth edition as it were of the ancient faith, on Hinduism in general is not worthy of note except in the particular that thenceforth every Hindu must belong to one of the Sampradayas or Panthas.

6. 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 Sampradayas 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 are those

which effect 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 Pauranika myths. The spread of education set people to thinking and a spirit of "reformation" swayed the minds of all active-minded men.

The chance work 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, Darsanas and Puranas, and the true work of reformation commenced with the revival of Sanskrit. Several pledged their allegiance to their time-honored philosophy.

But there remained many bright intellects given over 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 creature whose grace every soul desirous of liberation must attract by complete devotion. This sounds like the teaching of the Visishtadvaita Sampradaya, but it may safely be said that the idea of an extra-cosmic personal creation 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 reincarnation. The body of this teaching goes by the name of the Brahmo-Somaj, which has drawn itself still further away from Hinduism by renouncing the institutions of Varnas and the established law of marriage, etc.

The society which next calls your attention is the Aryasamaja of Swami Dayananda. This society subscribes to the teaching of the Nyaya-Darsana and professes to revive the religion of the Sutras in all social rites and observances. This Samaja claims to have found out the true religion of the Aryas, 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 a religion contained in the Upanishads of India, in the Book of the Dead of Egypt, in the teachings of Confucius and Lao, Tse in China, and of Buddha and Zoroaster in Thibet and Persia, in the Kabala of the Jews, and in the Sufism of the Mohammedans; and it appears to be full of principles contained in the Advaita and Yoga philosophies. It can not be gainsaid that this society has created much interest in religious studies all over India, and has set earnest students to studying their ancient books with better lights and fresher spirits than before. Time alone can test the outcome of this or any other movement. The term Hinduism then has nothing to add to its meaning from this period to the Samajas. The Brahmo-Somaj widely differs from Hinduism and the Aryasamaja 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 reincarnation. (2.) Observance of a complete tolerance and of the Samskaras, being in one of the Varnas and Asramas, 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 Daranas, Sampradayas, 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 genius?

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 something 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 a 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 consideration:

1. Belief in the existence of an ultramaterial principle in nature and in the unity of the all.

2. Belief in reincarnation and salvation by action.

These two principles of a possible universal religion might stand or fall on their merits apart from the consideration 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, or 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.

ARGUMENT FOR THE DIVINE BEING.

W. T. HARRIS, UNITED STATES COMMISSIONER OF EDUCATION.

When Rev. Jenkin Lloyd Jones, chairman of the afternoon session, presented to the audience yesterday afternoon, W. T. Harris, United States Commissioner of Education, he complimented him upon his earnestness in the quest of truth, and added that, although the learned gentleman belonged to the United States, he had all the credentials necessary to class him with Brahmans of the highest caste.

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 can not 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*, *ex sos*; or *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 include 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 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 correlations 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 it is to energize and produce the series—originating 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 the negation or annulment—this is its own act and in it realizes its personal identity and its personal transcendence limitations.

Hence we may see that the doctrines 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 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 and in order to share his fullness 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 transcendental 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 fullness 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 partially 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 and knowing. He alone is perfectly realized—the schoolmen call this technically "pure act"—all other being 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—than the identification of the perfect or dependent 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 can not be conceived as making the imperfect—it is too absurd to think that a good being should make a bad being. Only Brahman 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 Brahma 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 can not 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 can not be an abstract unity like Brahman, 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 procession. 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 as 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 is 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 proof of divine existence, St. Anselm's holds the first place. But St. Anselm's proof can not 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 plus the not me include 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 contemplation 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 fullness 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. "Everywhere 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 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 is and neither a hundred dollars—in short, no finite dependent being is at all a necessary being, and hence can not 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 of 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 act 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 self-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 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 willful 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 infinite 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 inefficiency 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.

IDEALISM THE NEW RELIGION.

DR. ADOLF BRODBECK OF HANOVER, GERMANY, "A REPRESENTATIVE MODERN SCIENTIST."

The blunt declarations concerning both the old religions and the new gospel, which he champions, created a decided sensation. In his preliminary remarks, Dr. Brodbeck announced that some of his views would appear strange to many, and in this he spoke truly. He was the representative, he said,

of a new form of religion that was spreading rapidly, not only in Germany but in all other civilized countries. Although the disciples of the new religion had been severely persecuted by their enemies, they were happy, because they still believed in God, and tried hard to be good.

It is an open secret that millions of people in our civilized countries have partially given up Christianity and, with it, religion. Millions of others cling to the old belief only because there is nothing better there. Again millions are believers in Christianity or other religions because they have been educated in those lines and do not know better. The time has come for a new form of religion in which the painful discord between modern civilization and old beliefs disappear and bright harmony is placed instead.

What is good can be left, other things can be reformed, thus bringing fresh life into dead forms; other things again are to be abolished entirely, and, lastly, new factors have to spring up. It would, however, be a great mistake to think that only against Christianity the new religion is directed; it is directed against all other religions as far as they differ from the new religion.

We are not heathens, not 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 supranaturalism; 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.

All those who work already in this line, or are willing to work for it, are our friends, and, in fact, our members. Every political man who does his best for the benefit of his people is our friend. Every earnest and sincere scientist is our assistant. Every noble artist is our helpmate. Every honest business man and manufacturer, every respectable and hard-working man or woman, are our co-workers. All good children are our best friends, and we are theirs. A noble father, a careful mother, are inclosed in our holy circle. The honest poor, the sick, and widows and orphans, the deserted and lonely people are especially welcome, and shall benefit from our practical idealism, which means not consolation for the future, but practical help for this life.

All masters and teachers, tutors and governesses, are our fellows, if they work in the spirit of our idealism. Even all priests of all religions are our friends, so far as they theoretically and practically agree with our principles.

All the rich and wealthy are our friends, if they practically agree to our religion.

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 truths 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 came 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 acknowledgement 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.

If there are no schools idealism tries to establish them; a general knowledge of nature and history is most desirable for everybody as a foundation for all other knowledge, and harmonious education of all essential sides of our being, bodily and mentally, we consider the ideal of education. But this does not exclude special and earnest preparation for the different purposes of civilized life, either theoretical or technical, or practical, or a combination of either. We warn against overwork in education. We do not hide established facts from everybody. But we think that certain things ought not to be taught before the proper time of their appreciation has come. In social as well as in political things we believe that there must be order and liberty combined. We do not think that all members of human society are equally able for social or political roles. We do not believe that good as well as bad qualities of body and mind can be transferred naturally from one generation to the other.

We think that the ideal of social and political, of scientific and artistic, of industrial and commercial and any other branch of civilized life can best be attained if exclusively individual qualifications and no others give man his degree in the organism of civilized life.

We believe that many things in our civilization are and will be imperfect. But it is unwise to change or abolish something as long as we are unable to put something decidedly better instead. We are not in favor of war if it ever can be avoided without disregarding honor and duty of honorable existence. We are friendly to all organizations for general peace and for peaceful and useful intercourse of all nations of the world.

We believe that the new religion, called idealism, can and ought to be adopted by all nations and people; that it does not depend on climate, nor on certain degrees of civilization. But we believe that in different countries and times it will be individualized differently. Especially we believe that the forms of organization, of worship, prayers, hymns, of preaching and similar things, will assume different aspects in different countries and times without interfering with the unity in essential points.

We do believe that hard work is not a curse, but a benefit for man, for the worker himself as well as for others. We believe that the ideal, the perfection of man, is not only a matter of knowledge, but also of practical good work. 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 thorough religion.

We believe that making money is useful for many things, and even necessary for those who have none, at least as long as money exists at all. But we believe that this is not an aim in itself, but that it should be only a means for honest living and doing good and fostering all kinds of progress in human things. We believe that man is not born only to suffer, nor only to work, but also to enjoy reasonably this life. We believe that bodily exercise is necessary during our whole life, and part of the new religion. We believe that, as a rule, only in a sound body a sound soul can exist, or

that what is meant by the word soul. We believe that solemn ceremonies and certain regular days are something reasonable and useful, as long as they are not considered the essence of religion, but are symbols and ornaments of idealism.

We believe that everything goes always according to certain laws in nature, in history, in each individual; even that which 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 everything should be done to make children happy and healthy as long and as much as they ever can be, and we hold that this is a special task of our religion. We strive and work hard for all that we believe. We try everywhere to make that better which is good, to avoid that which is bad, and to mend that which can be mended. We believe that everything must be done to keep up health in ourselves, and in all others, as far as possible, and to help and restore, if possible, the sufferers.

We believe that many things are mysterious, and will, probably, always be so; but we believe, also, that science has a right and duty to investigate everything, and to state openly the case. We believe that enthusiasm is a great thing and a part of true religion, namely, enthusiasm for the wonders of nature, for great men and women, for noble and fine arts; and enthusiasm for the ideal in everything, for the ideas of perfection, truth, justice, beauty, holiness, and similar ideas.

We believe that the better a man's character is, the better is his work; the same with a woman. We believe that personal improvement in all respects is the base of all other improvements and progress. 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 life 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 others 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 good, for perfection, can be considered as the work of an absolute or some working in us, and, so to speak, for us.

We believe that without self-restraint of each individual no union, no harmony, can exist among men. We believe that in some cases even wealth and life must be sacrificed for the benefit of man, but it is not every man's desire to be so heroic. We believe that those who possess the greatest power of self-restraint are the fittest for ruling over others. We believe that the harder the struggle for self-improvement is, the greater the moral value of an individual is.

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 or 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.

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 lifegiver; 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 can not 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.

At the close of the exercises, Chairman Jones said, "I think 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 short of its highest ideal."



MOST REV. DIONYSIOS LATAS,
Archbishop of Zante, Greece.

CHAPTER III.

THIRD DAY, SEPTEMBER 13th.

THE NATURE OF MAN.

The extensive programme of the third day's proceedings of the parliament required three sessions, and many phases of religious thought and life were under review. Especial interest centered in the discourses of P. C. Mozoomdar, Archbishop Latas, and Pung Kwang Yu. The archbishop gave a fascinating account of the early history of Christianity in Greece. At times it was difficult to follow him, but his musical barytone voice rang through the vast auditorium, and his earnest gestures elucidated whatever was uncertain in his speech. The address of Kinza Ruige Hirai on the "Position of Japan Towards Christianity," was loudly applauded, and when he had finished, Dr. Barrows grasped his hand and Jenkin L. Jones threw his arms around his neck, the audience waving hats and handkerchiefs in the excess of enthusiasm. In presenting the eminent Chinaman, Pung Kwang Yu, Dr. Barrows spoke of him as representing an empire toward which America has not been just. An outburst of applause, for several minutes, followed the statement, and the Chinese diplomat arose and bowed his acknowledgments. When the address of Right Rev. Renchi Chibrata was read by Dr. Barrows, the distinguished stranger, clothed in the light silken robes of the flowery kingdom, stood beside the speaker. With each outburst of applause the high-priest made a light bow, and then resumed his statue-like attitude. The sacred mountain of Japan, dedicated to the Shinto gods, was represented by a fine painting that hung at the back of the platform. When the

reading closed, a wave of applause broke forth all over the house, Distinguished men and women gathered round Mr. Shibrata and shook his hand, and women climbed over tables to pay their compliments to the worthy Oriental. In the whirlwind of enthusiasm everybody in the hall wanted to shake his hand, and he tendered the audience an informal reception for twenty minutes.

The Hall of Columbus, at the third session, was crowded to its extreme limit. The morning session was opened with a significant and touching scene. Followers of Christ, Jews and Greeks, Brahmans and Buddhists, devotees of Confucius and Mohammed, all joined in singing "Nearer My God to Thee." Dr. J. H. Barrows presided in the morning, Rev. Dr. W. C. Roberts in the afternoon. The first session was opened with silent prayer, after which Protap Chunder Mozoomdar, of Calcutta, led in the universal prayer, "Our Father Who Art in Heaven." Mr. Mozoomdar was introduced as one whose heart is in sympathy with the great work of unification of the human brotherhood and who has shown deep interest in this great movement by the long journey he has made and by the activity of his life in the cause of the new religion.

VOICE FROM NEW INDIA.

REV. P. C. 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. 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 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 Rajah Ram Dohan 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 Llamas.

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 upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for awhile 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 co-operated 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 Bristol, 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 Rajah Ram Dohan 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 movements, 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, 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 Hindu 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 in dweller 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 in-dwelling 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 Moham-medan priests who showed us the excellent passages in the Koran; it was not 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 excellencies 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 inter-marriage was celebrated. Inter-marriage 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 ask "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 Brahmins were offended. Wisacres shook their heads; even leaders of the Brahmo-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 inter-marriage took place, and widow marriage took place.

Do you know what the widows of India are? A little girl of ten or twelve 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 then 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 eleven 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 can not 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 our 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 principle first, moral principle next, and in the third place the spiritual principle of 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 its 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 upper 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 humankind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and 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 discipline, and makes the minto one system, and that is his religion. For a whole decade, my friend, Kashub Chunder Sen, myself, and other apostles, have traveled 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 fullness 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.

FOUNDATION OF THE ORTHODOX GREEK CHURCH.

ARCHBISHOP OF ZANTE.

After the immense audience had sung, under the leadership of Dr. Niccolls, "Nearer My God, To Thee," the Most Rev.

Dionysios Latas, Archbishop of Zante, was introduced and spoke extemporaneously as follows:

Reverend Ministers of the Eminent Name of God, the Creator of the World and of Man: Ancient Greece prepared the way for Christianity, and rendered smooth the path for the diffusion and propagation of it in the world. Greece undertook to develop Christianity and formed and systematized a Christian Church; that is the Church of the East, the original Christian Church, which for this reason historically and justly may be called the Mother of the Christian Churches. The original establishment of the Greek Church directly referred to the presence of Jesus Christ and his apostles. The coming of the Messiah, from which the God was to originate in this world, was at a fixed point of time, as the Apostle Paul said it was to be. The fullness of this point of time ancient Greece was predestined to point out and determine. Greece had so developed letters, arts, sciences, philosophy, and every other form of progress that in comparison with it all other nations were exhausted. For this reason the inhabitants of that happy land used rightly and properly to say: "Whoever is not a Greek is a barbarian." But while at that time under Plato and Aristotle, Greek philosophy had arrived at the highest phase of its development, Greece at that very period, after these great philosophers, began to decline and fail. The Macedonian and Roman armies gave a definite blow to the political independence and national liberty of Greece, but at the same time opened up to Greece a new career of spiritual life and brought them into immediate contact and intercommunication with other nations and peoples of the earth.

Tracing the effect of Grecian philosophy of the Neo-Platonic school upon the faith which came from the East, the archbishop continued:

When the Roman Empire began to fall Christianity had to undertake the great struggle of acquiring a superiority over all other religions that it might demolish the partition walls which separated race from race, nation from nation. It is the work of Christianity to bring all men into one spiritual family, into the love of one another, and into the belief of one supreme God. Mary, the most blessed of all humankind, appears and brings forth the expected divine nature revealed to Plato. She brings forth the fulfillment of the ideals of the gods of the different peoples and nations of the ancient world. She brings forth at last that One whose name, whose shadow came down into the world and overshadowed the souls, the minds, the hearts of all men and removed the mystery from every philosophy and philosophic system.

In this permanent idea and the tendencies of the different peoples in such a time and religion, I may say two voices are heard. One, though it is from Palestine, re-echoed into Egypt, and especially to Alexandria, and through parts of Greece and Rome. Another voice from Egypt re-echoed through Palestine, and through it over all the other countries and peoples of the East. And the voices from Palestine, having Jerusalem as their focus and center, re-echoed the voice back again to the Grecians and the Romans. And there it was that this doctrine fell amidst the Greek nations, the Grecian element of character, Greek letters, and the sound reasoning of different systems of Greek philosophy.

Surely in the regeneration of the different peoples there had been a divine revelation in the formation of all humankind into one spiritual family through the goodness of God. In one family equal, without any distinctions between the mean and the great, without distinction of climate

or race, without distinction of national destiny or inspiration, of name or nobility, of family ties. And all the beauties which ever clustered around the ladder of Jacob, or were given to it by the men of Judea, were given by the prophets to the Virgin Mary in the cave of Bethlehem. But Greece gave Christianity the letters, gave the art, gave as I may say the enlightenment with which the gospel of Christianity was invested, and presented itself ther, and now presents itself before all nations.

After presenting other historical facts bearing upon early Christianity, the archbishop continued:

It suffices me to say that no one of you, I believe, in the presence of these historical documents will deny that the original Christian, the first Christian Church was the Church of the East, and that is the Greek Church. Surely the first Christian Churches in Asia Minor, Egypt, and Assyria were instituted by the Apostles of Christ and for the most part in Greek communities. All those are the foundation stones on which the present Greek Church is based. The apostles themselves preached and wrote in the Greek letters and all the teachers and writers of the gospel in the East, the contemporaries and the successors of the apostles were teaching, preaching and writing in the Greek language. Especially the two great schools, that of Alexandria and that of Antioch, undertook to develop Christianity and form and systematize a Christian Church. The great teachers and writers of these two schools, whose names are very well known, labored courageously to defend and determine forever the Christian doctrine and to constitute under divine rules and forms a Christian Church.

The Greek Christian, therefore, may be called historically and justly the treasurer of the first Christian doctrine, fundamental, evangelical truths. It may be called the art which bears the spiritual manna and feeds all those who look to it in order to obtain from it the richness of the ideas and the unmistakable reasoning of every Christian doctrine, of every evangelical truth, of every ecclesiastical sentiment.

After this, my oration about the Greek Church, I have nothing more to add than to extend my open arms and embrace all those who attend this meeting of the ministers of the world. I embrace, as my brothers in Jesus Christ, as my brothers in the divinely inspired gospel, as my friends in eminent ideas and sentiments, all men; for we have a common Creator, and consequently a common father and God. And I pray you lift with me for a moment the mind toward the divine essence, and say with me, with all your minds and hearts a prayer to Almighty God.

And then the magnificent old Greek archbishop lifted his hands and his eyes heavenward and to the invisible God, who at the moment seemed almost visible, and led the great assembly in prayer. He said:

Most High, omnipotent King, look down upon humankind; enlighten us that we may know Thy will, Thy ways, Thy holy truths. 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.

MAN FROM A CATHOLIC POINT OF VIEW.

VERY REV. WILLIAM BYRNE, D.D.

Man, according to the Catholic idea, is the crown and perfection of all things in the visible creation. He is created with a noble purpose and a high destiny, in the image of God and after His own likeness. He is endowed with the power of intellect and will, setting him above all created things of earth and making him godlike in his nature. He longs to reach the higher and better things to which, by an imperative and ever-urgent law, he necessarily aspires. He has cravings of the soul which no created thing is adequate to satisfy. The greater his natural endowments, the higher their cultivation, the broader his knowledge, the more ample and penetrating his intellectual swing and reach, the deeper and more exhausting will be the sense of a purpose unfulfilled, of unsatisfied yearning and baffled hope. Splendid intellectual gifts and exceptional mental training; moral refinement, culture, and wealth; social pre-eminence and commanding political power; great civic achievements, the resounding trumpets of war, and the most coveted prize of fortune—all these but serve to accentuate and render more sensitively acute those wasting longings and the fruitless reaching out after an object that will satisfy the cravings of the soul and satiate the hunger of the heart.

The Catholic says man has a high destiny that he can reach, a noble purpose that he can achieve; that he may enjoy here on earth a serene peace and constantly look forward to the surpassing joy of living forever in the smile of God and ecstasy of His love. That such conviction, however, and confident hope have never been reached, nor can be, by the unaided powers of man, the cry of discontent and fruitless endeavor that has gone up from the heart of man from the beginning, and the bootless groping in the dark in search of an oracle to answer the questions of the soul, dispel its mists, and tranquilize its misgivings, abundantly prove.

Man will be religious. It is a necessity and the law of his being, and if he cannot rise to God, he will strive to draw down God to himself. "Lord, teach me to know myself, teach me to know Thee," was the prayer that went up from the soul of the great Bishop of Hippo, and the prayer to which he gave utterance has ever been the universal cry of the heart to man—to know one's self, to know God. God and self are the two cardinal objects of man's knowledge to which all his intellectual efforts converge and upon which they terminate. Once reason has dawned on him and the mind opens and expands to the significance and deep meaning of all he sees round about him, to the order and beauty, the variety and splendor, and the lavish profusion of visible blessings, a knowledge of which is borne in upon him by eye and ear, and every avenue of sense, he asks himself and must ask himself the question: Whence all these strange surroundings bearing upon them the tokens of a higher intelligence and the evidence of law and order, purpose and design? And he must ask himself the still more momentous question: Whence do I come? Whither am I going? Am I, as the pantheist says, the most perfect manifestation of the divine essence, spirit of its spirit, and intellect of its intellect? Or, to go to the other extreme of the scale less flattering to the pride and vanity of man, am I but matter and sense, with a soul wholly dependent upon and the product of the digestive organs and a complex system of nerves with functions centering in the brain?

The supernatural element in man is precisely what the world is losing sight of in its eager and absorbing pursuits of what gratifies sense and brings to the natural man an exhilarating, insidious, and evanescent enjoyment; and, without the supernatural, there can be no adequate explanation of man's existence here on earth, no interpretation of life that will

satisfy the reason, no object that will give full swing to the powers of the soul or bring peace and serene contentment to the heart.

This has been the Catholic view of man from the beginning, and its importance can not be overestimated. It lies at the very root of religion, and any error or shadow of error here vitiates and distorts the entire circle of relations of man to his God. The ideas of man and God are correlative and inseparable—they come and go together, and a defective knowledge of the one necessarily implies an imperfect understanding of the other. The power of apprehending and understanding the relations between cause and effect, of adapting and adjusting means to an end is, if not the very definition of intelligence and free will, at least their adequate description. And in this man is like unto God, whose presence, shut out from us by the veil of the visible universe is luminously revealed in the laws by which that universe is governed, and in the order and beauty which bring the operation of these laws within the domain of sense, and through sense to the intelligence of man. Such, according to the Catholic idea, is the nobility, such the dignity and pre-eminence of man. He is set as a king over the created things of earth, yet responsible for the use of them to the God who gave him so loyal a supremacy.

Intellect and will and the immortality of the soul are, the Catholic says, the three natural endowments which in man are the image of God. These perfections all men have in common with Adam. But Adam had a super-added perfection. He was, as the Council of Trent says, "holy and just," or pleasing to God. This supernatural perfection is called, and is as a matter of fact, sanctifying grace, which made Adam's likeness to God pure, more perfect and transcending than any natural gift, no matter how excellent, in that it lifted him above his own nature into a higher and diviner life and established him in the love and friendship of God. We are told by St. Paul that as one man by his offense wrought the condemnation of all, so did our Lord by his justice work the justification of all. What Adam forfeited Christ regained. What Christ regained, St. Paul tells us, is the privilege of being the sons of God, and joint heirs with Christ, and of this, he says, the Holy Ghost giveth testimony. Christ, therefore, restored what had been lost, purchased with his blood; what had been forfeited by sin. Through him man regained the sonship and friendship of God, and is, or can be if he will, constituted in the supernatural life of grace. Hence these privileges, being a restoration of what had been, were the prerogatives of Adam. That man was so lifted up into a serener atmosphere and a diviner life, and made in a sense godlike, is not merely an opinion of theologians, but an integral part of the teaching of the Church.

And this brings out clearly the distinction and difference between pantheism and the teaching of Catholic theology. The fundamental error of pantheism is the necessary identity and equality of the divine nature and the human, and the consequent deification of man; whereas, Catholic theology teaches that the participation of the divine nature, through grace, is in no wise due to man, is no part of the integrity of his nature, and could not become man's by any effort or exercise of his aptitudes and powers. But that which is not due to him, and which he could of himself in no way attain, is the free, spontaneous, and gracious gift of God.

God put Adam on trial, as He had done the angels. He put his humility to the proof. He gave him an opportunity to show himself worthy his inheritance and manifold benedictions. He exacted but a nominal acknowledgement, by which He reserved His right, His very generosity and goodness, which should have filled the heart of Adam with an unceasing song of praise and thanksgiving, and an abiding memory of his surpassing privileges, seem, if I may use the word, a temptation to his weakness, in spite of the many stays and supports by which his will was steadied and strengthened. Forgetting his lowly estate, and unmindful of his blessings

he wantonly transgressed the light command that had been laid upon him as a test of his fidelity and gratitude. And man's first sin was committed and the human race, in its head, was cut off from the friendship of God and cast out from an inheritance of countless benedictions. Original justice was forfeited, and so it, as its opposite, succeeded original sin, which thereby became the heritage of all mankind. The transgression of the law in Adam was our sin. We are not, indeed, guilty of Adam's actual and personal sin, since our wills had no part in its commission; nor can original sin in Adam's descendants be called sin in the strict and rigorous sense of that word. These terms denote the state to which Adam's sin reduced his children. The act by which sin is committed is one thing; but the state to which man is reduced by the commission of that sin is quite another. The one was transitory in character; the other is permanent, and man is rightly called a sinner as long as he abides in a state which is the consequence of sin. Adam, by his act of disobedience, turned from God and forfeited his supernatural prerogative of sanctifying grace, and his posterity, in consequence, is born into the state of deprivation or original sin, which was the penalty of his offense. Excepting that the blessed Virgin, who, by special privilege and because of her high office, had the fullness of grace from the first moment of her existence, all the children of Adam at their birth are under the disability of his transgression. He was the head of the human family, and in him was contained the whole human race.

Man having forfeited the supernatural life, it was impossible for him by his own efforts to again enter upon it. It was simply beyond his powers. His condition was one of deprivation, of what was not a part of his nature, to which, as man, he had no right or claim, and which he could not regain by any power of his own. Yet it must not be supposed that man's nature was by such loss corrupted or poisoned in its root. His intellect was still intact in all its natural powers, though less luminous, less penetrating, and more liable to error because of the absence of the supernatural light that had been put out in the soul. His will was vacillating and unsteady, yet free and potent to choose between right and wrong, good and evil. He was incapable in his foreign state, of making reparation for his offense or recovering sanctifying grace. God might have left man in this condition of exile with the evidences and tokens upon him of high lineage and noble descent, yet disinherited and stripped of his supernatural gifts and with only the hope of such reward as his natural virtues might merit. But in His great mercy, which is beyond bound or measure, God restored to him his forfeited privileges and gave him the means of again living a supernatural life and of entering into the eternal inheritance for which such life is a preparation. "His exceeding charity," says St. Paul, "where-with he loved us when we were dead in sin, hath quickened us together in Christ, by whose grace you are saved." Again: God could have waved His right to a satisfaction involving the death of his divine son, but this He did not see fit to do. In His infinite wisdom He required an atonement adequate to the offense committed, and this could be made only by one equal in dignity to Himself. And this is precisely what was accomplished in the incarnation of the son of God. Heaven and earth touched, "mercy and truth met, justice and peace kissed;" God and man were linked together in the bonds of indissoluble union. The sufferings and blood of Christ, though only His human nature suffered, had a divine value, because the acts take on the character of the person, and the person who suffered was divine. By this mystery of love the right of man to enter again into his forfeited inheritance was purchased. In Christ the heavenly harmony of our nature was restored.

Christ, of His own free will and divine condescension, wrought the redemption of the human race, and He is therefore free to convey its fruits to man in any way He in His wisdom sees fit. The primary and sovereign

rule of belief and practice in all things pertaining to the economy of God with man is, the Catholic holds, the will of Christ, and not what seems fitting or best, or most reasonable to us. The will of Christ, once it is known, must be the supreme rule and guide. Hence, relying on the words of Christ and his apostles, and on the living voice and universal and unbroken tradition of the church from the beginning, the Catholic says that Christ instituted certain specific rites, now called sacraments, as means and instruments to convey the fruits of the redemption to the soul; that the initial sacrament, by which the supernatural life is born in man, is baptism, and that this life is nourished, increased, and perfected by the in-dwelling of the Holy Ghost in the soul, by the generosity of our own hearts and wills, and by the graces conveyed through the other six sacraments and the aids they supply, according to the dispositions, the needs, and the conditions of men and of society. Through this supernatural gift man takes on a new nature and begins a new life.

But this life, so precious and so full of promise, so elevated, ennobling, and refining, giving so luminous an interpretation of man and his surroundings, and leading on to life eternal, may be enfeebled by neglect of its privileges, and wholly lost by mortal sin. Sin and sanctifying grace are as opposite as darkness and light. The presence of sin is the extinction of the spiritual life. In the moment that mortal sin enters the soul through deliberate consent of will, the in-dwelling spirit of God and sanctifying grace depart, and the soul is spiritually dead. The treasure of great price thus bartered for some bauble of lust or pride, by a merciful and gracious dispensation of Christ may be restored through an act of perfect love of God or through divinely inspired sorrow and the grace of the sacrament of penance. For one guilty of sin committed after baptism, the sacrament of penance does precisely what baptism does for one yet in original sin—in this sense, that it restores and renews the supernatural life in a soul that is spiritually dead.

It is clear, then, that the Catholic idea of man is this: That he is instinctively supernatural in his capacities and powers, his attitudes and cravings, his aspirations and aims, and that he was so constituted from the beginning; that no created object can fill the void of his heart or still the cry of his soul; that he can not work out his evident destiny or accomplish the purpose of his creation without being grafted into the Spiritual Vine, which is Christ, and drawing from it the sap and the sustenance of his spiritual existence. To the Catholic the supernatural is the true and only adequate interpretation of man's life; to him every thought, word, and action has a supernatural and momentous significance, the knowledge and will of the agent being the measure of their malice or their merit. To him they have no real value unless they are in conformity with the law of God, luminous in his intellect, written in his heart, and articulate in his conscience. His whole being is encompassed by the supernatural and by a sense of responsibility to his Creator and God. He believes that the intellect, if not taught of God through the living and magisterial voice of the church, the pillar and ground of the truth, will cease to be a light and a guide to the will, and, being once perverted, will be the cause and source of countless errors of judgment and practical life. To him divine truth and a divinely appointed teacher are a first principle.

To the Catholic, the acceptance of God as a divine teacher, and a belief in His revelation, lie at the basis of religion and are the beginning of all justification. Faith, and the truths it contains as proposed by the church, the custodian of divine truth and its living voice and infallible interpreter, an exact, precise, dogmatic faith, a living, active, energetic and practical faith, pervades his whole being and influences and gives character to his least as well as his most significant action. And next, as a consequence of faith and the body of truth it contains, come the commandments of God,



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or those rules of conduct which guide and direct him in justice and truth and in his manifold duties and varied relations to God and man. And then, to follow the logical order, comes grace, in which every man born into this world lives and moves; which encompasses him as an atmosphere; which God gives in amplest measure to every man who sincerely wishes to be converted and live; which is an antecedent condition to the supernatural life, its beginning, its cause, its sustaining principle, and its perfection, and which unites man to God as a child to his Eternal Father by a bond as intimate as is possible between the Creator and His creature. By this rule, says the Catholic, shall man live; by this rule shall he be judged.

HUMAN BROTHERHOOD AS TAUGHT BY THE RELIGIONS BASED ON THE BIBLE.

DR. K. KOHLER OF NEW YORK.

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 can not help discerning beneath all differences of color and custom the fellow-man and 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 will find creation still divided into a realm of life above and one below—into heaven and earth, and 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 red-heads (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 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 to 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 can not resort to blackmailing. 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?

The Ethiopians have still no other name for man than that of Sheba-Sabean. Obviously the white race of conquerors from the land of Sheba refused the black-heads they found on entering Ethiopia the very title of man, not to mention the rights and privileges of such. 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 specter 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 fairy-land 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 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, offsprings 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 those solemn moments of history some of the lofty seers of Judah caught the spirit and spelled forth the message of lasting import: "Once all the nations will send their treasures of gold and spices and their products of human skill and wisdom on horseback 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 Man 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 Canaanites, but truth and knowledge will be freely offered on the sacred heights of Jerusalem. Such was the vision of Zachariah, prompted by the sight of the fairs held in the holy city. (See *Movers Phonizion*, 11, 3, 145.) It was the idea of the 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 plowshares and war shall be no more."

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 Melchisedec, Salem's priest, holding his hand to bless the patriarch. 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. Only the monotheistic faith of the Bible established the bonds of human brotherhood. It was the consciousness of God's in-dwelling 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 Socrates, 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 or 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.

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 stoic, in his over-bearing 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 like itself a plaything, the Bible made life with all its efforts solemn and sacred, a divine reality. Here at once men arose to be co-workers of 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.

There is no partiality with God. The weaker member of the human household, therefore, must be treated with greater compassion and love, and every inequality adjusted 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 mayest not love him because he hateth thee. Yet, as fellow-man, thou must put thyself into his place, and thou darkest 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 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 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 principle 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. Trust 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 every 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?

MUCH TO ADMIRE IN ALL MEN.

DR. W. C. ROBERTS, OF NEW YORK.

The honorary chairman of the afternoon session was Rev. Dr. W. C. Roberts of New York, formerly president of the Lake Forest University. He made a brief speech at the opening of the meeting, in which he said:

The brotherhood of man is to me a most precious thought. It has been my pleasure to travel over the four quarters of the globe, to mingle

with a large number of nationalities, and I have found, in all of them, something to admire, something to emulate, and among them many to love. And, therefore, it is that I take great interest in this Religious Congress, where I have the pleasure of seeing the representatives of different nationalities. I have been on their soil in many cases and have been kindly received; and, therefore, I am delighted to see that they are received kindly on our soil. 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 had no difficulty whatever with this. God has given two relations, 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 can not 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, man'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.

CONFUCIANISM.

PUNG KWANG YU, A SCHOLAR OF CHINA, A DISCIPLE OF CONFUCIUS,
SECRETARY OF THE CHINESE LEGATION AT WASHINGTON.

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. "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, 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 the 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 or subject, or that of parent or child, the relation of husband and wife is, therefore, the first of the social relations. The relations of husband and wife bear a certain analogy to that of "kien" and "kium." 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, 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 his relations to society must have their origin in humanity. On the other hand the principle that regulates the actions 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 knowledge, 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. 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. He was naturally stricken with fear and went so far as to worship animals against which he was helpless. To this 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 natural elements, and his primary object was to increase the comforts and remove the dangers of life. 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. 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 emotion. 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 therefore entirely devoid of the pure essence of nature. From the beginning of the creation the intelligence of animals has remained the same, and will doubtless remain the same until 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 can not 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 nourishment to those individuals that stand erect and trample upon those individuals that lie prostrate." The idea is that nature has no fixed purpose.

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.

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, and fishes, 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 can not possibly do anything with them. But if they, at any time become sensible of their condition, 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 is a doctrine maintained by all the schools of Confucianists.

"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 principal predominating. "Yin," or the passive principle, of nature is earth or substance. Whenever a substance which has the property of absorbing ether is attracted to the earth there is an admixture of the active and passive principles of nature, with the passive principle predominating.

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 influences. 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 can not 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 passion 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, the ethereal and substantive elements lie separate, and the influences of the heavens and the earth can not 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?

In the case of man, the spirit is in a more concentrated and better disciplined state than 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 Buddhistic 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 inoculate 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 had 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 can not 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.

Why is it that Confucianists apply the word "ti" to heaven and not to spirits? The reason is that there is but one "ti," the Supreme Ruler, the governor of all subordinate spirits, who can not be said to be propitious or unpropitious, beneficent and 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 re-action of spirit upon spirit, only propitious and good influences can flow. The country is blessed with prosperity; the government fulfills its purpose. What happiness can be compared with this?

On the other hand, when a man has an evil heart his spirit can not 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 punishment 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 can not be understood by those who believe in what priests call the dispensations of providence.

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 sacrifices and prayers, 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.

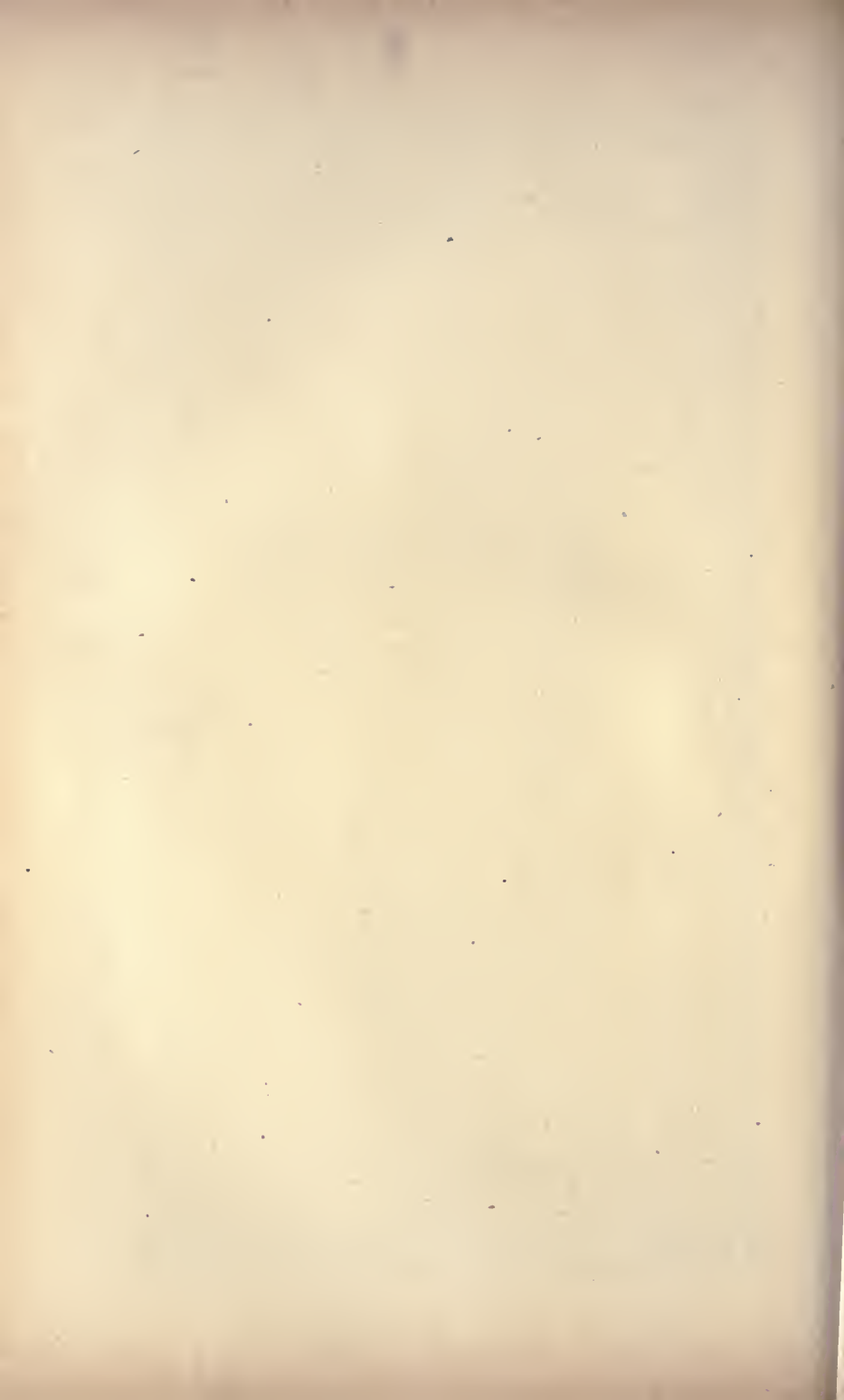
The wise and the good, however, make use of offerings and sacrifices simply as a means of purifying themselves from the contamination of the world, so that they become susceptible of spiritual influences and be in sympathetic touch with the invisible world, to the end that calamities may be averted and blessings secured thereby. Still, sacrifices can not 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 a 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 afterward 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



ZENSHIRO NOGUCHI, Japanese Buddhist.



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 inefficiency 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 designed 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.

THE MODEL MAN.

BISHOP ARNETT.

I think after the discussion of to-day I have a higher conception of the brotherhood of men and the fatherhood of God than I ever had before. I have a higher conception of the unity of the human family. There is one thing I witnessed in particular, that is that we all understood each other. I have learned that it is possible for us to sit in one place and one individual stand up and communicate to us, and that each of our hearts burned within us, whether it was Jew or Japanese. One trouble of the world has been to find a model man, and the trouble has been inside of Christianity. Outside the various religions of the world, each had their own model man; some were high and some were low, some were short and some were wide; but each had its model man, and when we come inside the commonwealth of Christianity we find the same difficulty, and I found that the foundation of the model man was love to God and love to his fellow-man. Then I learned that there was no color in this model man. There were none of them white and none of them black, but they were all model men. And I learned to-day that there is no color in character. That virtue has no color. Now, then, I have come to this conclusion: That it makes no difference what your color is if you are a good man. If you are a good man you are a good man, and if you are a bad man you are a bad man.

It is worth a lifetime to me to have learned that one thing. I have found out, after studying these ten model men, the various religions represented on this stage, and that little model man that came from Japan. I tell you he was a Tartar. And he told me that it is not so much what I said as what I do. It is not so much what I had for myself as what I had for others. I found that there are three rules that these men are governed by. The first is: As I want men to do unto me, do I even so unto them. Did you ever hear of that rule? Then I found another rule: As men do unto me, do I even so unto them. Did you ever hear of that? Then I found another thing. I found out, at the close of these meetings to-night, that the higher and better rule is: "As I would have men do unto me, do I even so unto them." And I think we will go away from this Parliament of Religions holding the golden rule in our hands. Now then, my brethern, let us take these lessons. I want you to do to me, whenever you can, just what you are doing now. For the last three days I have lived in the happiest home I ever lived in in my life. It is the home of toleration and common respect for the religious faiths and beliefs of Greek, Jew, and Gentile.

WOULD WIN CONVERTS TO BUDDHISM.

ZENSHIRO NOGUCHI, WHO ACCOMPANIED THE JAPANESE BUDDHIST PRIEST AS AN INTERPRETER.

I take much pleasure in addressing you, my brothers, on the occasion of the first World's Religious Congress, by your kind indulgence, with what comes to my mind to-day without any preliminary preparation, for I have been entirely occupied in interpreting for the four Hijiris who came with me to attend this congress.

As you remember Columbus for his discovery, and as you brought to completion the wonderful enterprise of the World's Fair, I also have to remember one whose knocks at the long-closed door of my country awakened us from our long and 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 II., 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 who 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 to you, who represent him, Japanese teapots and teacups? No. Pictures and fans? No, no, no; a thousand times, no. Shall I then open a world's fair in my own country in honor to his memory? No. Then what is to be done? These things that we have just laid aside as inadequate are only materials, which fire and water can destroy. In their stead I bring something that the elements can not 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 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 the Shin-shu," "A Shin-shu Catechism," and "The Sutra of Forty-two Sections and Two Other Short Sutras," etc. Besides these, 400 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 three Chinese translations, which of course Japanese can read, are made from the original Sanskrit 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 the Mahayana doctrine is, you must learn to read Chinese or Japanese, as you are doing in the Chatauqua 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. Professor Tokunaga's work, without any help from foreigners, on account of the want of time. I am very sorry 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 remain in my trunk to those who happened to take the seats nearest me.

How many religions and their sects are there in the world? Thousands. It is 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 can not find out 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 the 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. This 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.

KINZA RINGE M. HARAI, THE LEARNED JAPANESE BUDDHIST.

Some of the Christian missionaries on the platform contracted and their heads shook in disapproval. But the Buddhist directed his stinging rebukes at the false Christians who have done so much to impede the spreading of the gospel in Japan.

There are very few countries in the world so misunderstood as Japan. Among the innumerable unfair judgments, the religious thought of my 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 in 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 Buddhists and Shinto priests; as is seen by the individual Japanese, who pays his other 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 of the two religions; as is seen by the popular ode:

Wake noborn
Fumoto no michi ioa
Ooke redo,
Onaji takne no,
Tsuki wo minu kana,

Which, translated, means: "Though there are many roads at the foot of the mountains, yet if the top is reached the same moon is seen," and other similar odes and mottoes, which are put in the mouth of the ignorant country old woman, when she decides the case of bigoted religious contention 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 any 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 it took the government of the Shogun a year to suppress this terrible and intrusive commotion. To those who accuse us that our mother country prohibited Christianity—not now, but in a past age—I will reply that it was not from religious or racial antipathy, but to prevent such another insurrection, and to protect our independence, 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 should have been avoidably or unavoidably 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, and 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 gospels was abolished, as it was before the Christian rebellion. By the convention at Yeddo, now Tokio, 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 been secluded 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 the 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 extritoriality 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, are subjected to the jurisdiction of the authorities of the Western nations. Another regards the tariff, which, with the exception of 5 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 our requests, 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 the foreigners in Japan, and as a 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 hear now and then the reports from the missionaries and their friends in Japan. I do not deny that their reports are 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 unbiased 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 would dare to speak of them even in private conversation.

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 rights and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I have never learned in my shallow studies 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 will investigate our religious views without prejudice from authentic Japanese sources.

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 can not 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 law, and take away thy coat, let him have thy cloak also;" but I can not 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 this advice. For 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 engaged in the 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 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 schools there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; 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 platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked, "Jap must go;" when the Japanese in the Hawaiian Islands are deprived of their suffrage; when we see some Western people in Japan who erect before the entrance to 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 is it unreasonable—notwithstanding the kindness of the Western nations, from one point of view, who send their missionaries to us—for us intelligent heathen to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity? 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 receive 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, whether Gautama Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Therefore unless the inconsistency which we observe is renounced, and especially the unjust treaty by which we are entailed 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 Japanese are stubborn and can not 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 it is a 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 can not refrain my thrilling emotion and sympathetic tears whenever I read the Declaration of Independence. You, citizens of this glorious free United States, who struck 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 your 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 teaches injustice to 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 the 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 40,000,000 souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.

GOOD WILL AND PEACE AMONG MEN.

RIGHT REV. SHIBATA REIICHI, PRESIDENT OF THE JIKKO SECT
OF SHINTOISM IN JAPAN.

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 the various countries of the world. As for me, it will be my proper task to explain the character of Shintoism, and especially of my Jikko sect.

The word Shinto, 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.

Jimmu-tenno, the grandson of Ninigi-nomikoto, 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 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 into the country. Confucianism in the reign of the fifteenth emperor, Ojin, Buddhism in the reign of the twenty-ninth emperor, Kimmei, and Christianity in modern times, the emperors and the subjects never neglected the great duty of Shinto. 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 Iso, 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 Shinto 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 Shinto, which is the way in which every Japanese, no matter to what creed—even Buddhism, Christianity, etc.—he belongs, must walk. Let me explain briefly the nature and origin of a religious force of Shinto, i. e., of the Jikko sect, whose tenets I profess to believe.

The Jikko (practical) sect, as the name indicates, does not lay so much 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 principal teachings of the sect are founded are Furukotobumi, Yamatobumi and many others. They teach us that before heaven and earth came into existence there was one absolute deity called Ameno-mina-kanu-shi-no-kami. He has great virtue, and power to create to reign over all things; he includes 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 Takai-mu-sibi-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. So their virtue and power are esteemed wondrous and boundless.

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 "kanagara") 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 would 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, co-operating with one another in doing public good, we should be responsible for the blessings of the country.

The founder of this sect is Hasegawa Kakugyo, who was born in Nagasaki, of the Hizen province, in 1541. 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 Ameno-mina-kanu-shi-no-kima, he founded a new sect and propagated the creed all over the empire.

After his death in the cave, in his 106th 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 18th year of his age when he adopted the doctrine of this sect. Amid 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.

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 religions 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 dispositions of the people and the physical conditions of the places where they originated.

Lastly, there is one more thought which 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 lands. 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 right and enjoy the blessings of providence.

There will thus ensue, at last, the universal peace and tranquility, 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.

CONCESSIONS TO NATIVE RELIGIOUS IDEAS.

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 can not 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 that conversation 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 pilgrim soul through all definite existences to reunion with the infinite. From the opening youthfulness, 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" 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 infinite 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 Islam, 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 co-operation, 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 closet parallelism to the provisions of the Mosaic economy and prompted by a sense of personal unworthiness, guilt and misery—that life is to be forfeited 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 Hindus, 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 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 Upanishads 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 Parseism, 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 these 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 ideas of a divine revelation—"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 unending inspiration.

SUPREME END AND OFFICE OF RELIGION.

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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 creatures 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 sprung. The definition of perfect religious life is, therefore, equivalent to that of most real life; the human spirit moving towards perfect wisdom and joy by instinct of the Divine Spirit acting upon it, both in the inner and outer order of existence.

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. Otherwise stated, religion has not done its work with the effacement of sin and the restoration of the integrity of nature. It has indeed this remedial office, but its highest power is transformative; it is the elixir of a new and divine life. The supreme office of religion is regeneration.

"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 Savior." 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. The Christian mind is thus to be discovered and tested by comparison with the highest standard: "Be ye perfect, as your Heavenly Father is perfect."

Before coming to the ways and means and processes of acquiring this

divine life we must consider 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 involves 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 shares 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. Mediation is now, as ever before, the constant and final purpose of God's loving dealing with us.

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 into heaven through the laver of regeneration have had no conscious experience of any kind, and yet will enjoy the union of filiation forever. 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.

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 sufferings of Christ as well as whatever is of a penitential influence in his religion, is not in the nature of merely paying a penalty, but is chiefly an offering of love. Atonement is related to mediation as its condition and not as its essence. We are washed in the Redeemer's blood, but that blood does not remain on the surface; it penetrates us and sanctifies our own blood, mingling with it. We are not ransomed only, but ennobled.

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. 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 center 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 to 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. Christ, the Son of God and the son of man, is the synthesis. His union of the inner and the outer life was made into harmony of inspired speech when the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee;" the incarnation, the becoming man of essentially spiritual being.



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KINZA RINGE M. HIRAI.
Japanese Buddhist.



As a method or process of human betterment, religion is the fullness of an 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. Their end is to convey to the soul his inner divine life, and bring into participation in his immediate union with the Father and the Holy Ghost. His external order of church serves him everywhere and for all time, and his body served him while on earth, continuing and completing by a visible means the spiritual end, man's deification through divine love.

The age, we are told, calls for men worthy of that name. Who are those worthy to be called men? Men assuredly whose intelligences and wills are divinely illuminated and strengthened. This is precisely what is produced by the gifts of the Holy Spirit; they enlarge all the faculties of the soul at once. The age is superficial; it needs the gift of Wisdom. The age is materialistic; it needs the gift of Intelligence. The age is captivated by a false and one-sided science; it needs the gift of Science. The age is in disorder, and is ignorant of the way to true progress; it needs the gift of Counsel. The age is impious; it needs the gift of Piety. The age is sensual and effeminate; it needs the gift of Fortitude. The age has lost and forgotten God; it needs the gift of Fear. Men endowed with these gifts are the men for whom, if it but knew it, the age calls. One such soul does more to advance the kingdom of God than tens of thousands without those gifts.

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. It will be seen that the ideal religious character is not formed by constant absorption in thoughts of the Deity's attributes 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 is not the spirit of conformity, but that of union, which rules the conduct of a son.

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 300 years is, that it has unduly accentuated the sovereignty of God.

IMMORTALITY.

Rev. Phillip Moxon was introduced, and among other things said:

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 whether any reasoning on this subject should be intelligible to man if he did not have precedent by at least a capacity for immortality. However we may define it, there is that in man's nature which makes him susceptible to the tremendous idea of everlasting existence. 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 make man differ from all the 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 which he thinks.

A second preliminary consideration is that immortality is inseparably bound up with theism. Theism makes immortality rational. 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.

A third consideration is that a scientific proof of immortality is at present impossible in the ordinary sense of the phrase, "scientific proof."

A 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 self-conscious ego.

THE SOUL AND ITS FUTURE LIFE.

REV. SAMUEL N. WARREN (READ BY DR. MERCER OF CHICAGO).

It is a 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, created to live on through the endless ages of eternity, then the longest life in this 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. 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 they do not. But they are the qualities of the man. Then the real man is not the body, but is "the living soul." If there is immortal life he has not vanished, except from mortal and material sight. 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 can not be a formless, vaporous 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 wonderfully varied powers, and bring its purposes into acts.

The human form is thus an assemblage of organs that exactly corresponds to and embody and are the express image of the various faculties of the soul. And there is no organ of the human form the absence of which would not hinder and impede the free and efficient action and putting forth of the soul's powers. And by the human form is not meant merely, nor primarily, the organic forms of the material body. The faculties are of the soul, and if the soul is the man, and endures when the body decays and vanishes, it must itself be in a form which is an assemblage of organs perfectly adapted and adequate to the exercise of its powers, that is, in the human form. 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 can not 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. Its organs are the necessary organs of its faculties and powers, and these are clothed with their similitudes in dead material forms animated by the soul for temporary use in the material world. 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.

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.

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 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 a 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, but 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? But He is not material and not visible or cognizable by any mortal sense. Yet we know that he is substantial; for it is manifest in His wondrous and mighty works. There is, then, 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.

Not only is that world substantial, but it must be a world of surpassing loveliness and beauty. It has justly been considered one of the most beneficent manifestations of the divine love and wisdom that this beautiful world that we briefly inhabit is so wondrously adapted to all men's wants and to call into exercise and gratify his every faculty and good desire. And when he leaves this temporary abode, a man with all his faculties exalted and refined by freedom from the incumbrance of the flesh—an incumbrance which we are often very conscious of—will he not enter a world of beauty exceeding the loveliest aspects of this? The soul is human, and the world in which it is to dwell is adapted to human life; and it would not be adapted to human life if we did not adequately meet and answer to the soul's desires. It is reasonable this material world should be so full of life and loveliness and beauty, when "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. This is the law of association here, but it is less perfectly operative in this world, because there is much dissimulation among men, so that they often do not appear to be what they really are, and thus by false and deceptive appearances the good and the evil are often associated together.

And so it is for a time and in a measure in the first state and region into which men come when they enter 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, and they are thus prepared for their final and permanent association and abode. They who, in the world, have made some real effort, and beginning, to live a good life, but have evil habits not yet overcome, remain there until they are entirely purified of evil, and are fitted for some society of heaven; and those who inwardly are evil and have outwardly assumed a virtuous garb, remain until their dissembled goodness is cast off and their inward character becomes outwardly manifest. 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 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.

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. "Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good that are accustomed to do evil." Heaven is a heaven of man, 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, 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 other's happiness. And of such kind will be the employments of heaven, for there must be useful employments. There could be no happiness to beings who are designed and formed for usefulness to others. What the employments are in that exalted position we can not 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.

Such in general, according to the revealed doctrines of the New Church is the future life of the immortal souls of men.

RELIGIOUS SYSTEM OF THE PARSEES.

JINANJI JAMSHODJI MODI.

The greatest good that a Parliament of Religions, like the present, can do is to establish what Professor Max Muller calls "that great golden dawn of truth 'that there is a religion behind all religions.'" The learned professor very rightly says that "Happy is the man who knows that truth, in these days of materialism and atheism." If this Parliament of Religions does nothing else but spread the knowledge of this golden truth and thus make a large number of men happy, it will immortalize its name. The object of my paper is to take a little part in the noble efforts of this great gathering, to spread the knowledge of that golden truth from a Parsee point of view. The Parsees of India are the followers of Zoroastrianism, of the religion of Zoroaster, a religion which was for centuries both the state religion and the national religion of ancient Persia. As Professor Max Muller 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; 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 Nehavand 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 Islam both the state religion and 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. As a former governor of Bombay said: “Their position is unique—a handful of persons among the teeming millions of India, and yet who not only have preserved their ancient race with the utmost purity, but also their religion absolutely unimpaired by contact with others.”

In the words of 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 lived no less than 3,000 years ago—a people who, for a thousand years, have formed in the midst of the great Hindu people, not unlike an island in the sea, a quiet, separate, and distinct nation, peculiar and remarkable, as for its race, so for its religious and social life and customs.” Professor Max Muller says of the religion of the Parsees:

Though every religion is of real and vital interest in its earliest state only, yet its later development, too, with all its misunderstandings, faults, and corruptions, offers many an instructive lesson to the thoughtful student of history. 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 unhesitating fervor such as is seldom to be found in larger religious communities. It is well worth the earnest endeavour 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.

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 latter writings of the Avesta. The first and the greatest truth that dawns upon the mind of a Zoroastrian is that the great and the infinite universe, of which he is an infinitesimally small 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 immaterial world, the corporeal and the incorporeal world, the visible and the invisible world. The regular movements of the sun and the stars, the periodical waxing and waning of the moon, the regular way in which the sun and the clouds are sustained, the regular flow of waters and the gradual growth of vegetation, the rapid movements of the winds and the regular succession of light and darkness, of day and night, with their accompaniments of sleep and wakefulness, all these grand and striking phenomena of nature point to and bear ample evidence of the existence of an almighty power who is not only the creator, but the preserver of this great universe, who has not only launched that universe into existence with a premeditated

plan of completeness, but who, with the controlling hand of a father, preserves by certain fixed laws harmony and order here, there, and everywhere.

As Ahura-Mazda is the ruler of the physical world, so He is the ruler of the spiritual world. His distinguished attributes are good mind, righteousness, desirable control, piety, perfection, and immortality. 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. 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 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 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? In the words of Dr. Haug:

Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he (Zoroaster) undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz., How are the imperfections discoverable in the world, the various kinds of evils, wickedness and baseness, compatible with the goodness, holiness, and justice of God? This great thinker 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. These two spirits work under the Almighty day and night. They create and destroy, and this they have done ever since the world was created. According to Zoroaster's philosophy our world is the work of these two hostile principles, Spenta-mainyush, the good principle, and Angro-mainyush, the evil principle, both serving under one God. In the words of that learned Orientalist, Professor Darmestetter, "all that is good in the world comes from the former; all that is bad in it comes from the latter. The history of the world is the history of their conflict; how Angro-mainyush 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 * * * Angro-mainyush and hell will be destroyed, men will rise from the dead and everlasting happiness will reign over the world."

These philosophical notions have led some learned men to misunderstand Zoroastrian theology. Some authors entertain an opinion that Zoroaster preached Dualism. But this is a serious misconception. In the Parsee scriptures the names of God are Mazda, Ahura, and Ahura-Mazda, the last two words 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 the later times the word Ahura-Mazda, instead of being restricted like Mazda, the name of God, began to be used in a wider sense and was applied to Spentamainyush, the Creative or the Good principle. This being the case, wherever the word Ahura-Mazda was used in opposition to that of Angro-mainyush, 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 not in that Zoroastrian scriptures preached dualism.

Not only is the charge of dualism as leveled against Zoroastrianism, and as ordinarily understood, groundless, but there is a close resemblance between the ideas of the devil among the Christians and those of the Ahriman among the Zoroastrians. Dr. Haug says the same thing in the following words:

The Zoroastrian idea of the devil and the infernal kingdom coincides entirely with the Christian doctrine. The devil is a murderer and father of lies according to both the Bible and the Zend Avesta.

Thus we see that, according to Zoroaster's philosophy, there are two primeval principles that produce our material world. Consequently, though the Almighty is creator of all, a part of the creation is said to be created by the good principle and a part by the evil principle. Thus, for example, the heavenly bodies, the earth, water, fire, horses, dogs and such other objects are the creation of the Good Principle, and serpents, ants, locusts, etc., are the creation of the Evil Principle. In short, those things that conduce to the greatest good of the greatest number of mankind fall under the category of the creations of the Good Principle, and those that lead to the contrary result, under that of the creations of the Evil Principle. This being the case, it is incumbent upon men to do actions that would support the cause of the Good Principle and destroy that of the Evil one. Therefore, the cultivation of the soil, the rearing of domestic animals, etc., on the one hand and the destruction of wild animals and other noxious creatures on the other are considered meritorious actions by the Parsees.

As there are two primeval principles under Ahura-Mazda that produce our material world, 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. The first is known by the name of Vonumana or Behemana, i. e., "good mind." The prefix "vo" or "beh" is the same word as that of which our English "better" is the comparative. Mana is the same as the word "maniyu" and means mind or spirit. The second is known by the name of Akamana, i. e., bad mind. The prefix "aka" means bad and is the same as our English word "ache" in "headache."

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: "Purity is the best thing for man after birth." This you may say is the motto of the Zoroastrian religion. Therefore M. Harlez very properly says that, according to Zoroastrian scriptures, the "notion of the word virtue sums itself up in that of the 'Asha.'" This word is the same as the Sanskrit "rita," which word corresponds to our English "right." It means therefore righteousness, piety, or purity. Then the writer proceeds to give a short definition of piety. It says that "the preservation of good thoughts, good words, and good deeds is piety." In these pithy words is summed up, so to say, the whole of the moral philosophy of the Zoroastrian scriptures. It says that if you want to lead a pious and moral life and thus to show a clear bill of spiritual health to the angel, Meher Dava, who watches the gates of heaven at the Chinvat bridge, practice these three: Think of nothing but the truth, speak nothing but the truth, and do nothing but what is proper. In short, what Zoroastrian moral philosophy teaches is this, that your good thoughts, good deeds, and good words 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 ground-work upon which the whole edifice of Zoroastrian morality rests.

The following dialogue in the Pehelvi Padnameh of Buzurge-Meher shows in a succinct form what weight is attached to these three pithy words in the moral code of the Zoroastrians:

Question—Who is the most fortunate man in the world?

Answer—He who is the most innocent.

Question—Who is the most innocent man in the world?

Answer—He who walks in the path of God and shuns that of the devil.

Question—Which is the path of God, and which that of the devil?

Answer—Virtue is the path of God, and vice that of the devil.

Question—What constitutes virtue, and what vice?

Answer—(Humata, hukhta, and hvarshta) Good thoughts, good words, and good deeds constitute virtue, and (dushmata, duzukhta, and duzvarshata) evil thoughts, evil words, and evil deeds constitute vice.

Question—What constitute (humata, hukhta, and hvarshta) good thoughts, good words, and good deeds, and (dushmata, duzukhta, and duzvarshata) evil thoughts, evil words, and evil deeds?

Answer—Honesty, charity, and truthfulness constitute the former, and dishonesty, want of charity, and falsehood constitute the latter.

From this dialogue it will be seen that a man who acquires (humata hukhta, and hvarshta) good thoughts, good words, and good deeds, and thereby practices honesty, charity, and truthfulness, is considered to walk in the path of God, and therefore to be the most innocent and fortunate man.

Herodotus also refers to the third cardinal virtue of truthfulness mentioned above. He says that to speak the truth was one of the three things taught to a Zoroastrian of his time from his very childhood.

Zoroastrianism believes in the immortality of the soul. The Avesta writings of Hadokht Nushk, and the nineteenth chapter of the Vendidad, and of the Pehelvi books of Minokherad and Viraf-nameh treat of the fate of the soul after death. Its notions about heaven and hell correspond, to some extent, to the Christian notions about them. 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 Muller, 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.

Again, Zoroastrianism believes in heaven and hell. Heaven is called Vahishta-ahu in the Avesta books. It literally means the "best life." This word is afterward contracted, with a slight change, into the Persian word, "Behesht," which is the superlative form of "Veh," meaning good, and corresponds exactly with our English word, best. Hell is known by the name of "Achista-ahu." Heaven is represented as a place of radiance, splendor, and glory, and hell as that of gloom, darkness, and stench. Between heaven and this world there is supposed to be a bridge named "Chinvat." This word, from the Aryan root, "chi," meaning to pick up, to collect—means the place where a man's soul has to present a collective account of the actions done in the past life.

According to the Parsee scriptures, for three days after a man's death his soul remains within the limits of the 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 "Ushta-ahmai yahmai ushta-kahmai-chit," i. e., "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: "Kam nemoi zam? Kuthra nemo ayeni? i. e., "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 Daver, i. e., Meher the judge. He presides there as a judge, assisted by the angels Rashne and Astad, 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 Daver, 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 Mahommedan "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. 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 actions and their sins. The burden of the sin of an evil action increases, as it were, with interest. 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.

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. 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. 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 the chamber set apart. The sacred fire burning there is not the ordinary fire burning on our hearths. It has undergone several ceremonies, and it is these ceremonies, full of meaning, that renders 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 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 in 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 by making my thoughts, words, and actions pass, as it were, through a sieve of 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.

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.

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 beginning 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 evil words 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.

To educate their children is a spiritual duty of Zoroastrian parents. Education is necessary, not only for the material good of the children and parents, but also for their spiritual good. 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, 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 mental and moral education. The health of the body is considered as 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 too well known. In all the blessings invoked upon one in the religious prayers, the strength of body occupies the first and 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 among the Parsee people; female education is more diffused among the Parsee population than any other class. * * * Contrasting these results with education at an early age among Parsees, we find 12.2 per cent Parsee male and 8.84 per cent female children, under 6 years of age, under instruction; between 6 and 15 the number of Parsee male and female children under instruction is much larger than in any other class. Over 15 years of age, the smallest proportion of illiterate, either male or female, is found in the Parsee population.

The religious books of the Parsees say that the education of Zoroastrian youths should teach them perfect discipline, obedience to their teachers, obedience to their parents, obedience to their elders in society, and obedience to the constitutional forms of government should be one of the practical results of their education. So a Zoroastrian child is asked to be affectionate toward and submissive to his teachers. 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.

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. One can safely say that that is, to a great extent, due to the Zoroastrian ideas of sanitation, segregation, purification, and cleanliness. A Parsee is enjoined not to drink from the same cup or glass from which another man has drunk, lest he catch by contagion the disease from which the other may be suffering. He is, under no circumstances, to touch the body of a person a short time after death, lest he spread the disease, if contagious, of the deceased. If he accidentally or unavoidably does, he has to purify himself by a certain process of washing before he mixes with others in society. A passing fly, or even a blowing wind, is supposed to spread disease by contagion. So he is enjoined to perform ablutions several times during the day, as before saying his prayers, before meals, and after answering the calls of nature. If his hand comes into contact with the saliva of his own mouth, or with that of somebody else, he has to wash it. He has to keep himself aloof from corpse-bearers, lest he spread any disease through them. If accidentally he comes into contact with these people, he has to bathe himself before mixing in society. A breach of these and various other 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 of 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 putrifying 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. The homely proverb "cleanliness is godliness" is nowhere more recommended than in the Parsee religious books, which teach that the cleanliness of body will lead to and help the cleanliness of mind.

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. He is to consider himself as a part and parcel of the whole community. The good of the whole will be the good—and that a solid good—of the parts. In the twelfth chapter of the Yasna, which contains, as it were, 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 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 giving 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. It is these notions

of charity and brotherhood that have urged them to start public funds for the general good of the whole community. 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 Oothumna, 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. In the Vendidad three kinds of charitable deeds are especially mentioned as meritorious: To help the poor; to help a man to marry and thus enable him to lead a virtuous and honorable life, and to give education to those who are in search of it. If one were to look to the long list of Parsee charities, headed by that of that prince of Parsee charity the first Parsee baronet, he will find these three kinds of charity especially attended to. 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.

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 to 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 is wise and educated. A wise, intelligent, and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kind 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 deeds?" A Zoroastrian wife so affectionate and obedient to her husband was held in great respect, not only by the husband and 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 enjoyed by any other Oriental religion. As Sir John Malcolm says, the ordinance of Zoroaster secured for Zoroastrian women an equal rank with the male creation. The progress of the ancient Persians in civilization was partly due to this cause. "The great respect in which the female sex was held was, no doubt, the principal cause of the progress they had made in civilization. These were at once the cause of generous enterprise and its reward." The advance of the modern Parsee, the descendants of the ancient Persians, in the path of civilization, is greatly due to this cause. As Dr. Haug says, the religious books of the Parsee hold women on a level with men. "They are always mentioned as a necessary part of the religious community. They have the same religious rites as the men; the spirits of deceased women are invoked as well as those of men." Parsee books attach as much importance to female education as to male education.

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 Gatha conveys this meaning:

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 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 coreligionists to lead a married life (Vend., iv., 44.) Several rich Parsees have, with this charitable view, founded endowment funds from which young, 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 a 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, Francis Power Cobbe, in his "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.

CHAPTER IV.

FOURTH DAY, SEPTEMBER 14th.

NECESSITY OF RELIGION.

So many people attended the Parliament of Religions on the fourth day that overflow meetings, both morning and afternoon, were held in the Hall of Washington. As soon as the speakers finished their addresses in the Hall of Columbus they went into the other hall and read them again to another large and interested audience. On both platforms were gathered representatives of nearly every religion in the world. The papers presented covered a range of topics so wide that they can not well be classed under one general theme. Jenkin Lloyd Jones presided in Washington Hall in the morning and Dr. H. N. Thomas in the afternoon. At one of the most interesting periods during the morning session a photographer secured a view in the Hall of Columbus, to preserve for future generations, a picture of the great event of such momentous interest to all mankind. Views similar to this were subsequently taken. In addition to the hall set apart for the elucidation of the Catholic faith, some of the Buddhist delegates were accorded a room in which to explain religion to all who might inquire.

In place of an evening session at the Art Palace, the distinguished delegates to the Parliament of Religions were tendered a reception by the Board of Lady Managers, in the Assembly Hall of the Woman's Building, in Jackson Park. The reverend gentlemen were welcomed by Mrs. Potter Palmer, seated by whom was President Palmer, who welcomed the



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foreign guests in the name of the National Commission. Rev. Dyonisius Latas, the Archbishop of Greece, being introduced by Mrs. Palmer, said:

I have ascended the pulpits of my church perhaps more than one thousand times, but in ascending this platform at the World's Columbian Exposition I feel myself especially honored. I feel very glad because everywhere I go I meet the spirit of the greatness of my ancestors of the old Greece. I have been in the City of Washington and having before me the buildings of the city, I thought I was in old Athens. Here in Chicago, when I come within the precincts of the Columbian Exposition I think I am in Olympia. When I have before me these buildings and all these exhibitions of art, I think I am in the Acropolis before the Parthenon.

Pung Quang Yu and P. C. Mozoomdar also made interesting addresses.

In the Hall of Columbus, the exercises at the morning session were inaugurated by silent prayer, Dr. G. H. Barrows being chairman. The silence was suspended as Professor Richie, of New York, led in the universal prayer.

BISHOP KEANE'S INTRODUCTION.

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 programme, 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 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."

CARDINAL GIBBONS' MESSAGE.

The bishop then read Cardinal Gibbons' paper as follows:

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 anti-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, 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 to 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 of 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 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 nor 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 toward 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 witness 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 theater 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 and 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 women 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 the 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 toward the Catholic Church by her admirable unity of faith which binds together 250,000,000 of souls; much as I would be attracted toward 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 toward 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 that "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 slaves 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 permeated 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 place 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 own parents or bereft of them in the mysterious dispensations of Providence before they could know or 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 law-giver, 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 *Hôtel 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 a 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 250 establishments in different parts of the globe, the aged inmates of those houses numbering 30,000, upward of 70,000 having died under their care up to 1889. To the 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 persons or nationality or color or creed, for true Christianity 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 battlefield 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 600, 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 of the epidemic.

These are a few of the many 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 battlefield, 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.

7. 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 regenerate 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 Savior'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 Savior. "No one, Lord," she answered. "Then," said He, "neither will I condemn thee. Go, sin no more."

Inspired by the divine example, the Catholic Church shelters erring females in homes not inappropriately called Magdalena 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 150 houses, in which upward of 4,000 sisters devote themselves to the care of over 20,000 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 prejudice would permit, till at length the chains fell from their feet.

Human slavery has, at last, thank God! melted away before the noonday 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 bondman puts his foot in a Christian land he stands redeemed, regenerated, and disenthralled on the sacred soil of Christendom.

9. The Savior 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 it is extinguished, 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 toward 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 these 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 John 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 can not 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 godlike 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 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 man can approach nearer to the gods than by contributing to the welfare of their fellow creatures."

When the applause which followed the close of Cardinal Gibbons' paper died away, Bishop Keane said:

And thus it is that Cardinal Gibbons has stated the question of to-day's parliament; thus it is that he has tried to ascertain by applying the test which the Son of God taught us to apply, "by their fruit ye shall know them," whether the religion of Jesus Christ and of his own church is, indeed, divine, because it fills humanity, fits into the whole of human life, and blesses, ennobles, purifies, and elevates it all. Therefore he says: "To the eye not only of speculative philosophy but of practical common sense the religion of Jesus Christ and of his own church is the religion of humanity."

RELIGION ESSENTIALLY CHARACTERISTIC OF HUMANITY.

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To adequately elucidate the meaning of this phrase, which has been given me as my title, and to attempt to demonstrate the truth which it expresses, would require a wealth of scholarship which I do not possess and a length of time which it is impossible shall be accorded to any one topic on such an occasion as this. I shall not occupy your time in any words of introduction or peroration, nor shall I attempt 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—and you will pardon me if I speak in dogmatic phraseology; I am giving you my convictions, and it will be egotistic, as well as needless, for me to interpolate continually "this is what I think"—religion is essential to humanity. It is not a something or a somewhat external to man. It is an essential life of man. It is not a something apart from him

which has been imposed upon him by priests or hierarchies 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 counterpart the truth that religion itself is an essential integral part of his own inherent nature. Religion is not a something or a somewhat which has been conferred upon him by any cultus, by any hierarchy, by any set of religious teachers. It has not been handed down from the past to him.

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 the priests and the 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. It is the universal characteristic of humanity. It belongs to man as man. Religion is not a somewhat that has been conferred upon him by any supernatural act of irresistible grace either upon an elect few or an elect many. Still less is it a somewhat that has been conferred upon a few, so that the many, strive 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 terminology of our own theology, it is not conferred upon man in redemption, it is conferred upon man in creation. It was not first brought into existence at Mount Sinai, it was not first brought into existence 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 into every 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 know it not. And to their God they are drawn by a power like that which draws the earth to the sun.

Religion, that is, the power of perceiving the infinite and the eternal, is a characteristic of man, as man. Man is a wonderful machine. This body of his is, I suppose, 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, he is more than an animal. He is linked to more than the earth from which he was formed; he is more than the animal from which he was produced; he is linked to the divine and the eternal. He has in him a faith, a hope, and 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 happily he may find Him—a hope which if it be sometimes elusive, nevertheless beckons him on to higher and higher achievements in character and in 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 are inspired.

Max Mueller has defined religion—I quote from memory, but I believe I quote with substantial accuracy—as a 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 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 a 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, this 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 outward 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 an impinging upon him. He himself is coerced whether he will or whether he will not, to ascertain what is the relationship, the true, the right, the just, the accurate relationship between this thinking, feeling creature that he calls self and this outward and material and phenomenal world in the midst of which he lives.

In the pursuit of this inquiry he begins by attributing to all the phenomena that impinges upon him the continuous life that is within him. He thinks that all things are themselves persons. He very soon learns from his grouping together of this outward phenomena differently. 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 religion, the old teachers of the Japanese religion, they, as well as the old teachers of the Hebrew religion, did see 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 success of his life, 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 accidents; the universe is not a heap of disjected membria; 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, "Uni Verse"—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, science is the discovery of the relations which exist between phenomena and which 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 endeavors to discover what are those relations of beauty in form, in art, in color. He does not create them; he discovers them. They existed before he came upon the stage, and they will continue to exist if by some cataclasm all humanity should be swept off the stage. And in this search for beauty he finds there, too, that he has perceived the infinite. Bach knocks at one door and out there issues one form of music, 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 fellowmen, that they also perceive, that they also reason, that they also hope and fear, and love and hate, that they also resolve and break their resolves and keep their resolutions. 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 finds, he discerns, that there is a unit 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 unit 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 fulfilled bird of the future. There could be no political economy if there were no unit in the human race, no science, no religion, no nothing. We are not a mere set of disintegrated, separate pieces of sand in one great heap which we are building up to be blown asunder. 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. And we thus discern that, as there is back of all the material phenomena an ethical culture, so there is back of all moral phenomena moral culture.

History, political economy, sociology, the whole course of the development of the human race is a witness that there is not only an infinite, but an eternal energy from which things proceed, but an infinite and eternal moral energy from which all human life in its last analysis has its unifying element. Vital man is compelled to study what this bond of union is. He must know what are the right relationships between himself and his fellowmen. If he fails, all sorts of distress and calamities come upon him.

He must find out what are the right relationships between employer and employed, what are the right relationships between governor and governed,

what are the right relationships between parent and children. Again, 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, infringes against the divine, eternal and infinite law of human liberty, and it goes down with one great clash 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, an infinite and eternal 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 somewhat, an eternal somewhat, an infinite somewhat; an ideal somewhat, if you like, behind all material and behind all spiritual phenomena, and his emotions are stirred toward that somewhat, stirred to awe, stirred to fear, stirred to reverence, stirred to curiosity, but stirred. So with temple and with worship, and with ritual and with priest, he endeavors consciously to learn who and what this somewhat is who draws him in his moral resolutions to his fellow-man, who speaks the inward voice of righteousness in the conscience of the individual.

Thus we get out of religion religions—religions that vary with one another, 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 atonement 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 lawgiver, 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 very 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 eternal, not merely the priests and the hierarchies, not merely the men and women, with their services, and their rituals, and their prayer-books, but the whole current and tendency 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, is 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 agnostic try to stop our search to know the infinite and eternal; 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 eternal—give him love for his fellowmen 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 of the world.

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 and spots 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 and 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 that 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 idea that transcends all other ideals written by the pen of poet, painted by the brush of artists; or graved 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 he has made to man in the one transcendental 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—that is the glad tidings we have to give to Africa, to Asia, to China, to the isles of the sea.

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 coming into one transcendental human life, 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; the end in that great future after life's troubled dream shall be o'er, and we shall awake satisfied because we awake in His likeness.

DIVINE BASIS OF THE CO-OPERATION OF MEN AND WOMEN.

MRS. LYDIA H. DICKINSON.

What is the divine basis of the co-operation of men and women? In attempting briefly to answer this question, we must consider first the nature of the original bond between man and woman. And here secular history gives us no help. We find them separated when history begins. The woman is subject to the man, and custom, law, and the parties themselves are acquiescent in the subjection—woman quite equally with man. Yet, on the other hand, history bears ample witness to an intuition at variance with all these, an intuition that has recognized in woman a commanding factor in the world's progress and given to her thrones of judgment and dominion. True, these concessions have been made to the exceptional woman or in the interest of hereditary kingship—have been made to the Helens, the Deborahs, the Catherinees, and Elizabeths. But the concession proves the intuition, the more as the women themselves have accepted the position and filled them creditably. For the rest, there has never been a people, except, perhaps, admitted barbarians, among whom, before marriage, the woman has not only been equal but superior in love. Universal man in all the historic past has been her subject here.

Again, the law in holding women the same as men amenable to punishment as offenders takes a position also at variance with the idea of subjection. It recognizes the individuality of woman, her personal responsibility, and so far contradicts itself whenever it denies, not her right, but her duty to act as an individual in all her relations with him and society. In truth, the position of woman in the past has been so paradoxical that to a superficial judgment the development in her of a consistent self-consciousness would seem almost miraculous. She has been at once citizen and alien, subject and queen. She has by common consent been responsible for all the evil and the inspiration to all the good that men do. Sentimentally man's superior, practically his inferior, she has been anything rather than what she alone is—his equal. The name woman has been the synonym for all that is contradictory in human character and experience.

But let us inquire into the original bond between man and woman—the bond that determines their relations to each other. To those who accept it, sacred history satisfactorily answers the question. From this source we learn that He who made them in the beginning made them male and female; that the creative bond between them is the bond of marriage admitting of no divorce, because they are no longer two, but one, being joined together by God himself—that is, creatively. In a relation of essential oneness, such as is contemplated here, there can of course be no subjection of one to the other—no separation between them. They are complementary of each other. They are each for the other quite equally. It is clear, however, that this prospective relation of essential oneness between two individual man and woman presupposes two things—first, a basic marriage in the universal, a marriage of man as man with woman as woman, a marriage

in other words of the essentially masculine with the essentially feminine, such a marriage or oneness of interest and work in all their relations with one another as would lay the proper foundation for a marriage or oneness of interest and work in their more important, because commanding relation with each other—commanding because individual marriage though last in front is first in end. It gives the law. As is this relation ideally or actually, such is society, mutually peace-giving and helpful, or the reverse. This prospective relation of essential oneness between the individual man and woman, presupposes a marriage in each individual, an at-one-ment with one's self that would make at-one-ment with one another possible. Christ's words unquestionably refer to a time when, by implication, harmony prevailed on all the planes of our individual and associated life. "In the beginning," he said, "it was not so." Divorce was impossible, because they are made male and female, the perfect complements of each other.

It may be said that harmony on all the planes of our being would preclude the idea of government as we know it, the need of contending parties and of the ballot, to decide which one shall rule. This, in a sense, is true. Our idea of government, under these conditions, would change undoubtedly. As we know it, government means not the love of service, but the love of dominion, and this, if my premise is correct, came about, first, through defection in the individual from a state of at-one-ment in himself, and then, as a consequence, by the departure of the individual man and woman from the idea of mutual service in their relations with each other.

The proof that the premise is correct will, I think, appear when we conclude what society of necessity would be were the idea of service the only ruling in the marriage relation of to-day. Of course, our individual and social experiences keep pace with each other. We realize simultaneously on both planes. And the social acts upon as well as reacts toward the individual. But the individual gives the law. 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 masculine and 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 idea? The separation, we are told, dates from Eden and the sin of Eve, and one of the consequences of the sin is recorded, not, however, as the vindicating judgment of the Almighty, but as the fact, merely, in the so-called curse upon the woman for listening to the voice of the serpent. "He—thy husband—shall rule over thee."

Let us for a moment consider this fact in its relation to the individual mind. For all truth is true for us primarily as individuals. What we are to others depends on what we are to ourselves. We have, then, in this declaration a case not of marriage, but of divorce. 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, too, 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 led 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 is all we know. Our desires must be subject to our knowledge. History repeats the story of our individual experience in larger character 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.

Love, when it is 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, first, the degradation of love into self-love, and the consequent separation between love and truth in the individual mind, a separation that, binding us to the highest good, makes it no longer safe for us to follow our desires; second, the separation between man and woman in the marriage relation, and as a farther consequence, between man and man socially.

If what I have already said be true, the prominence which the question of woman suffrage has assumed in the present may be easily understood. Woman suffrage more or less intelligently for the universal intuition of the truth I have tried to present, namely, the truth of the creative oneness of man and woman. Human history, it is true, is the record of a seeming divorce between them. But what God hath joined together man can not put asunder. Creatively one, man and woman can not be permanently separated. Indeed, their temporary separation is providentially in the interest of their higher ultimate union. We are on our way back to relations between them of which those of our racial infancy were the sure promise and held the potency. Truth divinely implanted in the soul is our leader because truth, being essentially separative or critical, can, when necessary, lead against desire. We have emerged from infancy and must prove our manhood by overcoming the obstacles to harmony we have ourselves created. First, nature without us, always responsive to nature within, is in rebellion and must be subdued. Here, again, "in the sweat of thy face shalt thou eat bread," is not a curse, but the provision of infinite love for our development, physically and mentally. Nature no longer responds spontaneously to the needs of man, but brings forth thorns and thistles and yields bread only under compulsion, the compulsion of the clay-cold, masculine intellect, which alone is able to master nature's secrets and nature herself. She understands the law of must, and submits to the might of masculine muscle.

Woman has apparently no place in this needful preliminary work save to sustain the worker. True, in her representative capacity of love, the highest in both, she is under subjection, yet she sees, not rationally, of course, in the beginning, but intuitively, the reason why; acquiesces, and hidden from view still leads while she follows—still rules in obeying. For love, or its opposite, self-love, is always the very life of man, as love is the life of God who created him. It is always the woman within us that gives first birth, and then responding to the voice of truth and falsity without, leads us on and out of the wilderness or sends us back to wander another forty years before we enter our Canaan. Woman—yes, and women—are, primarily, even, although sometimes ignorantly responsible from first to last. It has not always seemed so. The past has been so predominately masculine as seemingly to obliterate the feminine by absorption—to make the man and the woman one, and that one the man. Yet only in seeming. In reality woman has been the inspiration of all that has been done, both good and evil. Tennyson does not see clearly when he says: "As the husband, so the wife." It is always the other way. It is always the clown within and not without herself that drags a woman down and the man with her.

But let us take another step. Our way back involves not only the over-

coming of obstacles to harmony of nature without us, the subjugation of nature, and the consequent establishment of a scientific consciousness in accord with spiritual truth, that harmony for man presupposes his rightful lordship over all below him, it also involves the overcoming of nature within, an at-one-ment of man with himself. And here the work is alike for both, in that both are alike subject to truth. In addition, however, she has been externally subject to him. And her temptation has been to identify the voice of truth within herself with his voice, his idea of the truth for her. This, when both are led by love, is the true idea for both, since then his voice is the voice of truth. But, led by self-love, she too must listen to the voice within. And more. She must listen for him as well as for herself. Because, so listening, she is the very form or embodiment of that love of the truth which alone can lead them back to harmony in themselves, with each other, and with all others. In other words, so listening she is the revelation of the truth to man.

The legal disfranchisement of woman in the past has been in accordance with the truth for the past. It has been a strict necessity of the situation, a necessity for women as well as for men, and with it in the past we can have no conceivable quarrel. Masculine supremacy, the supremacy of truth, has been needed to lay the foundation of Christian character and a Christian society in the subjection of nature and self-love. But the foundations broadly and deeply laid in natural and social science, we can at least see that the corresponding superstructure can be after no petty or personal, partial or class pattern, but must be divinely perfect—that is, perfect “according to the measure of a man,” of man physical, intellectual and spiritual, of man individual and social, and finally of man feminine as well as masculine. We can at last see that love is the fulfillment of law.

This truth human law must sometimes embody in order to its universal acceptance. Beliefs crystallized into creeds and statutes hold the human mind. It is certain that belief in the creative equality of man and woman will not prevail so long as the statute book proclaims the contrary. Neither this nor a practical belief in the creative quality of man and man. This waits upon that, that upon individual enlightenment sufficiently focalized to lead the general mind. A relation of marriage, or, in other words, of mutual co-operation 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, ultimate 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.

One objection to the further extension of the right of suffrage has weight. It should have been considered when the negro was admitted to citizenship. Ignorance is a menace to the state. All women are not intelligent. Certainly there is no reason in advocating educated suffrage. But I know of no other discrimination, except, of course, against criminals and idiots, that can consistently be made against a citizen under a government that professes to derive its just powers from the consent of the governed.

Opinions vary as to the actual effect of the introduction of the woman element into practical politics. It is my own belief, of course, that the prophets of evil will find themselves greatly at fault in their specific prognostications. Woman suffrage does not mean to women the pursuit of politics after the fashion of men. But questions are even now before us, and more will arise, that she should help to decide—questions relating to the saloon, to education, to the little waifs of society, worse than orphaned, to prison reforms, to all that side of life that most vitally touches woman as the mother of the race. Women hold, or could hold, intelligent opinions on all such questions, and the state should have the benefit of them.

Woman suffrage does not mean, as has been charged, a desire on the part of women to be like men or to assume essentially masculine duties or prerogatives. God takes care of that. The inmost desire of the acorn is to become an oak and nothing else. Equally true is it that the soul of women irresistibly aspires to the fulfillment of its own womanly destiny as wife and mother, and, as a rule, to nothing that definitely postpones such destiny. Most emphatically woman suffrage does not mean any persistent blindness on the part of women to their high calling as the outward embodiment and representative of what is highest and best in human nature. Blind she has been and is, but God is her teacher. He has kept the soul of woman through all the ages of her acquiescent subjection to man. He has led her, and, all unconsciously to himself, has led man through her up and out upon the high table-land of to-day, whence both can see the large meaning of subjection in the past, and the larger realizations that await their accordant union in the future.

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 pre-eminently that I could almost say that 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 men 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 intuition of the 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 co-operation 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 brides 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 completeness, as they originally were, and one day again will 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.

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. 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. She is simply doing her part, making herself ready for the new and higher relation with man to which both are divinely summoned. 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.

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

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. This is why I welcome the struggle of personal freedom on the part of woman, including her 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 a 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 RELIGIOUS INTENT.

REV. E. T. REXFORD, D. D., OF BOSTON.

A Universalist clergyman and formerly president of a church college at Akron, Ohio, and later located in Detroit.

Venerable Brothers: By the leading of that beneficial 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 world. What event in the earlier or the later centuries has ever transcended or even closely approached in its import the meeting of this assembly? What day in all the fragmentary annals of good will ever witness 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 of Europe and America, but these fellowships have embraced only a slight diversity of opinions and practices in one division of the religious world, while larger numbers of even fellow-Christians have been excluded. 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, 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."

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 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 interest at Paris and London and Philadelphia had no such feature. Men sought to have the world's activity 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. 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, at 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 can not 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. Every man is the true believer, himself being the judge, while nobody is the true believer if somebody else is permitted to decide. 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. There is no separableness in the providence of that Infinite Being who is over all and through 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 sincere worshipers 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 worshiped. 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. Here is the basis of our fellowship. Claude Lorraine once said that the most important thing for a landscape painter to know is where to sit down in order to command a full and fair view of every determining feature in the landscape. Such a rule must be essential in art, but it is no 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 of all the world commands the permanent features of every religion in the history of mankind.

Some men 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. And after these storms of vituperation shall have spent their 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, 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 have been thrust upon this earth from worlds created by hostile gods for ever 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, 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 with 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.”

It has been a difficult problem for the interpreters of man to solve—this fact of frailty and imperfection in the hands of a perfect deity. 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 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 amazing and yet, in all the tragic though ever brightening way, there is no point where the line of succession breaks off.

God’s working is by development and we have only to look into the 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. 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? If there be one pre-eminent 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 the religion or anything else is in the actual thought of the people that the thing practically is.

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. Max Muller would be one of the few men who 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 expect 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 tragic or forbidden 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 was." It is quite too superficial for us to suppose that this Great Spirit bestowed his blessings on the score of the geography and the centuries.

Personal infallibility is not yet attained by anyone, 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 world has been wounded by fragments of truth, whereas no man can ever be wounded by an entire truth. A detached truth fallen even from heaven would be voiceless, but relate it to the economy of God's purposes, and immediately it becomes vocal. It bears in its joyous or its tremulous tones the varying fortunes of every soul that God has made, and it tells the story of the divine Spirit working in and for all. 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 confusion would have been greatly modified. If one hand had written while the other clasped a human hand, the verdict would have been changed. The Word made flesh, or the divine Spirit set forth in human form and fashion, gleaming out from human faces, 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 a 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 societies' weary centuries to 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 await 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 Arduna 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 readily given by me."—*Bhagavad Gita*, chapter 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 the 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 till 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. The "Sacred Books" of the world, instead of being a revelation from God are the records of a revelation or the record of the human understanding of what God has done. Not a truth of life in any or all the holy books was ever written till it had been experienced. Not all the meaning of any great soul in life has ever been set down in the 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.

Max Muller 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 conviction of any book—a religious sense, a holy ecstasy that no book can create or describe. The book does not create the religion—the religion creates the book. 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. There is not a piece of mechanism in all this Columbian Exposition that does not owe its defectiveness 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 providence" that, 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. 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 and let love be one and our faith remains in their eternal benignity.

And the great religious teachers and founders of the world—have they not secured their immortal places in the love and generation 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 earth to God. "God's 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 the cloudless heavens.

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 light, 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.

DR. EDWARD EVERETT HALE.

Dr. Barrows, in introducing Rev. Dr. Edward Everett Hale, spoke of him as “one whose heart is as large as humanity, one who has a country and loves it, and yet loves all mankind.”

We speak and think in this matter of the celebration of the discovery of our country as if everybody else had always spoken and thought as we do. Now, this is by no means so. Only a century ago, when Columbus' discovery was 300 years old, the whole world of science, the whole world of literature, the whole world of history, was very doubtful whether we had done any good to the world at all. In fact the general weight of opinion was that America was a nuisance and had done more harm than good to civilized men. And, if you think of it, they had some reason for this impression. America had launched the European nations in all their wars. England was just then disgraced by the loss of her colonies. France was in debt and disgraced by the loss of Canada. The discovery of gold and silver in America had, strange to say, impoverished Spain and Portugal—the gentlemen at Washington can tell you why and how—and the whole commercial arrangements of the world were thrown out of joint, because this untoward discovery of America had been made. There were diseases which it was universally said, had been introduced from America, and there had been no additions to the arts or the sciences; no additions to those things which seem to make life worth living which they were willing to deem as received from America. The Literary Society at Lyons offered a great prize to be awarded in 1792, for an essay on “The Advantages and Disadvantages of the Discovery of America.” When the time came for the prize to be awarded the society was so impecunious, and France was so much engaged in other matters of more importance to France and her poor king, that the prize was never given.

But the papers exist which were written for that prize. Among them is the very curious paper of the Abbe de Janty. The abbe, after going from the north pole to the south, from Patagonia to Greenland, comes out with the view that America has never been of any use to the world so far; and, if it is to be of any use, it will be because of the moral virtues of 3,000,000 people in the United States. It has proved that the abbe was perfectly right. 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. It drove them frantic with rage.

They would come over here, this French gentleman, that English adventurer, that Scotchman working out his fortune—they would come over here, with that habit of condescension which I must observe is remarkable in all Europeans to this day when they travel in America; and, with that habit of condescension, they were invariably disgusted with the language in which the American pioneer spoke of the future of his country. One of these travelers traveled along on his horse through the mud for thirty miles over a wretched road, which was not a road; over a corduroy which was not corduroy, and at length he received a welcome in a dirty little log cabin by a man who was hospitable but he would not stand nonsense. And this pioneer told him that in that dirty home of his were growing up children who were going to live in a palace on that very spot. He told him that that roadway which he had been following was going to be the finest roadway in the world. He told him that this country around him, with just a few redskins in the neighborhood, and occasionally the howl of a wolf in the fields at night, was going to be the most magnificent city ever read of in history. And the traveler never could bear this; he could never stand it.

What did it mean? It meant that the pioneer had been sent by the nation, as one of the children of the nation, and that he knew he had the nation behind him; he knew he had a country which would stand by him. This country had said to him: "Do what you will, so you do not interfere with the rights of others." This country said to him in the great words of the Declaration of Independence that every man is born free, and every man is born with equal rights. It is true that the country, as it sent out the pioneer did not give him a ticket, did not give him a pin with which to scratch his way in the wilderness. The country said to him in that magnificent proverbial phrase, "Root, hog, or die," you are to live out your own life, but you shall be free to live out your own life; you are to work out your own salvation, but working out your salvation you are to will and do according to God's good pleasure.

The country thus gave to him the inestimable privilege of freedom, What does a country gain which gives to its citizens this inestimable privilege? Why, if that country needs a million pioneers it sounds its whistle, and a million pioneers rise at its order. If, in the course of history, that country needs that every son of hers shall rise in her defense, every son of her rises in her defense. A government of the people, for the people, by the people, gives the country strength such as no nation ever had before. The pioneer looks forward to such strength as this in that magnificent expression of patriotism which seemed so brutal to the Scotch or English or French adventurer. It is true that all the time there were vulnerable points in this armor of American citizenship. It was all very fine to say, "All men

are born free and equal," if, when you said so, none of them happened to be born slaves. It was all very fine to sing

The star-spangled banner, long may it wave
O'er the land of the free and the home of the brave,

if you did not remember that the rhyme sounded just as well when you sang

O'er the land of the free and the home of the slave,

and was just as true. There is something really pathetic in the tract book of historical speeches of, say, the first thirty years of the century. There is a sort of wish and attempt to keep this matter of slavery out of sight, you know. Why, it is as if we had a fine boy come up here to make his exhibition speech and he should forget his words and you should all pretend to observe that he had not forgotten his words. So, in the first thirty years of this century, we would say our country was the land of the free and the home of the brave, and we would not remember that there were some black people there; we would keep them out of sight if we could.

But this country is ruled by ideas; it is not ruled by frivolities or excuses. And in the middle of all that keeping out of the way the things we did not wish to have seen, there was this man and that woman who steadily said, without much rhetoric or eloquence, perhaps, "Human slavery is wrong." And they kept saying it; would not be silenced. "Human slavery is wrong"—that is the only answer they would give to arguments on the other side to conventional statements of historical deduction. You know what came from that answer. You know that the great idealism of the beginning worked its way along till, in the blood of your own sons, in the sacrifices of your own home, it should be proved that all men are born free, that all men have equal rights, and to prove these great spiritual truths, smoke and dust and pleasure, gold and silver—these are all forgotten and all as nothing, and the things that are remembered and prized are the spiritual truths which have given this country its strength and its power.

It is this something which, on the other side of the water, is not understood. They are forever telling that, when the wealth of our prairies is exhausted, we shall have to begin where they began; and now they begin to tell us that it is the accident of gold and silver, of lead and copper, that makes our country what it is. No, all these things were here before. The virgin prairies were here, plenty of nuggets of gold were here. It was not till you created men and women who deserved the name of children of God, it was not until you sent every one of them out, sure that he was a child of God and working under God's law, that your gold and silver were worth anything more than dust in the balance.

One is tempted to say in passing, that it was the people, not the theologians, so-called—that it was the people who proved to be the great theologians in this affair. The fall of Augustinianism, the utter ruin of the theory of the middle ages, that men are children of the devil, born of sin—all this dates from the decision of the people of America that they would live by universal suffrage. Universal suffrage came in, one hardly knows how, there was so little said about it. It worked its way in. The voice of the people is the voice of God, the people said, and of course you could not strip the Connecticut Valley of its farmers and tell every man from fifty to sixty years of age that he had got to shoulder his musket and go out against Burgoyne, and then tell him when he came back home: "You can not vote, you are too wicked to vote; you are the son of the devil and should not be allowed to vote." You had to give them universal suffrage. If this Connecticut Valley farmer is good enough to die for you, he is good enough to vote for you. This custom of universal suffrage was in advance of all the theologians and, although they kept bits of paper with statements of Augustinianism on them to the effect that the people were the children of the devil, they gave them a suffrage as sons of God.

Augustinianism died with the fact of universal suffrage—it had died long before. I speak with perfect confidence in this matter, because I know there was not a pulpit in the country that brought forth on that Sunday this old doctrine, which is a doctrine to be preserved in a museum, but is not to be paraded at the present day. The doctrine for us was the great truth that was announced in the beginning, that was written in the gospels, that we are all kings and priests and sons of God, and that all of us are able in our political constitution to write down the laws of our eternal life.

And I am tempted in passing to speak of that old-fashioned sneer about the "almighty dollar"—how every book of travel used to say that we had no idealism in America, that we were all given so to making money, to mines and timber and crops, that we would never know what ideas were, and that for spiritual truths we must go back to Germany and England. "Nobody ever reads American books," they said; "nobody ever looks at an American statue," and thus they really thought that the writing of a great book was the greatest of things, or the carving of a great statue was the greatest of triumphs; not seeing that to create a nation of happy homes is greater than any such triumph, not seeing that to make good men and good women, whose history may be worth recording by the pen or by the chisel, is an achievement vastly beyond what any artist ever wrought with a chisel or any man of letters ever wrote with his pen. It is in the midst of such sneers about our lack of idealism that one observes with a certain interest the American origin of the man whom everybody would admit was the first great idealist of the English-speaking tongue to-day.

The man who speaks the word which some miner in his humble cabin read last night when he took down from his book-shelf 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 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.

I have chosen in the few minutes in which I have this greatest privilege in my life, to speak thus briefly of what has passed since the year 1800 rather than to attempt a great speech on the great subject assigned to me by your committee, "The Spiritual Forces of the World." That, it seems to me, is the greatest subject possible. I thought I would not like to have you think me wholly a fool, so I selected one or two of these little illustrations instead of attempting a subject of such great magnitude. 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 20th 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 20th 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 life is on a higher plane than it was. Men do not bother so much about the smoke and dust of earth. They 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. That is the whole of it. At the end of the 19th 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 wont use words in his prayers.

Life with God for man in heaven—that is the religion on which the light of the 20th century is to be formed. The 20th century, for instance, is going to establish peace among all the nations of the world. Instead of these permanent 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, with men 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 20th 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 20th 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 20th century will keep the body pure—men as chaste as women. Nobody drunk, nobody stifled with 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 20th century is to build up its civilization 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 20th century is to build a civilization which is to last forever, because it is a civilization of an idea.

ORTHODOX OR HISTORICAL JUDAISM.

RABBI H. PEIRIRA MENDES, OF THE SPANISH AND PORTUGUESE
SYNAGOGUE, NEW YORK CITY.

Our history may be divided into three eras—the biblical; the era from the close of the Bible record to the present day; 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 egotism. "Walk before Me and be perfect." "Recognize me, God, be a blessing to thy fellowman, 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 feeling. Thus he refused booty he had captured. It was an

ideal of warfare not yet realized—that to the victor the spoils did 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—God is mercy, God is love, 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." 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 Boston's 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 flashlight 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 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 co-relation, 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 the ideal 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 the people, and the former "should be servants to the latter," it is only in view of the tremendous results in history.

For these very words license 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 history, 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 these aside, great as they are, and mark those grand ideals which our prophets were the first to preach.

1. 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 universal peace convention.

2. 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 the Protestants, by Hebrews, by all men.

3. The 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 those prophet ideals, those of our Ketubim. 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 reaching after God! And then let it be clearly understood that these and all ideals of the Bible era are but a prelude and overture. How grand then must be the music of the next era which now claims our attention!

The era from Bible days to these is the era of the formation of religions 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 Kuenan speaks of "the affinity of Judaism and Zoroastrianism in Persia to the affinity of a common atmosphere of lofty truth, of a simultaneous sympathy in their view of earthly and heavenly things." If Max Muller 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 formed 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 angeology and demonology of the former compared with the "ahmiyat ahmi Mazdan anma" of the latter manifestly borrowed from the "I am that man" of the former, we can not pause here for a moment.

Similarly, historical Judaism would harmonize with Confucius' instance of belief in a Supreme Being, filial duty, his famous, "What you do not like when done to you, do not unto others," and of the Buddhistic teachings of universal peace. But against what is contrary to Bible ideal it would protest, and from it would hold separate.

In 521 B. C. Zoroastrianism was revived. Confucius was then actually

living. Gautama Buddha died in 534. 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 Boudasy 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 might have obscured them, would it not be partial fulfillment of the prophecy, so far as concerns the Orient, "that Israel shall blossom into 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 Cosmos," "in whom are all things beautiful and good," "who from the beginning makes men"—historical Judaism commends.

Again, Plato, his disciplo, 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 astronomy—historical Judaism is opposed, and protests. For it holds that even Bezaeleah 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 skeptic school proclaimed "we have no criterion of action or judgment; we can not know the truth of anything; we assert nothing, not even the Epicurean school taught pleasure's pursuit. But historical Judaism solemnly protested. What are those teachings of our Pirke Avoth but protest, formerly 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 anyone in doubt. "The practical application, not 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 the servants who serve their master for price; be like the 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 and separation and protest was the glorious Maccabean effort to combat Helenist 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 tittle of the law of Moses.

If the Nazarene 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,” can we wonder there was a Hebrew protest?

Historical Judaism soon found cause to be separate and to protest. For sect upon sect arose—Ebionites, Gentile Christians, Jewish Christians, Nazarenes, Gnostic Christians, Masboteans, Valentiniens, Carpocratians, Marcionites, Balaamites, Nicolaites, Emkratites, Cainites, Ophites or Nahasites; evangels of these and others were multiplied; new prophets were named, such as Pachor, Barkor, Barkoph, Armagil, Abraxos, etc. At last the Christianity of Paul arose supreme, but doctrines were found to be engrafted which not only caused the famous Christian heresies of Pelagius, Nestorius, Eutyches, etc., but obliged historical Judaism to maintain its attitude of separation and protest; for its Bible ideas were invaded. It could not join all the sects and all the heresies; so it joined none.

Presently the Crescent of Islam rose. From Bagdad to Granada Hebrews prepared protests which the Christians carried to ferment in their distant homes. For through the Arabs and the 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 the Scholastic Fathers. But it made Aristotelean philosophy dominant. Experiment widened men's views. The sentiment of protest was imbibed—sentiment against scholastic argument, against bidding research for practical ends, against the supposition “that syllogistic reasoning could ever conduct men to the discovery of any new principle,” or that such discoveries could be made except by induction, as Aristotle held; against the official denial of ascertained truth, as, for example, earth's rotundity. This protest sentiment in time produced the Reformation. Later it gave 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.

As the new philosophies were born, it is said, with Bacon, “let us have fruits, practical results, not foliage or mere words.” But it opposed a Voltaire and a Paine when they made their ribald attacks. It could but praise the success of a Newton as he “crowned the long labors of the astronomers and physicists by co-ordinating the phenomena of solar motion throughout the visible universe into one vast system.” So it could only cry “Amen” to a Kepler and a Galileo. For did they not all prove the long unsuspected magnificence of the Hebrews' God, who made and who ruled the heavens and heaven of heavens, and who presides over the circuit of the earth, as Isaiah tells us? So it cried “Amen” to a Dalton, to a Linneus; for the “atomic notation of the former was as serviceable to chemistry as the binominal nomenclature and the classificatory shemitism of the latter were to zoology and botany.” What else could historic Judaism cry when the first message to man was to subdue earth, capture its powers, harness them, work? True historical Judaism means progress.

A word more as to the attitude of historic Judaism to modern thought. If Hegel's last work was a course of lectures on the proofs of the existence

of God; if in his lectures on religion he turned his weapon against the rationalistic schools which reduced religion to the modicum compatible with an ordinary, worldly mind, and criticise the school of Schleiermacher, who elevated feeling to a place in religion above systematic theology, we agree with him. But when he gives successive phases of religion and concludes with Christianity, the highest, because reconciliation is there in open doctrine, we cry, do justice also to the Hebrew. Is not the Hebrew's ideal God a God of mercy, a God of reconciliation? It is said, "Not forever will He contend, neither doth He retain His anger forever." That is—He will be reconciled.

We agree with much of Compté, and with him elevate womanhood, but we do not, can not, exclude woman, as he does, from public action; for besides the teachings of reverence and honor for motherhood, besides the Bible tribute to wifehood "that a good wife is a gift of God," besides the grand tribute to womanhood offered in the last chapter of Proverbs, we produce a Deborah or a woman-president, a Huldah as worthy to give a divine message.

If Darwin and the disciples of evolution proclaim their theory, the Hebrew points to Genesis ii., 3, where it speaks of what God has created "to make"—infinite mood, "not made," as erroneously translated. But historic Judaism protests when any source of life is indicated, save in the breath of God alone.

We march in the van of progress, but our hand is always raised, pointing to God. This is the attitude of historical Judaism. And now to sum up. For the future opens before us.

1. The "Separatist" thought. Genesis tell us how Abraham obeyed it. Exodus illustrates it: We are "separated from all the people upon the face of the earth." Leviticus proclaims it: "I have separated you from the peoples." "I have severed you from the peoples." Numbers illustrates it: "Behold, the people shall dwell alone." And Deuteronomy declares it: "He hath avouched thee to be His special people."

The thought began as our nation; it grew as it grew. To test its wisdom, let us ask who have survived? The 7,000 Separatists who did not bend to Baal as those who did? Those who thronged Babylonian schools at Pumbedithr or Nahardea, or those who succumbed to Magin influence? The Maccabees, who fought to separate, or the Helenists, who aped Greek or the Sectarians of their day? The Bnai Yisrael remnant, recently discovered in India, under the auspices of the Anglo-Jewish Association, the discovery of Theaou-Kin-Keaou, or "people-who-cut-out-the-sinew," in China, point in this direction of separation as a necessity for existence.

And who are the Hebrews of to-day here and in Europe, the descendants of those who preferred to keep separate, and therefore chose exile or death, or those who yielded and were baptized? The course for historic Judaism is clear. It is to keep separate.

2. 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 the 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 wholeheartedly 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 Reform 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 can not, 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 live 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 a 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 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 can not 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 the 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 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 Jews be present then among the 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 prophets 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 his Father. For that we were 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 the worship before Thee, O Lord, and shall glorify Thy name!

CERTAINTIES OF RELIGION.

REV. JOSEPH COOK OF BOSTON.

Dr. Barrows made a pleasant allusion to the undoubted quality of that distinguished gentleman's orthodoxy, and added that, while some of the orthodox brethren in the East had looked with disfavor on the scheme of a Parliament of Religions, he was not of the number; but, from the first, had been a staunch friend of the enterprise.

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 Akkabar 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 Savior 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 operation. Who is ready for co-operation 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, as you will remember, in "The Tempest" tells you of two characters who conceived for each other supreme affection as soon as they met. "At the first glance they changed eyes," he says. The truly religious man is one who has "changed eyes" with God under some one or another of His hundred names. It follows from this definition of religion,

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 in peace. A religion of delight in God, not merely as Savior, 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.

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? And now, though I do not undervalue morality and the philanthropies, I purpose to speak of the strategic certainties of religion from the point of view of comparative religion. First, 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 to that still, small voice we call conscience that proclaims "thou oughtest," "I will not," there is lack of peace in us, and until only we say, "I will," and do like to say it, there is no harmony within our souls. The delight in saying "I will" to the still, small voice, "thou oughtest," is 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 of religion which every man has for religion itself. We must not only have a capacity to love God, we must have adoration of God, and half the loose, limp, unscientific liberalism of the world mistake mere admiration for adoration. It is narrowness to refuse mental hospitality for any single truth, but we assembled in the name of science, in the name of every grave purpose, have an international breadth and what we purpose to promote is such a self-surrender to God as shall amount to delight in all known duty and make us affectionately and irreversibly choose God under some one of his names—I care not what the name is if you mean by it all the Bible means by the word "God"—choose him not as Savior only but as God also, not as Lord only but as Savior also.

But choice in relation to persons means love. What we choose we love, but conscience reveals a holy person, the author of the moral law, and conscience demands that this law should not only be obeyed but loved, and that the holy person should be not only obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities, therefore, must keep company with this part of our nature and with 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 according to the nature of things. 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 uncontrovertible proposition. Now it is a certainty, and my topic makes my keynote a word of certainty, that a little while ago we were not in the world and a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Gough, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Eliot, Carlyle—I know not how many Mahomets—are gone, and we are going. These are certainties that will endure in the four continents and on the isles of the sea.

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 this afternoon 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. Now, 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? 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 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.

I beg you not to applaud, because if there is a topic of more supreme importance than any other it is the topic I am now introducing. I speak now to the branch of those skeptics which are not represented here, and I ask who can wash Lady Macbeth's red right hand, and their silence or their responses are as inefficient as a fishing-rod would be to span this vast lake, or the Atlantic.

I turn to Mohammedanism. Can you wash our red right hands? I turn to Confucianism and Buddhism. Can you wash our 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 absolutely self-evident truths, that unless a man is washed from the old sin and the guilt of mankind he can not be at peace in the presence of infinite holiness.

Old 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 bygone ages and tell his pupils that thus and thus the study should be completed. I turn to every faith on earth except Christianity and I find every such faith a Torso. I beg pardon. The occasion is too grave for mere courtesy and nothing else. 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 and up to an assertion of the necessity of the new purpose to deliver the soul from a life of sin and of atonement, made of God's grace, to deliver the soul from guilt.

Take the ideas which have produced the Torsos of the earthly faiths and you will have a universal religion, under some of the names of God, and it will be a harmonious outline with Christianity. There is no peace anywhere in the universe for a soul with bad intentions, and there ought not to be. Ours is a transitional age, and we are told we are all sons of God;

and so we are, in a natural sense, but not in a moral sense. We are all capable of changing eyes with God, and until we do change eyes with Him it is impossible for us to face Him in peace. No transition in life or death, or beyond death, will ever deliver us from the necessity of good intentions to the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions. I hold that we not only can not escape from conscience and God and our records of sins, but that 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 this environment.

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 quite as much at liberty to change my course as the wind its direction; but I maintain, with a solemnity which I can not 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. It is a certainty, and a strategic certainty, that, except Christianity, there is no religion known under heaven, or among men, that effectively provides for the soul this joyful deliverance from the love of sin and the guilt of it. 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 can not enter the kingdom of heaven; a man can not serve God and mammon. God can not deny Himself. Why, these cans and cants are touching the crags of certainty underlying the universe as well as the scriptures, and it is these crags of absolute self-evident truth upon which I would plant the basis of a universal religion, ascertaining the necessity of the new birth for our deliverance from the sin and of an atonement for our deliverance from the guilt of it. I am not touching the sufficiency of natural religion, but only its efficiency.

I hold that 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 a student under a great master, "I see how God may forgive some sins of carelessness, but how he can forgive sins of deliberately bad intention I can not see, for I do not see how he ought to."

The murderer, the ravager, the thief have bad intentions, but perhaps, according to their light, these ancients have no more moral turpitude than some bad intentions you and I have cherished. But we must keep peace with our faculties, with this record, and with the God who can not deny Himself. I am afraid of my own faculties. God is in them and behind them. He originated the plan of them. You must stay with yourselves while you continue to exist.

I believe there is good scientific proof of the immortality of the soul if only you bring revelation into the argument, but without revelation and with the Bible shut I hold there is good reason for believing that death does end all. I hold we were woven by some power not in matter, that you may tear up the web and not injure the matter. I make a distinction between the two questions: "Does death end all?" and, "Is the soul immortal?" I want every faculty at its best. Shakespeare said: "Conscience is a thousand swords." John Wesley said: "God is a thousand swords." How am I to keep the peace with myself, my God, my record, 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 Savior, and, being melted into the vision and made glad to take Him as Lord also.

I bought a book full of the songs of aggressive Evangelical religion, and

I found in this little book words which may be bitter indeed, when eaten, but which, when fully assimilated, will be sweet as honey. I summarized 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.
If what heaven loves I hate,
Shut from me is heaven's gate.

Endless sin means endless woe,
Into endless sin I go,
If my soul from reason rent,
Taken from sin its final bent.

As the stream its channel grooves,
And within that channel moves,
So does 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 prolongs grace,
Haste thee to His holy face.

HISTORY OF BUDDHISM AND ITS SECTS IN JAPAN.

HORIN TOKI, A BUDDHIST PRIEST.

Bhagavat Sakyamuni, to whom 500,000,000 human beings on earth at the present age pay respect, was born 2,020 years ago, according to the chronology handed down to us, in the royal family of Kapitarastu in India. It is said that at his birth he manifested extraordinary signs of greatness, saying: "I am the only one respectable in heaven and earth." At the age of nineteen he left the palace and went into the mountain, and attained his enlightenment at the age of thirty in Buddhagaya. During the fifty years after that time he developed innumerable disciples and converted all followers of Brahmanism, elucidating and giving the light with the truth of Buddhism to the whole world. He died on the bank of a river in the city of Kushi at the age of seventy-nine.

The doctrines of Buddha, taught during his life-time, are divided into two—Mahayana and Hinayana. He intended to make this distinction from his great humanity to develop his disciples according to their plane of intellect, and the method of enlightenment eventually reverts back to the truth taught in Mahayana; therefore, into whatever number the sects are divided, there is no distinction in their truth.

Those countries where the Hinayana doctrine prevails are the southern and central parts of Asia, as Siam, Anam, Burmah, Ceylon, Chittagong, Aracan, etc., and the teaching is called Southern Buddhism. And those countries where the Mahayana doctrine prevails are Japan, China, Corea, Manchuria, and Thibet. But that Buddhism is met in the last two countries is called Lamaism, and differs greatly in its origin from the Mahayana doctrine in Japan, and though it is comprised in the list of Northern Mahayana, in comparison to the Southern Hinayana, really it is not the same as the Mahayana.

Japan has handed down Mahayana together with Hinayana doctrine, but the latter is only studied as the side study of the former, and there was

never a disseminator who devoted himself to promulgate the latter as an especial feature.

The first introduction of Buddhism into Japan was 552 A. D. The King of Corea sent his ambassador, together with the priest of Doshin and seven others, and offered for the first time the copper image of Buddha and all the scriptures of Buddhism to the Japanese imperial court. A court official called Iname changed his villa in Nurkawara Yamato into a temple and the image was put in it. This is the first Buddhist temple and was named after the place. But there was yet no distinction of sect.

I will now proceed to describe the distinction of sects according to the age of their foundation, for the sake of convenience dividing them into two ages, the ancient and modern.

Seventy-three years after the offer of the image and scriptures from the Corean king, a Corean priest, called Ekwan, came to Japan, and, staying in the temple called Gwangoji, in Aska, Yamato, founded a sect called Sanvon. This is the first time that Japanese Buddhism was called with the name of the sect. He taught at the same time Jojokn doctrine. At present there are Buddhist students of other sects who study, as the side study, the above two sects, but there is no especial believer in Japan.

Twenty-four years after the foundation of the above sect, in 653 A. D., a priest called Dosho went to China and learned under the famous Genjo Sanzo. After the return of Dosho to Japan, he dwelt in Gwangoji, previously mentioned, and founded the Hosso sect. After over sixty years another priest, called Gembo, went to China and learned under Chishu. After his return he dwelt in Kobukji, a large temple in Nara, Yamato, and taught also in the Hosso sect. Thus there were two priests who taught the same doctrine, one following the other. The former was called the Southern order and the latter the Northern, the appellations being afterward applied. They are not different in truth of the doctrine from Yuishiki Mahayan; the difference is only in the genealogy of transmission. Though they seem as if two different sects, they are but one in reality.

Dosho transmitted the doctrine of the Kusha sect to his followers. At present the doctrine of the Hosso and Kusha are widely understood by the Buddhists of the other sects, and the only temples which belong to this sect are forty-eight branch temples, having fourteen priests under the Temple of Kobukji, of the Northern order. But the first introduction of Buddhism from China was this Hosso sect.

Eighteen years before the foundation of the Hosso sect by Gambo, in 600 A. D., the priest En No Shokak founded the Shugen sect in the Mountain Kazaraki, in Kawachi. The origin of this sect is very peculiar. When the founder was yet disciplining himself he dreamed that, while bathing in the waterfall of Nina Mountain, in Seku, he obtained the audience of Buddhista Rinju, and received from him the hermetic truth, and he founded this sect. Therefore it is not a religion of historical transmission; yet the conduct of the founder, especially, and that of the followers—clearing the high mountains, opening the deep valleys, bridging the impassable rivers, and all the other grand beneficial works—are very much like that of the Shingon sect. After the death of the founder the number of disciples was very much diminished and the doctrine itself was almost extinguished. However, 160 years after his death, in about 360 A. D., Shobo, the high-priest of the Shingon sect, reanimated this sect. At present it is a part of the Shingon and Tendai sects and is not independent.

In 843 a priest called Ryoben founded the Kegon sect in Todaiji, a large temple in Nara. Before this a Chinese priest called Doyai brought Kegon scripture (Avatamska-Sutra) to Japan and taught it in that temple, and Ryoben was his first disciple. Also a priest called Jikum of Kobukji went to China and learned under Genju and received the truth of Kegon. After his return he taught it to Kyoben, who was thus taught by the two

teachers with complete results. At present this doctrine is mixed widely with that of other sects and its independent temple is only Todaiji, together with its twenty-one sub-temples, the number of priests being only ten, and it has but few believers. This temple is a famous one in Nara, where is an immense bronze statue of Buddha.

In 754 a Chinese priest, Ganjin, organized the system of moral precept ordination and founded the Ritsu (ninay or moral precept) sect. At this time the ex-Emperor Shomu, the Empress Koken, the princes, nobles, and high officials, over 400 in number, took vows of discipleship and received the moral precepts. This is the first time a Japanese emperor became a disciple and received the moral precept of Gautama Buddha. This precept is now widely given to the Buddhist disciples, yet at present, is not an independent sect, being a part of the Keron and Shingon sects.

In 805 a high priest called Saictio, well known as Dengyo Daishi, opened Hiyei Mountain in Kiyoto, and built Enryakji, founding the Tendai sect. Before this the founder wanted to establish this sect according to the doctrine contained in Saddhanna-pundariki-Sutra, and went to China twice. On his second visit there he took his friend Gishin and learned under Dosui of Tendai mountain and received the deepest truth of Saddhanna-pundariki-Sutra. That is the reason why he called this new doctrine with the name of Tendai. His friend Gishin taught the same doctrine in Onjojo of Omi. Afterward the former was called Tendai of Sammon and the latter Tendai of Jimon, but both are the same in doctrine. At present the temples of this sect amount to over 4,800, the priests are 2,800, and the believers are consequently not few.

In 806 a high priest, Kukai, well known as Kobo Daishi, founded the Shingon (true word) sect. Before this he met with a difficult point in the Buddhistic scriptures—Buddha, human beings, and all other things are one. He could not find a teacher who could explain this problem to him. At last he went to China, and learned under Keiwa of Choan, and received the mystic Shingon (mautra, or true word), and all his previous doubts were cleared. After his return he manifested the wonderful miracles of the law in his imperial court, and received the edict from the empress which authorized him to found the Shingon sect.

After sixteen years he received a magnificent building which belonged to the imperial court, and it was the state temple and was called Gokokji, which means the temple protecting the country. It is now the principal temple of the sect. There are many other head temples of the same sect besides this, as Kimbuji, of Koya Mountain in Kishu, which was built by the founder, Kukai himself. Three hundred years afterward a priest called Kakso came out from the mountain and built Negoroji in Kii. This afterward became the head temple of the Shingon sect of Shanghi or New Order. But the truth of the doctrine is the same in both, and they are not independent of each other. The temples of this sect at present are over 13,600, and the number of priests is over 7,000. The number of believers will cover probably over half of the whole country. Kukai also brought back Vinaya Ubu, but it is not the especial sect.

The above named sects, Sanron, Jojiku, Hosso, Kusha, Shugen, Keron, Riku, Tendai, and Shingon, are the ancient sects founded during the 160 years from the Emperor Suiko to the Emperor Heijo. Among them Jojitsu and Kusha are Himayana and all the others are Mahayana. Some may argue that the Kitsu (Vinaya) is Hinayana; but it is not, because Kaizulin Nara transmits Mahayana Vinaya, and that which is called Shibun Hinayana is only the name applied to the regulations of behavior and etiquette of the priests of the temple. On the contrary, the substance of Vinaya is real Mahayana. These ancient sects, except those of Sanron, Jojiku, and Kusha, are at present the independent sects, and have temples and believers. The name of the Shugen sect is now extinct, yet the doctrine is transmitted

without change. The Shingon sect is the mystic Yogiisen, therefore the doctrine which is taught in this sect is different from the non-mystic doctrine. As this mystic teaching is the highest point of Mahayana, it can not be discussed in this short space, and as the historical transmission of Buddhism to Japan refers only to that from China and Corea, nothing is mentioned here regarding the introduction of Buddhism from India to China, for sake of abbreviation. The Shugen sect, among the nine sects enumerated above, is the manifested religion in Japan without being transmitted from foreign countries.

Three hundred and eleven years after the foundation of the Shingon sect, in 1118, a high-priest called Kyonin founded the Yuzunbuk sect in the temple of Raikoji of Ohara, Yamashiro. At present, Dainembukji of Hirano, Settsu, is the head temple. The founder began this sect, receiving the doctrine from a hermit. It is to interchange the virtue of self with that of others reciting the Name of Nuda, or eternal truth. At present, though, this is not a prosperous sect; the temples are 357 and the number of priests over 200.

Forty-seven years after the foundation of this sect, in 1175, a high-priest of Honen founded the Jodo (pure land) sect. The founder was originally a priest and student of the Tendai sect. He read through the whole scripture of Buddha five times and agreed with the theory of enlightenment attainable by the contemplation of Buddha, which was already disseminated by the Chinese priest Zento. Honen changed from the Tendai to the Jodo theory and founded this sect. The head temple of this sect is in Chionin in Kioto and has under it 8,300 temples and over 5,500 priests with numerous followers. There were derived the two orders of Seizen and Chinzei from this sect, and, as each of them has independent head temples, the latter is not so prosperous as the former.

Twenty-eight years after the foundation of the Jodo sect, in 1201, a high-priest called Yeisai founded the order of Rinzai of Zen or Dhiyana (meditation) sect, and its head temple is Kenumji, in Bioto. The founder was originally a scholar of the Tendai sect, but was not satisfied and went to China twice. Finally he met a Zen priest, Koan of Mannenji, and received the truth of transmission from mind to mind without the use of scripture, and understood the methods of becoming enlightened instantaneously. He had many prominent disciples who presided in different temples, as Keuchoji and Engakji in Sagami, Nauzenji, Tuerinji, Tofukji, Daitokji, Mysshinji, Shokokji in Kioto, and Eigenji in Omi. These are the head temples, but they are all one order of Rinzai, with no difference in any point of view.

They are called the ten head temples of the Rinzai order and contain over 6,100 temples under them. The number of priests is 4,250, with certain believers. Over forty years after the beginning of the Rinzai order, in about 1245, a Zen priest called Dogen founded the Soto order and the head temple is Yeiheji in Echizen. He was originally a scholar of the Tendai sect, but afterward he went to China and learned also the method of direct enlightenment of the Buddhist mind from Jojo. Shokin, the disciple of the fourth generation from Dogen, built Sojiji in Noto, but the method of the transmission of thought is exactly the same as the former. At present this Zen order contains 14,070 temples and 11,050 priests and consequently a great number of believers.

In 1663 a high priest called Ingen came from China, and the Shogun Iyemiku inclined to his views and built the temple of Mampukji in Nji, near Kioto, and helped him to found the Nobak order of the Zen sect. The priest was originally a high-priest of the Rinzai order, therefore the method of the transmission of the truth is not different from the latter. As he presided over the Nobak temple in China, the name was applied to the temple in Japan. At present this order contains 600 temples and over 310 priests with a certain number of believers. Though the above-mentioned

three orders of Rinzaï, Soto, and Nobak differ in their names, the idea of the sects is one, and they are called together the three Zen sects in Japan.

In 1224 Priest Shiuran founded the Shiuthu or true sect. He was originally a scholar of the Tendai sect, and afterward learned Jodo (pure land) doctrine from Honen, and finally established his own teaching that all persons can obtain enlightenment by the external power of truth that promises to deliver all things. In sect the priests may marry and eat flesh. The head temples are Hongwanji, Otani Hongwanji, Koshoji, Bukki in Kioto, Senshuji in Ise, Kibei in Omi, Gosetsuji, Seishoji, Shoshoji, Senshoji in Echizen, and the temples which belong to them are over 19,100 in number and the priests over 18,700, with a great many believers.

In 1261 Priest Nichiren founded the Nichiren sect. He was also a scholar of the Tendai sect. Afterward he confessed that he had something that corresponds with the truth of Saddhannapundarika-Sutra, and reciting the title of that scripture taught that theory everywhere. The head temple is in the Mountain of Minobu in Kai. This sect has over 3,060 temples and 2,500 priests and numerous believers. There are independent head temples besides this, as Myomanji, Honseiji, etc., together with their sub-temples, priests, and believers.

In 1275 a high-priest called Ippan founded the Jishu sect in Fujisawadera, in Sagami. Three hundred and twenty-six years after this, a prince, the son of Emperor Daigo, became a priest called Kuyu, and he began to promulgate the same idea of this sect, but the time was not yet ripe. This Ippan in one night became inspired with the truth of Kuyu and traveled through the whole country, teaching the theory of enlightenment to the pure land, the praise address and the recitation in the name of truth. Since that time the presiding priests of all the generations have traveled in the same manner. The temples are 357 in number and the priests 200, with a certain number of believers.

The above mentioned six modern sects of Yuzenembuku, Jodo, Zan (Rinzaï), Nobak, Shinshu, Nichiren, and Jishu, were founded during the 159 years from the reign of the Emperor Toba to the reign of the Emperor Gouda. (The order of Nobak was begun in an after age, but as it is an order of the Zan sect it is not especially described.) They are all Mahayana, and have their temples and believers, each under its own banner, and all of them were established by the Japanese priests by their own explanation of the scriptures, not being received from any other country, except the Zan sect. Though the Japanese Buddhism is divided as above, into nine ancient and six modern sects, for the sake of convenience, it seems rather strange that the former are all rather similar to each other in their traits, and the other six sects resemble each other also in their character. The former began in the time when the imperial power was at its height, and the latter when the military power was supreme. The former appeared during the 160 years in succession, while the latter during 159 years in succession; and during 311 years between the former and the latter there was no sect of any kind established.

From this it appears to me that the religious establishment and its modifications in a new form are confined to a certain age and chance. The present Japanese Buddhism has passed several hundred years since the last change. The past experience points out to us that it is time to remodel the 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.

The Japanese Buddhists have many aspirations, and at the same time great happiness, and we can not but feel rejoiced when we think of the probable result of this new change by which the Buddhism of great Japan will rise and spread its wings under all heaven as the grand Buddhism of the whole world.

CHAPTER V.

FIFTH DAY, SEPTEMBER 15th.

SYSTEMS OF RELIGION.

The three sessions of the fifth day were spent chiefly in considering various systems of religion and comparative theology. An interesting overflow meeting in hall 3 of the Art Palace was devoted to the discussion of the scientific and historic aspects of religion.

Dr. Noble presided in the afternoon, and in opening the meeting said:

We are all under obligations to Dr. Barrows, which can not be measured in words, for the magnificent service he has rendered; first of all, in making this parliament possible, and secondly, in arranging the programme and securing the services of those now taking part in the exercises, and keeping at it night and day until the results you witness have been accomplished. I did not feel at liberty to open this meeting until I had given this testimony to the inestimable value of the services of Dr. Barrows.

The paper on Confucianism, by Kung Hsien Ho, was read by William Pike. The reader stated that Dr. Barrows had advertised in Chinese newspapers, calling for learned essays on Confucianism and Taoism, and offering a premium in gold for the best productions on these subjects. The essay of Kung Hsien Ho was the result of this call.

Dr. Barrows was the presiding officer of the morning, and the session was opened by silent prayer, followed by the recital of the Lord's prayer, Rev. George A. Ford leading the devotion. Bishop Arnett, of the A. M. E. Church, was chairman of the evening.

WHAT THE DEAD RELIGIONS HAVE BEQUEATHED TO THE LIVING.

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AT THE CHICAGO UNIVERSITY.

We come for the first time in this parliament to the consideration of the dead religions. Naturally, they do not claim our interest to such a degree as do the living. We come, as it were, to the threshold of the tomb. The air is likely to be a little musty and the passages somewhat dark. Therefore, if this paper shall, in some of its details, seem a little intricate, I beg your consideration as I read it, and I feel certain that I shall have it by reason of the fact that my observation during the few days of these meetings has shown me how kind you are to the speakers.

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. 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 peoples like those of Central America and Peru.
2. The dead religions of Semitic Antiquity; that is those of Phœnicia and Syria, of Babylonia and of Assyria.
3. The religion of Egypt.
4. The religions of Celtic Heathendom.
5. The religions of Teutonic Heathendom.
6. The religion of Greece.
7. 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 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 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:

1. What are the leading religious ideas around which they have centered or which they have most fully illustrated?
2. What are their actual material contributions, of ideas or usages, to other systems?
3. In the history of their development, decay, and death, how do they afford instruction, stimulus, or warning?

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 exceptions to this principle. They have emphasized certain phases of the religious sentiment, grasped certain elements of the divine nature, elucidated certain sides of the problem 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 principles 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.

As 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 bats and cranes; where the most joyous of creatures, and yet seemed to have devoted themselves to building tombs; explored many fields of natural science and practical art, yet give us 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 vale 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 heaven; from the power of the spirits to the grace of the gods.

Whatever was its origin, it is noticeable that this idea of the elevation, separateness, transcendence of Deity is a fruitful basis of morality. Put one's self 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.

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 in the world has absorbed the life of a multitude of other local and limited cults. This is true of the sectarian religions of India. Islam swallowed 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 the 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 the 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 Professor 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 Assyrio-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 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 can not be denied that the trend of recent discoveries in archæology 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 doctrine in the religions of Western Asia, unless it be that of Phœnicia. But with one people, at a later period, it would seem probable that her religious ideas would find lodgment. 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 abhorrence 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.

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 religion 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 men. There are certain phases of living religious life which every sane man would prefer to see removed and their place supplied by the doctrine 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.

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 Ashur 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 Jehovah 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 can not 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 Assyrio-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 a 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 transcend-

ence 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 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.

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.

Study of facts needed 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 working of invariable and irresistible law.

Generalization on these phenomena, if correctly made, has a satisfying quality and a validity which affords 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 religions 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 priesthood 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 conquests of the great world empires which 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 can not 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 ailments 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 law, 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 creed, 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 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 religions here represented, or to come, which will not merely select 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 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.

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It is not my purpose to enter upon any defence 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 Islam 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 2d century of the hegira, especially, for the Sunnis, of the four Imams, Hanife, 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 twofold 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-Islam, the highest authority in Constantinople, in a letter to a German inquirer, stated that whoever confesses 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 in 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 Hanife, and we can not do better than to 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 Islam, 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: "Islam 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. Doellinger 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 of 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 Islam 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 Islam, 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 can not be proved that he had ever read them. They are mentioned 131 times in the Koran, but there is only one quotation from the Old Testament, and one from the New. The historical parts of the Koran correspond with the Talmud, and the writings 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 the 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 doeth 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 Islam.

In the third sura it is stated in so many words: "Whoever followeth any other religion than Islam 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.

In comparing the dogmatic statements of Islam and Christianity we must confine ourselves as strictly as possible to what is generally acknowledged to be essential to 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 fetvas 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 Moslem.

1. The Doctrine of God—This is stated by Omer Nessefi (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 feature, neither bounds, limits, nor numbers, neither parts, multiplications nor 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, unequalled 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 Islam 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 gave to their religion implies this. It is Islam, 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.

2. The Doctrine of Degrees, or of the Sovereignty of God, is a fundamental principle of both Christianity and Islam.

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 whatever 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 Nessefi says:

Predestination refers not to the temporal but to the spiritual state. Election and reprobation decide the final fate of the soul, ut *bin* temporal affairs man is free.

A Turkish confession of faith says:

Unbelief and wicked acts happen with the foreknowledge and will of God, but the effect of his predestination, written from eternity on the preserved tables, 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 men a wider area of freedom than the orthodox Mohammedans.

It can not 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 Christian.

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 redemption through faith in Christ. In Islam there is no such counteracting influence.

3. The other five doctrines we 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 Islam 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.

4. The essential dogmatic difference between Christianity and Islam 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.

And 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 greatest intercessor, the first to enter paradise, and the highest there. Although the Koran in many places speaks of him as the sinner in need of pardon (Ex., suras xxiii., xlvii., 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 Parakletos as Periklytos, which might be rendered in Arabic as Ahmed, another form of the name Mohammed.

We have, then, in Islam, 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 can not 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 atheists, 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 Aali, "The Spirit of Islam." 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 Islam 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.

The practical and ethical relations of Islam 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 can not 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 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 2½ 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 rewards 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 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 the 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 rights.

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 Islam is in direct contrast with that of Christianity, and as the principles of the faith, so far as 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 exhortation 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 in the New Testament is unmistakable, and involves different conceptions of morality.

Such, in general, is the ethical code of Islam. 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 seem 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 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: would 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. O. 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 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 the 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 for 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 atone-

ment made by the incarnation and the suffering and the death of Jesus Christ.

They do not realize that sin itself is 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 beatific vision.

Whether 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 a 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 the 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 arbitrary 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 can not 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 Aali's "Spirit of Islam," for the world would be richer for having 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 Moslem, 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 still believe himself a true Moslem. If Moslems generally believed in such a Prophet as is described in the "Spirit of Islam," 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 Islam, 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 of 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 obligation 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 Islam 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 Savior 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 Islam 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 1,900 years Christianity numbers 400,000,000, and Islam, after 1,300 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 all over 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 8th to the 13th 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 Mount Ararat. It can not 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 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.

STUDY OF COMPARATIVE THEOLOGY.

PROFESSOR C. P. TIELE, OF LEIDEN UNIVERSITY, READ BY REV.

FRANK M. BRISTOL OF CHICAGO.

What is to be understood by comparative theology? I find that English-writing authors use the appellation promiscuously with comparative religion, but if we wish 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 nothing but a comparative study of various religions in all their branches; I suppose, how-

ever, 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 Roman 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 (*Dedus Syrus*), de Brosses (*Le culte des dieux fetiches*), the tasteful Herder and others, as a science it reaches back not much farther than to the middle of the nineteenth century. "*Duxius 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 Creuren's and Baur's *Symbolik* and *Mythologie* lay claim to the latter appellation, but are dominated by long refuted theory. Meiner's "*Allgemeine Kritische Geschichte des Religionen*" (1806-7) only just came up to the law standard which at that time historical scholars were expected to reach. Much higher stood Benjamin Constant, in whose work, "*La Religion Consideree dans sa Source, des Formes et ses Developpements*" (1824), written with French lucidity, for the first time a distinction was made between the essence and the forms 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 by-desires, 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 higher 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 on religion, but only about the beginning of our century it had become aware of the fact that the great religious problems can not 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. It may even be said that the right method for the philosophical inquiry into religion was defined by Schelling, at least from a theoretical point of view, more accurately than by anyone 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, which, it is proved, 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 been confined within the narrow bounds of an a-prioristic system of 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 developments. Most of the religions of antiquity, especially those of the East, were at that time known but superficially, and the 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 religions as "*die Religion des Schinersens*" (religion of suffering) In doing this he of course thought of the myth and the worship of Thammur Adonis. He did not know that these are by no means of Aryanaic origin, but were borrowed by the people of Western Asia from their Eastern neighbors, and are, in fact, a survival of an 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. Philological and historical science, cultivated after strict methods, archæology, anthropology, ethnology, no longer a prey to the superficial theorists and fashionable dilettanti only, but also subjected to the laws of the 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, but 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 people 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 religion 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, the "Book of the Dead," the so-called "Chaldean Genesis," the "Cabylonia," the "penitential psalms" and mythological texts, the "Veda," and the "Avesta." These form but a small part of the acquired treasures, but though we had nothing else it would be much.

I know quite well that at first, even after having deciphered the writing of the first two 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 we believe 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 can not 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 Ermann! How great a division among the Assyriologists between the Accadists, or Summerists and the anti-Summerists or anti-Accadists! How much differs the explanation of the Veda by Roth, Muller, and Grassman, from that of Ludwig, and how different in Barth's explanation from Bergaigne's and Regnaud's! How violent was the controversy between Speigel and Haupt about the explanation of the most ancient pieces in the Avesta, and now in this year of grace, while the younger generation, Bartholomæ and Geldmer 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 Darnesteter—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 can not 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 they are at least 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, archæology, 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 Muller; 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, may rather be said to side with Whitney than with Muller. Though I have frequently contended the latter's speculations and theories, I 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 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, afterward 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 attempt to write its history. The time for it has not yet come. The rise of this new science, the comparative research of new religions, is as yet too little a feature 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 to the conflict of opinions. His views would be apt to be too subjective, and could be justified only by an exhaustive 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 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 expansive knowledge of all religion? It is not even within the bounds of possibility that a man should master all 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 people. So one will have to put up with the translations, and everybody knows that meaning of the original is but poorly rendered even by the best translations. 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 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 at least contain 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, archaeology, comparative philology, comparative literature, ethics, philosophy. If 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 the 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, paste-board 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 mutually connected, and each in particular connected with similar researches in other domains, which serve thus 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 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 can not penetrate into the nature of religion, nor form a conception of its origin, can not bear lasting fruit unless the comparative study 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 can not 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 the solution of the abstruse fundamental questions had better be left to those few who add a great wealth of knowledge to philosophical talents. What should be considered most needful with a view to the present standpoint of comparative theology is this: Learning how to put the right use to 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 meaning 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 phenomena. 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 of everything of which he knows all that is to be known about it, and the science of which he then must try to give a fresh impulse to. Both requirements he has to fulfill. Meeting only one of them will lead either to the superficial diletantism which has already been alluded to, or the trifling of 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.

DUTY OF GOD TO MAN INQUIRED.

MRS. LAURA ORMISTON CHANT.

She was greeted with a great outburst of applause as she stepped forward, the audience thus evidencing that it had been waiting to hear this popular English woman and speaker.

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 awhile 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 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—and it is one of the most

glorious comforts of the progress that we are making—the real religiousness of our life, whether of the individual, the nation, or of the world at large, is that 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—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 man 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, 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 demarkation to-day between people whom it is safe to be with and those who are unsafe. Our religion has become a very national thing, for we are asking 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, 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 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

deepening, 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 in 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 humility, which makes me feel that I am not the custodian of all or every truth that has 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 and tongue to-day 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.

CONFUCIANISM.

KUNG HSIEN HO, SHANGHAI.

A prize essay by Kung Hsien Ho, of Shanghai, translated by Rev. Timothy Richard, of the English Baptist Mission, China.

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 a 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 depends 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 become male, and the earthly become 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 Meneius says that all children love the parents and when grown up all respect their elder brethren. If man only followed the natural bent of his 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 can not be perfect. This is what the Lung philosophers called the material nature. Although all men have at birth a nature for goodness, 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 parent's clan, great ministers as chief officers of this clan, and 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, "Fear greatly lest ye 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, therefore the parents should be served filially. 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 or wife, if anyone 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 hands. The ruler is the hand 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 can not 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 on. 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 can not be placed.

The Chung Yung says, "Sincerity or reality is the beginning and the end of things. There is no such thing as supreme sincerity without action. This is the use of faithfulness."

As to the 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 relation.

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."

Confucius, replying to Tsai Wo, says: "When flesh and bones die below 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 can not see them, you listen and can not 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 or on our left. Yih King makes much of divining to get decisions 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, 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, says: "Heaven's way is to bless the good and to 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 in winter; 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 (2d century 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 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.

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 to give peace to all under heaven. The Book of Great Learning, Ja Hsigh has already clearly spoken of these. 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 way 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 the nine paths are most important. The nine paths are: Cultivate a good character, honor the good, love your parents, respect great officers, carry out the wishes of the ruler and ministers, regard the common people as your children, invite all kinds of skillful workmen, be kind to strangers, 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 infinity 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 Wu, 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 pupil you must do so with love." He said to Yen Tsze: "Self-sacrifice and truth are 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 century 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 (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 Cho in Confucian temples to be revered and sacrificed to. Confucianist 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.

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 a prosperity of Tang Yis, of the dynasties Hsia Slang 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 toward Taoism, the people, after having suffered so long from the cruelties of the Tsin, were easily governed. Although the religious rites of the 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, 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 dynasty, 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. 221-419) the people then leaned toward Taoism and neglected the country. Afterward the North and South quarreled and Emperor Laing 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 (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 Hueu 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 punishment 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 at 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.

Afterward 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 Emperor served the Empress Dowager with filial pity, and treated all his relations with honor, and he may be called one of our noble rulers, but the death of Shunti 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 Pekin prince, and a rebellious spirit sprung up, which was a great mistake. Then Ten Tsung, too, employed Yen Sung, who only occupied himself in worship. Hi Tsung employed Ni Ngan, who defamed the royal 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 oldest times till now, and wherein it 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.

EACH IN HIS OWN LITTLE WELL.

SWAMI VIVEKANANDA OF BOMBAY.

Just before the close of the afternoon session the chairman called on Swami Vivekananda, a monk of the Brahmo-Somaj, for remarks. He was enthusiastically received and responded with a little speech.

If you will be kind to me, if you will have the patience to listen to it, I will tell you a little story. You have heard the eloquent speaker who has just finished say, "Let us cease from abusing each other," and he was very sorry that there should be always so much variance.

But I think I should tell you a story which would illustrate the cause of this variance. 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 waters 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 slick and fat—perhaps as much 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 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.

I am a Hindu. I am sitting in my own little well and thinking that the whole world is my well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks the whole world that. I have to thank you of America for the great attempt you are making to break down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

SERVICE OF THE SCIENCE OF RELIGIONS TO THE CAUSE OF RELIGIOUS UNITY.

MARWIN-MARIE SNELL.

Religion is a universal fact of human experience. There are people without gods, without sacred books, without sacraments, without doctrines, if you will—but none without religion. There is in every human breast an instinct which reaches outward and upward toward the highest truth, the highest goodness, the highest beauty, and which testifies at the same time to the existence of an intimate relation of affection, of honor, and of beauty between each individual person and the surrounding universe.

Everything that exists or can exist may be an object of religious devotion, for everything is in some sense a compendium of the World-All and a symbol of creative power, preserving wisdom and transforming providence. In all the world, from pole to pole, and from ocean to ocean, there lives not one single unperverted human being from whose soul there does not ascend the incense of adoration and in whose hand is not found the pilgrim staff of duty. Mankind is one in the recognition of the relationship between the individual and the cosmos, and one in the effort to manifest and perfect that relationship by sacrifice and service. Superimposed upon this universal foundation of the spiritual sense, as the late Brother Azarias was wont to describe it, rises a great structure of religious and ethical truths and principles, regarding which there is a substantial agreement among all the branches of the human family. If the precise extent of this agreement can be definitely ascertained, as well as the exact significance and cause of the real or apparent divergencies from a common standard, either in the way of omission or addition, the way will be prepared for the complete annihilation of vital religious differences, and the placing of the facts and principles of religions upon an absolutely inexpugnable basis.

It can not be too much insisted upon that for a perfect realization of the

highest development and firmest demonstration of religion, the perfection of the science of religions is an indispensable condition. Of this fact the friends of the World's Parliament of Religions cannot permit themselves to doubt; for the parliament itself is a vast hierological museum, a working collection of religious specimens, having the same indispensable value to the hierologist that the herbarium has to the botanist; It is not only an exhibit of religions, but a school of comparative religion, and everyone who attends its sessions is taking the first steps toward becoming a hierologist.

Under these circumstances it is fitting that the science of religions should here receive special attention under its own name. And this all the more as the prejudices and animosities which perpetuate religious disunion are in a large proportion of cases the result of gross misconceptions of the true character of the rival creeds or cults. The anti-Catholic, anti-Mormon, and anti-Semitic agitations in Christendom, and the highly colored pictures of heathen degradation in which a certain class of foreign missionaries indulge, are significant illustrations of the malignant results of religious ignorance.

No one would hate or despise the Catholic Church who knew its teachings and practices as they really are; no one would exclude the Church of the Latter Day Saints from the family of the world's religions who had caught the first glimpse of its profound cosmogony, its spiritual theology and its exalted morality; no one would fail in respect to Judaism could he once enter into the spirit of its teaching and ritual; and no one would attribute a special ignorance and superstition to the pagan systems as such who had taken the trouble to acquaint himself with their phenomena, and, as it were, enter into union with their inner souls and thus fully perceive the divine truths upon which they rest.

Those who aspire to prepare themselves to give intelligent assistance to the cause of religious unity by a scientific study of religions should bear in mind the following rules:

1. An impartial collection and examination of data regarding all religions without distinction is of primary importance.

2. It is not necessary, however, to doubt or disbelieve one's own creed in order to give a perfectly unbiased examination to all others.

3. In cases where the facts are in dispute the testimony of the adherents of the system under consideration must outweigh those who profess some other religion or none.

4. The facts collected must be studied in due chronological order, and it is not legitimate to construct a history of religions based upon a study of contemporary cults without regard to history.

5. Resemblances in nomenclature, in beliefs, or in customs must not be too hastily accepted as conclusive evidence of the special relationship between systems.

6. Resemblances in ceremonial details must not be considered as necessarily indicating any fundamental similarity or kinship.

7. When any religion or any one of its constituent elements appears to be absurd and false, consider that this appearance may result from an error as to the facts in the case, or misunderstanding of the true significance of those facts.

I believe it to be most certain that every positive element in every religion derives its being from the truth it embodies of the utility of the truth which it subserves; and that every doctrine and practice, especially those which are most widespread, have their roots deep down in the human nature common to us all, and while it may be perfected or superseded it can in no case be permanently eliminated.

It is not necessary to be a scientist by profession in order to give intelligent study to the science of religions. The professional hierologist analyzes and compares religions from a pure love of his science; the man of broadening culture and thought may study them with the practical end of a fuller self-enlightenment regarding his duties to God and the race; and the intelligent religious partisan may seek to master, by means of his science, the secret of religious variations, and to obtain such a knowledge of the relation of other religious systems to his own, their points of agreement and

contradiction, and their historic contact as will enable him to carry on a very powerful and fruitful propaganda.

Missionary work, in particular, can not dispense with this science. I do not refer to Christian missions exclusively, but to missionary work in general, whoever be its objects and whatever its aims, and whether it be Catholic, Protestant, Buddhist, or Moslem. Every missionary training school should be a college of comparative religion. It should be realized that ignorance and prejudice in the propagandist are as great obstacles to the spread of any religion as the same qualities in those whom it seeks to win, and that the first requisite to successful missionary work is a knowledge of the truths and beauties of the existing religion, that they may be used as a point d'appui for the special arguments and claims of that with which it is desired to replace it.

However, whatever may be the motives of the scientist, the truthseeker, and the propagandist, they must all use the same methods of impartial research; and all work together, even though it be in spite of themselves, for the hastening of the day when mutual understanding and fraternal sympathy, and intelligent appreciation, as wide as the world, shall draw together in golden bonds the whole human family.

All true study of the facts of nature and man is scientific study; all true aspiration toward the ideal of the universe is religious aspiration. Into this union of religious science all men can enter—Catholics, Protestants, Jews, Mormons, Mohammedans, Hindus, Buddhists, Confucianists, Jains, Taoists, Shintoists, Theosophists, Spiritualists, theists, pantheists, and atheists, and none of them need feel out of place; none of them need sacrifice their favorite tenets, and none of them should dare to deny to any of the others a perfect right to stand upon the same platform of intelligent and impartial inquiry and to obtain a free and appreciative audience for all that they can say on their own behalf.

A great deal has been said about the union of science and religion; much more important is the union of all men in science and religion, of which that most remarkable of all human assemblies which this building now shelters is a glorious illustration.

And may this union become ever closer until, under the ægis of the true brotherhood, that demands no surrender of cherished beliefs, but only an opening of the mind and heart upon a broader horizon, the whole race of mankind shall conscientiously and lovingly work together in the quest or illustration of the highest truth and in the teaching and fulfillment of the supremest duty.

THE ANCIENT EGYPTIAN RELIGION.

J. A. S. GRANT (BEY) OF CAIRO, EGYPT.

Manetho, an ancient Egyptian priest and historian, writing in Greek a history of his country and people at the request of Ptolemy Philadelphus (280 B. C.) for the grand library at Alexandria, tells us that the history of Egypt, as gathered from the hieroglyphic archives in the temple libraries, was divided into a mythical period and a historical period. These periods were also subdivided into dynasties. The mythical period had four dynasties and the historical period had thirty, down to Nectanebo II., the last Pharaoh of Egyptian blood.

As the ancient Egyptian religious beliefs have their foundation in the mythical period, I shall confine myself to that particular division of the history, leaving out only the prehistoric dynasty that does not come within the scope of this paper.

Here, then, is Manetho's way of putting it:

ANCIENT EGYPTIAN HISTORY.

I. THE MYTHICAL PERIOD.

A Kind of Evolution.	1st Dynasty—A Dynasty of Gods (Elohim in Hebrew), as rulers, probably over nature and the lower creation.
	2d Dynasty—A Dynasty of Gods, as rulers over a higher creation, as Man.
	3d Dynasty—A Dynasty of Demi-Gods, as rulers over Man as a race.
	4th Dynasty—A Dynasty of Prehistoric Kings, as rulers over communities of men.

We see in this profane history of Manetho transitions that he himself does not explain, but that now are made clear by the latest light thrown on the religion of the ancient Egyptians. Let me then give you a running commentary on the above.

The first dynasty, that lasted a great many Sothic Cycles, was taken up with the creation of the world under the Gods (Elohim).

The second dynasty probably became so through some great change that took place on the creation of man. The Gods now were ruling over while at the same time they had free intercourse with man.

Here Manetho's division of his history might have stopped, and if so we should have had at the present day the second dynasty of the mythical period still continuing, i. e., God ruling over and having free intercourse with unfallen man; but no, it was destined otherwise.

It appears, from some cause unrecorded by Manetho, that the Gods were obliged to withdraw themselves from man and have no further intercourse with him. Man, however, being naturally religious, was ill at ease, owing to the withdrawal of his Gods. And the Gods had pity on him, so, as he could no more raise himself to the level of the Gods, the Gods lowered themselves by partaking of his nature, and thus they came again to the earth to rule over and have friendly intercourse with man.

This introduces us to the third dynasty, or dynasty of Demi-Gods. This was taught to the people thus: The Sky was deified and called Nut, a goddess, while the Earth was deified and called Seb, a god. Seb and Nut now appear as husband and wife, and have a large family of sons and daughters, who are partly terrestrial and partly celestial, sharing the natures of father and mother. This is the family of Demi-Gods that introduces the third dynasty of Manetho's mythical period. The names of the more prominent among them are Osiris (male), Isis (female), Set (male), Nephthys (female).

This part of the myth has been put into verse by a Scottish bard, thus:

A new relationship, yet old,
In ancient story hath been told:
The Sky's descent to meet the Earth,
And shower its blessings on each hearth.
Its azure hue beams on its face,
While o'er the earth in close embrace
It bends and holds with loving clasp
The rounded globe within its grasp.
Could we discern these movements made
As zephyrs waft o'er hill and glade
The loving whispers sent from heaven,
Of peace on earth, of sins forgiven;
We might not think the Egyptians wrong
Who led the Sky in nuptial song
The Earth to wed; and thus began
A race, at once both God and Man
(The offspring of this union fair)
On Earth to dwell, for man to care.

In this family of Demi-Gods, Osiris took the lead and ruled. He married his sister, Isis, but we do not read of their having any children during their married life. Osiris was the personification of everything good. He and his brothers and sisters had their seat of government at Abydos, in Upper Egypt; but Osiris was always going on journeys to do his people good, and more especially to teach them agriculture. They were a happy

family and lived in paradise—peace and concord—until undue ambition on the part of Set made him conspire against his brother Osiris and kill him. Set now becomes the personification of Satan, or the evil one, and usurped the place of Osiris. This is a parallel of the apocalyptic rebellion in heaven and the rule of Satan on the earth. Isis was in great distress and wept over the dead body of her husband, and while thus engaged she became miraculously pregnant and in due time gave birth to Horus, who was destined to wage war against Set and to overcome him. Being Demi-Gods, however, neither the one nor the other could be annihilated; so Seb came and arbitrated between them, and decided that they both should have place and power. This was by way of explaining the continuance of good and evil on the earth. Although Osiris was killed, in so far as his earthly body was concerned, yet he appears in the nether world as judge of the dead, and Horus, his son, is represented in the world of spirits introducing the justified ones to his father. Here Osiris takes the place of the Christian Messiah, and is offered up as a sacrifice for sin.

The Osirian myth was also allegorically explained by a solar myth. Osiris, after his death, became "the sun of the night," and appeared no more upon the earth in his own person, but in that of his son Horus, who was "the sun at sunrise," as the dispeller of darkness—to bring light and life to the whole world, and to destroy the power of Set. Osiris, after his death, was Ra, the sun of the day. Isis, the wife of Osiris, was the moon goddess, and all the Pharaohs were deified and looked upon as the personification of Ra upon the earth. (Here we have the origin of the divine right of kings.)

The belief in the death of Osiris on account of sin was the only atoning sacrifice in the Egyptian religion. All the other sacrifices were sacrifices of thanksgiving, in which they offered to the Gods flowers, fruits, meat, and drink; for they thought the gods had need of such things, as the Egyptians believed spiritual beings lived on the spiritual essences of material things.

Besides these beliefs, the ancient Egyptians had a moral code in which not one of the Christian virtues is forgotten—piety, charity, sobriety, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence toward the needy, deference to superiors, respect for property—in its minutest details, etc.

Osiris, Isis, and Horus, i. e., father, mother, and son, were worshiped universally as a triad; and Isis, so frequently represented with Horus as a suckling child on her knee, gave origin to the combination of the Madonna and Infant on her knee in the Christian religion.

This worship of the Madonna was a cunning device to gain over the pagans to Christianity, who saw in their Isis or Ashtaroth, as the case might be. (The Ptolemies, about four centuries before this, adopted a similar trick to unite the Egyptians and Greeks in their cultus, and when Egypt came under the sway of the Romans they adopted the tactics of the Greeks.)

Again, the ancient Egyptians believed that the living human body consisted of three parts: (1), Sahoo, the fleshy, substantial body—the mummified body; (2), Ka, the double. It was the exact counterpart of the substantial body, only it was spiritual and could not be seen. It was an intelligence that permeated all through the body and guided its different physical functions, such as digestion, etc. It corresponded to what we call "the physical life." (3), Ba. The Ba corresponds to our soul, or, rather, spirit; that part of our nature which fits us for union with God.

When the Sahoo died the Ka and the Ba continued to live, but separated from each other. The Ba, after the death of the body, took flight from this earth to go to the judgment hall of Osiris in Armenia, there to be judged as to the deeds done in the body, whether they had been good or bad. The justified soul was admitted into the presence of Osiris, and made daily

progress in the celestial life, as represented by different heavenly mansions, which the soul entered by successive gates, if it could pronounce the special prayers necessary for opening these gates.

There were still obstacles in the path, but these were easily overcome by the soul assuming the form of the Deity. And, in fact, the justified soul is always called "the Osiris," or Ba-aa, the great one, i. e., it became assimilated to the great and good God. The Ba was generally represented as a hawk with a human head (the hawk was the emblem of Horus); as if the seat of the soul was in the head, which was furnished with the hawk's body, whereby it was able to fly away from the earth to be with Horus.

The Ka, which means double, was represented by two human arms elevated at right angles at the elbows. This was to indicate that the spiritual body was exactly the same in every way as the natural body, just as one arm is like the other, only it could not be seen.

The Ka was not furnished with wings, so that it could not leave the earth, but continued to live where it used to live before it was disembodied, and more particularly in the tomb, where it could rest in the mummy (it was for this very purpose that the Egyptians preserved the dead body), or in the portrait statues placed for it in the antechamber of the tomb. The Egyptians believed that the Ka could rest also in portrait statues. This must have been a great consolation to the friends of those whose bodies had been lost at sea or in any other way that prevented their being embalmed and preserved. The Ka continued to hunger and thirst, to be subject to fatigue, etc., just as when in the body, and it had to live on the spiritual essence of the offerings brought to it. It could die of hunger, etc., but this meant annihilation for the Ka.

There is some indication of the future union of the Ka and the Ba, for we occasionally find the Ba visiting the mummy in the tomb where the Ka dwells, and again we have a divinity called Neheb-Kaoo, which simply means the joiner of Kas (probably to Bas). This may come out more clearly after further research.

There were two grades of punishment for the condemned Ba: The more guilty Ba was condemned to frightful sufferings and tortures and devouring fire till it succumbed and was ultimately annihilated; the less guilty Ba was put into some unclean animal and sent back to the earth for a second probation.

After the dead body was embalmed it was a common custom, with the Egyptians, for the relatives of the deceased to keep the mummy for even a lengthened period in the house, and the place apportioned to it was the dining-hall, where it served as a constant reminder of death. And at their great public feasts a mummified image of Osiris was handed round among the guests, not only to remind them of death, but to indicate that the contemplation of the death of Osiris would benefit them in the midst of their feasting and hilarity.

While Osiris and Horus are represented as father and son, they are yet really one and the same. Osiris was "the sun of the night," while Horus was "the sun of the day." This symbolism simply taught different phases of the same deity; for the sun remains the same sun after sunset as it was before sunset, and all the Egyptians must have known this. You may get people even now-a-days to believe in the coat of Treves, the Veronica, the liquifying of St. Januarius' blood, and a thousand other cunningly devised fables, that do not lead to higher beliefs, but rather detract from such beliefs when they exist. The ancient Egyptians, however, although accused of animal worship, saw in these animals attributes of their one nameless God, and originally their apparent adoration of an animal was, in reality, adoration of their God for one or other of his beneficent attributes; and the result was elevating, as the history of the early dynasties proves.

Bunsen says that the animals in the animal worship of Egypt were at

first mere symbols, but became by the inherent curse of idolatry real objects of worship. Maspero believes that the religion of the Egyptians, at first pure and spiritual, became grossly material in its later developments, and that the old faith degenerated.

To clothe or symbolize a spiritual truth is evidently a very dangerous proceeding, as we learn from past history. The ancient Egyptians figured the attributes of their one God, and in due time each of these figures was worshiped as a separate deity. This constituted idolatry, which led to the degradation of the Egyptians and disintegration of their power. The Elohim of the Hebrews was exactly the same as the gods of the Egyptians, i. e., a unity in plurality and vice versa, and God with many attributes.

The one God of the Egyptians was nameless; but the combination of all the other good divinities made up His attributes, which were simply powers of nature. Renouf says that in the Egyptian, as in almost all known religions, a power behind all the powers of nature was recognized and was frequently mentioned in the texts. But to this power no temple was ever raised. "He was never graven in stone. His shrine was never found with painted figures. He had neither ministrants nor offering."

The Jehovah of the Hebrews would correspond to the Egyptian Osiris. Jehovah is more particularly the divine ruler of the Hebrews, while Osiris was the divine ruler more particularly over Egypt and the Egyptians, having his seat of government in Egypt. These two names were held so sacred that they were never pronounced, and in the ancient Egyptian religion this superstition was carried to such an extent that sculptor and scribe always spelled the name Osiris backwards, i. e., instead of "As-ari," made it "Ari-as."

We don't know, I believe, how Jehovah should be spelled or pronounced, and therefore we do not know its etymology; but some scholars trace it through the Phœnician, to an appellation for the sun. Now Osiris was a solar deity, and his name, "As-ari," means "the enthroned eye," no doubt to indicate that he is the all-seeing one, just as the sun in the heavens throws light on everything and rules the seasons for the benefit of man.

Jehovah-Elohim in the Hebrew religion would be Osiris-Ra in the Egyptian mythology. Elohim created the heavens and the earth, in the Hebrew religion, while Ra, in Egyptian mythology, received materials from Phthah to create the world with. Ra was the creative principle of Phthah. Phthah was the originator of all things, but he worked visibly through Ra, just as, in the case of the Christian religion, God created all things through Jesus Christ.

"The search for knowledge is only good when it is the seeking for truth, and truth valuable only when it leads to duty, right, and God. Sleepless vigilance is the price of liberty. What man knows of God is from Christ, who was able to reveal the one to the other, because He partook of the nature of each. Christ's doctrine of a Godhead is that of One whose unity is not the unity of a monad but of an organism. That God could be God in the attributes which our modern consciousness ascribes to him, i. e., that He could be ethical, social, and paternal, involves the necessity of His nature containing subject and object, both of knowledge and feeling; in other words, of a subdivision of His essence into what we may speak of as persons."

Summary: In the ancient Egyptian religion, therefore, we have clearly depicted to us an unnamed almighty Deity, who is uncreated and self-existent. He is at first represented by a battle-ax, and afterward by a dwarfish, embryonic-looking human figure, and as such he supplied materials (protolasm) to Ra, the sun god, to create the world with. God dwelt with man till man rebelled against Him. A god-man (Osiris), had to come to the earth to deliver and do good to man. He, however, was sacrificed, having been killed by the Evil Principle, but only in as far as his human body

was concerned, for he afterward appeared in the next world as the judge of the dead, and his son Horus, who came from his father's dead body, manifested himself on the earth as the sun at sunrise to dispel darkness and destroy the works of the wicked one.

The ancient Egyptian hope, both for time and for eternity, was founded on faith in the Osirian myth and conformity to the code of morals laid down in the religious books. After death the condemned soul, according to the enormity of its guilt, was allowed a second probation or had such punishment inflicted as ultimately to end in annihilation; the justified soul was assimilated into Osiris, dwelt in his presence, and obeyed his commands, being helped by angelic servants (ushabtioo) in carrying on the mystic husbandry. The justified soul had to take part in the daily celestial work, and had daily to acquire more knowledge and wisdom to help it in its progress through the mansions of the blest.

The illustrations for this paper graphically explain the influence the ancient Egyptian religion exerted over the religions that came in contact with it, more particularly by way of grafting a great deal of its symbolism on those religions; and many of our biblical expressions are word for word the same as we find in the Egyptian mythological texts.

The evolution of the emblem now used to represent the Christian cross had its origin in ancient Egyptian symbols. The fore and middle fingers were used as a talisman by the ancient Egyptians to avert the evil eye. It was grafted on to the Christian religion as the symbol for conferring a divine blessing. The winged disk of the sun that overshadowed the gateways of the Egyptian temples and that represented the overruling Providence was called by the Greeks the Agathodaemoh, and the Messiah is referred to in the Bible as the Sun of Righteousness, rising with healing in His wings.

Besides these similarities in symbolism between the Egyptian mythology and other religions, mention might also be made of the sameness in plan of an Egyptian temple and the tabernacle of the Israelites and temple of Solomon. There is also a singular similarity between the cherubim and the winged Isis and Nephthys protecting Horus. The ostrich egg that one meets with so frequently suspended in Oriental places of worship has its origin in the mundane egg that Ra, the sun-god, created and out of which the world came when it was hatched.

The Pharaoh (who was always deified), like the Jewish high-priest, was the only one admitted into the Holy of Holies (Adytum), there to appear before the symbol of Deity to present the oblations of his people; for, be it remembered, no one could offer an oblation to the Deity but through the deified King. The temple processions and carrying of shrines, with symbols of gods in them, formed a conspicuous part of the ancient Egyptian ritual. Before the Pharaoh entered upon a warlike campaign the image that symbolized the warlike attribute of the Deity was carried in a shrine at the head of a grand procession of priests and adherents of the temple, and the people bowed the head as it passed and sent up a prayer for a blessing on the campaign. The "immaculate conception" was accepted by the ancient Egyptians without a dissenting voice: for Isis was a goddess, and, therefore, immaculate, and her conception of Horus was miraculous.

Many of the Mohammedan social and religious customs are decidedly ancient Egyptian in their origin. This can easily be accounted for from the fact that the Prophet Mohammed had a Koptic (descended from the ancient Egyptian) scribe (the Prophet himself was illiterate, for he could neither read nor write) as well as a Koptic wife, who must have exerted some influence over him; but apart from this we must not forget that after the Mohammedan conquest of Egypt a large proportion of the half-Christianized Egyptians were compelled (nolens volens) to become Moslems, and as there was no change of heart, they still clung to as many

of their religious customs and superstitious beliefs as they dared to, and in this respect the Mohammedan faith is very elastic.

Much more might have been written on this subject, and by a more competent hand than mine, but sufficient, I hope, has been brought to light to show the importance of a careful study of the dead religions that probably had a revelation from God as their basis, for we believe that God never left Himself without a witness.

THE GENESIS AND DEVELOPMENT OF CONFUCIANISM.

DR. ERNST FABER OF SHANGHAI.

He said that he did not expect Chinese scholars to accept his exposition of the doctrines of Confucius without scrutinizing the reasons which lead up to it. The first part of Dr. Faber's address was devoted to the period of Chinese life before Confucius. He gave a historical resume of the birth and growth of Confucianism, and after touching upon the different schools he treated exhaustively of modern Confucianism:

In order to show the greater contrast in modern China and its Confucianism compared with China in the times of Confucius and Mencius and their teachings, it seems best to invite both Confucius and Mencius to a short visit in the Middle Kingdom. On their arrival Mencius began to congratulate his great master on the success of his sage teachings, but Confucius would not accept congratulations until he had learned the cause of the success.

He found that the spread of Confucianism was brought about, not by the peaceful attraction of neighboring states, but by bloody wars and suppression. The constitution of the state was changed and ruins were everywhere. He noticed splendid temples dedicated to gods he had never heard of, while around these magnificent homes lived people who were poor and famine-stricken, or who spent their lives opium-smoking and gambling. He found that benevolent institutions were mismanaged, and that the money which belonged to the poor found its way into the pockets of the respectable managers dressed in long silk robes.

There had been changes in dress which chilled the hearts of Confucius and Mencius. They sighed when they saw women with distorted feet and men wearing queues. As they wandered along they found that sacrifices were made at graves, and that everyone bowed down before the geni of good luck. In the colleges they found that most of the time was spent in empty routine and phraseology. There was no basis for the formation of character.

Passing by a large bookstore they entered and looked about them in surprise at the thousands of books on the shelves. "Alas!" said Confucius; "I find here the same state of things I found in China 2,400 years ago. The very thing that induced me to clear the ancient literature of thousands of useless works, retaining only a few, filling five volumes, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not clear away the heaps of rubbish that have accumulated during twenty centuries? They should transmit the essence of former ages to

the young generation as an inheritance of wisdom which they have put into practice and so increase."

Going into a gentleman's house, they were invited to take chairs and looked in vain for the mat spread on the ground. Tobacco pipes were handed to the sages, but they declined to smoke, saying that the ancients valued pure air most highly. Seeing many arches erected in honor of famous women, they wondered that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity is," said Confucius, "that nothing should be known of women outside the female departments, either good or evil." Then they found out that most of the arches were for females who had committed suicide, or who had cut a little flesh from their own bodies, from the arm or the thigh, as medicine for a sick parent. Others had refused marriage to nurse their old parents. Arches were erected to a few who had reached an old age, and to a very few who had performed charitable works.

Neither Confucius nor Mencius raised any objection to these arches, though they did not agree to some of the reasons given for their erection. They did not approve of the imperial sanction of the Taoist pope, the favors shown to Buddhism, and especially to the Lamas in Peking, the widespread superstition of spiritism, the worship of animals, fortune-telling, excesses and abuses in ancestral worship, theatrical performances, dragon festivals, idol processions and displays in the street, infanticide, prostitution, retribution made a prominent move in morals, codification of penal law, publication of the statutes of the empire, and cessation of the imperial tours of inspection.

Then they noted the progress of the West, the railroads, the steam engines, and steamers of immense size moving on quickly even against wind and tide. "Oh, my little children," said Confucius, "all ye who honor my name, the people of the West are in advance of you as the ancients were in advance of the rest of the world. Therefore, learn what they have good and correct their evil by what you have better. This is my meaning of the great principle of reciprocity."

THE SOCIAL OFFICE OF RELIGIOUS FEELING.

PRINCE SERGE WOLKONSKY OF RUSSIA.

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 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 advance-

ment of inventions and ideas made such a fact possible as that of a stranger's 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, madam; these ideas are as little American as they are Russian. They are human ideas, madam, 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 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 heart 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 process 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 respect and gratitude to Him who made such a process of evolution possible.

Let us not 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 flowers with the putrified elements which nourish their 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 prehistoric 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 feelings 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 majorem 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 can not 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 fall if only we listen to our conscience. What are national or political or religious 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 Mohammedan. 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, then let him alone. You wont 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 uttered.

The Spanish writer, Count Castlar, 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 of "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 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.

THE BUDDHISM OF SIAM.

H. R. H. PRINCE CHANDRADIT CHODHARHARN.

Buddhism, as it exists in Siam, teaches that all things are made up from the Dharma, a Sanskrit 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 Pāli "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 re-created 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 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 sufferings, 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 are a mere nothingness, until we have lost the idea or impression that we are men, until that idea be completely annihilated and we have become united to Dharma, we are unable to reach spiritually the state of Nirvana, and that is only obtained 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 can not 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, and from what is loved, association with what is hateful, and in short, the very idea of self in spirit and matters 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 super-sensual objects, belonging to the mind but still possessing a form in the mind, it is called *Bhava Tanha*. If the lust be pure for super-sensual 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, nor 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 efforts 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.

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 intelligence, 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, to never do anything he does not wish, to take good care of the wealth he has accumulated, not to 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 IMPORTANCE OF A SERIOUS STUDY OF ALL RELIGIONS.

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My thesis bears the impress of the 19th 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 zoology, and the new humanity of ethnology, philology, psychology, and hierology.

But the 19th century is not the high tide of that medieval renaissance which aroused the mind of Europe from its long slumber, hanging in its sky a banner bearing only a mighty interrogation point with the words, "By this sign conquer." Under the lead of this banner the medieval church was challenged to give reason why each individual soul should not inquire and decide freely for itself in matters of religion, and the Protestant Reformation resulted. The old established monarchies of Europe were asked to give reason why the many should live and toil and die for the few, and modern republicanism was born.

Earth and air and sea were asked to give reason why man should not enter into his birthright of ownership of all physical nature, and steamship and steam car, telegraph and telephone came as title deeds to man's sovereignty.

Onward moves the victorious banner, and collective humanity is asked to show its face and give reason why it is black and brown and white; to produce its languages and give reasons for such infinite variety; to draw aside the curtain from its holy of holies, pronounce its most sacred names, recount its myths, recite its mythologies, explain its symbols, describe its rites, sing its hymns, pray its prayers, and, finally, give up its life history of origins and transformations. Such in brief is the work of the 19th century.

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 19th 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 archæology 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 19th century is larger than that of medieval 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 Æsculus, 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 "Paradise Lost" are religious poems, to read which intelligently one must have an acquaintance with medieval 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 it 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 words 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 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 medieval 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 can not 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 felt.

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. Pfeleiderer 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 medieval 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 antischolastic philosophy of the renaissance, its real beginnings are to be found not earlier than the 18th 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, Fauerbach, Comte, Strauss, Mill, Spencer, Matthew Arnold, Herman Schopenhauer, Von Hartman, 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 Muller, C. P. Tiele, Knenan, Ernest Renan, Albert Reville, Professor Robertson Smith, Renouf, La Saussaye, and La Sayce.

If religious thought and feeling is thus bound up with the literature, art, and philosophy of the world, not less close is its 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 circles. 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 civilizations must be ethical, and any ethical precepts or principles which are to helpfully 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.

The ethical religions include all the great historic religions and are divided into national, or particularistic, and universalistic. The latter, three in number, are the dominant religions in the world to-day. Of these Islam has emphasized the religious side—the absolute sovereignty of God, opposing to it the nothingness of man; Buddhism neglects the divine, preaching the salvation of man from the miseries of existence through the power of his own self-renunciation. Christianity, in its Founder, did full justice to both sides, the divine and the human. If the greatest commandment was love to God, the second, love to man, was declared like unto it.

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, rights 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 æsthetic, 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, Islamism 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 resume 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 can not 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; Confucianism as a system of statecraft. But let the earnest student ask farther 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 super-human 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 his 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 tool-making 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 furnish 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 poor-houses, 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: "Islam 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 to preach their temperance gospel in the saloon quarters of the city.

But if a study of all religions is the only road to a true definition of religion and the 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 Muller applies 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 Palistinian 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 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 Phenicians, 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 13th 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 early Semites? Nineteenth century research has discovered an equally high moral code in Egypt, and the very name "Nukpu 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, Yaveh, 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 can not 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 Semitic 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 might 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 worshipers. They can compel his presence on the battle-field 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 8th 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 students 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 the 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 19th 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 their 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 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 Kuenan'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 Kuenan, "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 formulae and usages it is to work like the leaven, is to console, to inspire, and to strengthen." Has Christianity this vital power? "Yes," again answers Kuenan, 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.

RELIGIONS OF THE WORLD.

Mgr. C. D. D'Harlez read an interesting paper on "The Comparative Study of the World's Religions."

It is not without profound emotion that I address myself to an assemblage of men, the most distinguished, come together from all parts of the world and who, despite essential divergencies of opinion, are nevertheless united in this vast edifice, pursuing one purpose, animated with one thought, the most noble that may occupy the human mind, the seeking out of religious truth. I have under my eyes this unprecedented spectacle, until now unheard of, of disciples of Kong-fu-tse, of Buddha, of Brahma, of Ahura Majda, of Arah, of Zoroaster, of Mohammed, of Naka-nusi, of Laotze, not less than those of Moses and of the divine Christ, gathered together, not to engage in the struggle of hostility, of animosity, sources of sorrow and griefs, but to hold up before the eyes of the world the beliefs which they profess and which they have received from their fathers and their religion.

Religion! Word sublime. Full of harmony to the ear of man, penetrating on through the depths of his heart and stirring into vibration its profoundest chords.

How goodly the title of our programme—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 assembly 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 is the question, but heaven—the final happiness of man.

Let me speak of the 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 one's self 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 their 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, saw only evil and danger in the new science. Others, clearer of sight, better informed on prevailing ideas, on the needs of the situation, convinced, besides, that a divine work can not perish, and that providence disposes of 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.

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 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 pre-occupies the mind of men than the one contained 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 dispositions and attitudes toward religious questions. Some possess 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 thanklessly 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 can not 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 the sea of doubt and anguish, in vain demanding of the earth the bond 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 aeronaut in the superterrestrial region of rarified atmosphere, such as that of the heart when air and blood fail. Those who confide 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 toward the light and the truth. As long as she has not received all light and conquered all truth, so long will she torment man.

Those aspirations, those indefinable states of the soul in the 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 Vidist poet 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: *Kavais Ko Viveda*. "Sacred Chanters, who knows."

We see from these short extracts to what a height the reformer of Evan 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?" How many souls at all times and in all parts of the world have been tortured by the same perplexities. What age has ever counted more than ours?

It has been said with incontestible truth that history is the great teacher of peoples and of kings; religious principles the most assured can not 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, yes, 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 actions, 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 to every matter a just appreciation, which cuts off irreflective enthusiasm as well as unjustifiable prejudices. It teaches not to attribute to one's self the monopoly of what others equally possess and thus to employ argument whose recognized fallacy injures enormously the cause one would defend. From history, too, each one requires 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 the

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 commission of the strangest intellectual adorations! 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 underground, 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 so entirely 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 Greco-Roman polytheism, for example, been committed in order to lead man to a clearer and more rational belief? Its shameless immorality to make him desire a higher life?

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? It has, in fact, been demonstrated 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 a 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 can not 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. The explanations that have been offered of the religious sentiment inborn in man might be qualified as "truly curious and amusing, were it not a question of matters so grave."

For some it is unreflecting instinct. Be it so; but wherever came 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 being superior to himself if there are none, and whence arises that neutral need which his heart feels, if it has its roots in nothing, a nonentity. *Ex nihilo nihil*, from nothing, nothing comes. Shall I speak of the "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.

"It is fear that hath made the gods," said a Latin poet, already 2,000 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 all astray, exclaims a fourth voice, a 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., 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 can not, however, pass in silence, till of late universally 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 have 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.

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.

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 represented by the sun; the different phases of the great luminary were personified and deified. In the most ancient portion of Aryan India the personality of Garuna, with his immutable laws, soars above the figures of India and the other divas who have in great part dethroned him, just as the Jupiter of Greece supplanted the more ancient Pelagian Ouranas. Among these two last people, 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 relative purity. Shang-ti is almost the god of the spiritualist philosophy. These facts, we may easily conceive, are exceeding embarrassing for the adherent of the evolutionary theory, but they worm out of the difficulty in a manner that provokes both

sadness and a smile. The thesis of national divinities everywhere preceding the universal divinities is not more solidly grounded. For neither Varuna, nor Brahma, nor Shanj-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 received 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.

It remains for us to say a few words about these conditions. The first is clearly that enunciated in our programme. 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 of second hand, whose authors themselves had but an imperfect knowledge of who they pretended to treat as masters.

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 religions one would investigate and expose. It is unnecessary to be a specialist and a specialist competent in this special matter. It is only when the work of such authorized and impartial specialist has been done the others will be able to draw from the waters which they have collected. How many errors fatal to true science have been propagated by men too prone to generalize!

This leads us to consider the second condition for the serious study of the comparative history of religion. 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 minds and to see with their eyes, making entire abstraction 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 of foreign religions ideas the most erroneous and often even the most unjust.

CHAPTER VI.

SIXTH DAY, SEPTEMBER 16th.

SACRED SCRIPTURES OF THE WORLD.

Promptly at 10 o'clock Dr. John Henry Barrows led the way to the platform, and as an opening song the first hymn in the printed programme was sung :

All ye nations praise the Lord,
All ye lands your voices raise.

The people of many religions joined in the common hymn of praise. After a few moments of silent prayer, Bishop Keane led in repeating aloud the Lord's Prayer. It was evident that the interest in the great Parliament of Religions was rapidly gaining a world-wide notoriety. After the opening exercises, Dr. Barrows read a cablegram from the Brahmo-Somaj of Calcutta, sending cordial greetings and wishing the Parliament godspeed. The message was received with ringing cheers, much to the gratification of the Hindus present. "It delights my heart," said Mr. Mozoomdar, "to see the spontaneous response which my fellow-believers have sent this vast distance. I feel now more than I ever felt that India and America are as one in the spirit of the God of all nations." In the midst of an outburst of applause, the speaker sat down, overcome with emotion.

THE TRUTHFULNESS OF THE HOLY SCRIPTURES.

CHARLES A. BRIGGS OF NEW YORK.

He was introduced by Dr. Barrows as "one whose learning, whose courage, whose faithfulness to his convictions have given him a high place in the church universal."

The time allotted for a paper like this is so short that I can only treat the subject very cursorily and with many gaps, which every one of you will probably notice. All the great historic religions have sacred books which are regarded as the inspired word of God. Prominent among those 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 whole race. With a 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 the Holy Scriptures and were able to convince men in all parts of the world that they are faithful guides to God and salvation.

We may now say confidentially 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 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 all the books of other religions we will 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.

We are living in a scientific age, which demands that every traditional statement shall be tested. Science explores the earth in its height and breadth in search of truth; it explores the heavens in order to solve the mysteries of the universe; it investigates all the monuments of history, whether of stone or of metal, and that man must be lacking in intelligence, or in observation at least, who imagines that the sacred books of the Christian religion or the institution of the Christian church shall escape the criticism of this age. It will not do to oppose science with religion or criticism with faith.

Criticism makes it evident that the 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 confident that every form of religion which resists this criticism will ere long crumble into dust. All departments of human investigation sooner or later come in contact with the Christian Scriptures; all find something that accords with them or conflicts with them, and the question forces itself upon us: Can we maintain the truthfulness of the Holy Scriptures in the face of modern science? We are obliged to admit that there are scientific errors in the Bible—errors of astronomy, geology, zoology, botany, and anthropology. In all these respects there is no evidence that the authors of the scriptures had any other knowledge than that possessed by their contemporaries. Their statements are such as indicate ordinary observation of the phenomena of life. They had not that insight, that grasp of conception and power of expression in these matters such as they exhibited when writing concerning matters of religion.

If it was not the intent of God to give to the ancient world the scientific knowledge of our 19th century, why should anyone suppose that the Divine Spirit influenced them in relation to any such matters as science? Why should they be kept from misstatements, misconceptions, and errors in such respects? The Divine Spirit wished to use them as religious teachers, and so long as they made no mistakes in that respect they were trustworthy and reliable, even if they erred in such matters as come in contact with modern science. There are historical mistakes in the Bible, mistakes of chronology and geography, discrepancies, and inconsistencies which can not be removed by any proper method of interpretation. There are such errors as we are apt to find in modern history. There is no evidence that the writers of the scriptures received any of their history by revelation from God. There is no evidence that the Divine Spirit corrected these narratives.

The purpose of the sacred writers was to give us 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 did not make it necessary that there should be no mistakes in places, dates, and persons, so long as these did not change the redemptive lessons or redemptive facts. None of the mistakes which have been discovered disturb the religious lessons of the Biblical history, and those lessons are the only ones whose truthfulness we are concerned to defend. Higher criticism recognizes faults of grammar, of rhetoric, and logic in the Hebrew and Greek scriptures, but errors in these formal things do not mar the truthfulness of the religious instruction itself. Higher criticism shows that most of the books were composed by unknown authors; that they passed through the hands of a considerable number of unknown editors. In this process of editing, arranging, subtraction, and reconstruction, extending through so many centuries, what evidence have we that these unknown editors were kept from error in all their work?

They were guided by the Divine Spirit in their comprehension and expression of the divine instruction, but, judging also from their work, it seems most probable that they were not guided by the Divine Spirit in grammar, rhetoric, logic, expression, arrangement of material, or general editorial work. They were left to those errors which even the most faithful and scrupulous of writers will sometimes make. The science which approaches the Bible from without and the science which studies it from within agree as to the essential facts of the case. Now, can the truthfulness of scripture be maintained by those who recognize these errors? There is no reason why the substantial truthfulness of the Bible shall not be consistent with circumstantial errors. God did not speak Himself in the Bible except a few words recorded here and there; He spoke in much greater portions of the Old Testament through the voices and pens of the human authors of the scriptures. Did the human minds and pens always deliver the inerrant word?

Even if all writers possessed of the Holy Spirit were merely passive in the hands of God, the question is can the human voice and pen express truth of the infinite God? How can an imperfect word, an imperfect sentence express the divine truth? It is evident that the writers of the Bible were not, as a rule, in an ecstatic state. The Holy Spirit suggested to them the divine truths they were to teach. They received them by intuition, and framed them in imagination and fancy. Then, if the divine truth passed through the conception and imagination of the human mind, did the human mind receive it fully without any fault or shadow of error? Did the human mind add anything to it or color it? 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 and all inadequate?

All that we can claim is inspiration and accuracy for that which suggests the religious lessons to be imparted. God is true. He is the truth. He can not lie; He can not mislead nor deceive His creatures. But the question arises: When the infinite God speaks to finite man, must he speak words which are not error? This depends not only upon God's speaking, but on man's hearing, and also of the means of communication between God and man. It is necessary to show the capacity of man to receive the word before we can be sure that he transmitted it correctly. The inspiration of the Holy Scriptures does not carry with it inerrancy in every particular; it was sufficient if the divine truth was given with such clearness as to guide men aright in religious life.

The errors of Holy Scriptures are not errors of falsehood or deceit, but of ignorance, inadvertence, partial and inadequate knowledge, and of incapacity to express the whole truth of God which belonged to man as man.

Just as light is seen not in its pure and clouded state, but in the beautiful colors of the spectrum, so it is that the truth of God, its revelation and communication to man, met with such obstacles in human nature. Men are capable of receiving it only in its diverse operations, and diverse manners as it comes to them through the diverse temperaments and points of view of the Biblical writers. The religion of the Old Testament is a religion which includes some things hard to reconcile in an inerrant revelation. The sacrifice of Jephtha's daughter, the command of Abraham to offer up his son as a burnt offering, and other incidents seem unsuited to divine revelation. The New Testament taught that sacrifices must be of broken, contrite hearts and humble and cheerful spirits. What pleasure could God take in smoking altars? How could the true God prescribe such puerilities?

We can only say that God was training Israel to the meaning of the higher sacrifices. The offering up of children and domestic animals was part of a preparatory discipline. But it was provisional and temporal discipline. It was the form necessary then to clothe the divine law of sacrifice in the early stages of revelation. They were the object lessons by which the children of the ancient world could be trained to understand the inerrable law of sacrifice for man. St. Paul calls them the weak and beggarly rudiments, the shadow of the things to come.

We can not defend the morals of the Old Testament at all points. Nowhere in the Old Testament was polygamy or slavery condemned. The time had not come in the history of the world when they could be condemned. Is God to be held responsible for these twin relics of barbarism because He did not condemn, but, on the contrary, recognized them and restrained them in the early stages of his revelation? The patriarchs are not truthful. Their age seems to have had little comprehension of the principles of truth, 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, a very wicked sinner, but he was a very 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, human affection, and such heroism and patience under suffering, and such self-restraint under magnificent prosperity, such nobility and grandeur of character altogether, that we must admire him and love him as one of the best of men, and we are not surprised that the heart of the infinite God went out to him. Many of the stories of revenge in the Old Testament stand out in glaring contrast to the picture of Jesus Christ praying for His enemies, and it is the story of Christ that lifts us into a different ethical air from any of the Old Testament.

We can not regard these things in the Old Testament as inerrable, in the light of the moral character of Christ and the moral character of God as he reveals it. And yet we may well understand that the Old Testament times were not ripe for the higher 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 the true principle. You may judge the ethics of the Old Testament when he repealed the Mosaic laws of divorce. He said: "Moses, your hardness of heart suffers you to put away your wives, but from the beginning it hath not been so." In other words Mosaic law of divorce was not in accord with the original institution of marriage, nor with the mind and will of the holy God.

God revealed Himself partially to the people of the Old Testament in a way sufficient for their purposes of preparatory discipline, which revelation was to disappear forever when it had accomplished its purpose. The laws of the Old Testament have all been cast down by the Christian church, with the single exception of ten laws; and with reference to the fourth of

these Jesus Christ says: "The Sabbath was made for man, and not man for the Sabbath." The doctrine of the creation is set forth in a great variety of beautiful poetical representations, which give in the aggregate a grand conception of the creation, a fuller conception than the ordinary doctrine drawn from an interpretation of the first and second chapters of Genesis. I grant He was conceived as the Father of the nations and of the kings. But as our Father, made known to us as Jesus Christ, He was not known to the Old Testament dispensation. The profound depth of sympathy of God and of Jesus Christ was not yet manifested.

The doctrine of the Holy Trinity was not yet revealed. But there is a difference in God's revelation in these other successive layers of the Old Testament writing, which is like the march of an invincible army. It is true there are times when there are expressions of the jealousy of God and a cruel disregard of human sufferings, all of which betrayed the inadequacy of ancient Israel to understand their God, the errancy of their conceptions. We all know that the true God whom we all love and worship does not agree with these ancient conceptions. The truthfulness of the teachings of the Doctrine of God is not destroyed by occasional inaccuracies among the teachings.

The doctrine of man of the Old Testament is a noble doctrine. Unity of brotherhood of the race, in origin and destiny, is established in the Old Testament as nowhere else. The origin and development of sin find a response in the experience of mankind. The ideal of righteousness, and the original plan of God for man, His ultimate destiny for man is held up as a banner over the heads of the people. Surely these are inspirations—they are faithful, they are divine. But there are, doubtless, expressions of faulty psychology, and occasional exaggerations of mere external forms in ceremonial worship; but these do not mar, but rather serve to enhance our estimate of their value for all of that in the scriptures which binds our race to all that is good in the history of the past, created and given by holy God for the welfare of humanity.

The scheme of redemption is so vast, so comprehensive, so far-reaching, that the Christian church has even thus far failed to fully comprehend it. All evil is to be banished. There is to come in a reign of universal peace. There is to be a new heaven and a new earth and a new Jerusalem, from which the wicked will be excluded. Such ideals of redemption are divine ideals, which the human race has not yet attained, and which we can only partially and inadequately comprehend. If, in the course of training for these ideals of redemption for God's people, they have made mistakes, it is quite sure that forgiveness of sins was appropriated without any explanation of its grounds.

The sacrifices of the new were unknown in the Old Testament. It is the mercy of God which is the forgiveness of sins. There is a lack of appreciation in the Old Testament of the richness of faith. It was Jesus Christ who first gave faith its unique place in the order of salvation: The doctrine of holy love, the doctrine of the future life, and the resurrection from the dead. Thus in every department of doctrine the Old Testament has only advanced through the centuries. The several periods of Biblical literature, of unfolding of the doctrines prepared the way for a full revelation in the New Testament. That revelation looked only at the end, the highest ideals, that what would be accomplished in the last century of human time; that would be a revelation for all men, but it would be of no use to any other century but the last.

But man must be prepared for the present as well as for the future. Man must have something for every century of human history, a revelation for the barbarian as well as for the Greek, the Gentile as well as the Jew, the dark-minded African as well as the open-minded European, the South Sea Islander as well as the Asiatic, the child as well as the man. It is just

in this respect that the Holy Scriptures in the New Testament are so permanent and have in them religious instruction for the world. They were designed for the training of Israel in every stage of their development, and so they will train all minds in every stage of their development.

It does no harm to the advanced student to look back upon the uneducated years of his youthful days. It does not harm the Christian to see the many imperfections, crudities, and errors of the more elementary instructions of the Old Testament. Nor does it destroy his faith of the truthfulness of the divine word because it has passed through human hands. The infallible will has all the time been at work using the imperfect medium, training them to their utmost capacity, to get man to raise them, to advance them in the true religion. The great books are always pointing forward and upward. They are always extending in all directions. They are now, as they always have been, true and faithful guides to God and all the highest. 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 GREATNESS AND INFLUENCE OF MOSES.

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?"

Brethren, 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 greatnesses as Moses, if I 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 day 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 moralities, 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 be 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 aristocrat could rule over his subjects and no priesthood could ever assume the government which, alas! according to history, means the oppression 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 can not hear the deep sorrow, the sadness that is to be heard in his original words. When an overzealous disciple came to him and told him 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 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 can not 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 Arabians' great master, Mahomet, why he is overflowing in 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 are with me, simply repeating "This is the law that Moses has laid before us Israelites."

CHRISTIANITY AS INTERPRETED BY LITERATURE

REV. THEODORE T. MUNGER OF NEW HAVEN.

The paper was read by Dr. Barrows.

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, spiritlike, 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 has 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.

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. 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 can not 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 at 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.

Enough of Christ's words are recorded to admit of classifying Him in 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 hasten to name Dante, "the spokesman of ten silent centuries," as Carlyle called him—the first if not the greatest name in Christian literature.

The Divine Comedy regarded superficially is medieval, but at the bottom it is of all ages. It has for an apparent motive 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.

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 it 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 mouthpiece. 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. 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 can not 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 Schliermacher and Coleridge and Maurice and Martineau and Robertson and Fairbairns; 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.

Christianity is a wide thing and nothing that is human is akin 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 the plays of Shakespeare; there is hardly anything in them that is obviously Christian. 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.

Something of the same sort might be said of Goethe. Goethe is to be regarded as one in whom Christianity won a victory, and he rendered it the weightiest service by checking two powerful influences which, however corrective and within limits useful, were pressing unduly upon the 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 medieval 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.

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. 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 two things so well as those who are partially outsiders. An earnest skeptic is often the best man to find the obscured path of faith.

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 scholar 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.

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 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 fetish, 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 ourselves must be critics when we read a critic.

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. Milton more than half defeated his magnificent genius by weighing it with a mechanical theology.

The later poets seldom 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.

If 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 forget the overwhelming positiveness of Browning, whose faith is the very evidence of things unseen and whose hope is like a contagion. It is this very positiveness that removes him a little way from us; it is high and we can not 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.

The value of these restatements 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. 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 on 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 a treatment I will briefly enumerate the chief ways in which literature becomes the interpreter of Christianity.

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.

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.

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.

The greater literature is prophetic and optimistic. Its keynote is: "All is well," and it accords with the Christian secret: "Behold, I make all things new."

Literature, in its higher ranges, is the correction 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 upon 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 immanence as involving pantheism; that makes two catalogues—the natural and the supernatural—and puts everything it can understand into one list and everything it can not 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 and 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.

THE CATHOLIC CHURCH AND THE BIBLE.

RT. REV. MGR. SETON OF NEWARK.

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" of two centuries 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 Scripture 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 originally 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.

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 can not 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 scripture 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 make a comparison taken from our civil polity, the government of the United States in its three co-ordinate branches venerates, interprets, and executes the American Constitution.

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 archaeology 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.

The Catholic principles as to the general use of the Bible may be deduced from this Tridentine decree, which was partially 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 a question or dispute about any part of the scriptures.

The redemption by our Lord and Savior 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 disposition.

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 St. Augustine says that it is "of most grave and pre-eminent authority." 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 St. 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 St. 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.

At the council of Florence, the canon was not discussed. "A clear proof," says Dixon in his general introduction to the Sacred Scripture, "that the Greek and Latin churches were then unanimous upon this point." At this period, A. D. 1439, the Decree of the 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 day 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 anyone's mind which are the books that are received by this synod."

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 word of God. Father, since Cardinal, Franzelin's second thesis on the sacred pictures, in his course of 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 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.

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 of 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.

These translations, corrections, and portions left untouched by St. 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 St. Jerome, September 30th, he is called "A doctor mighty in expounding Holy Scripture."

WHAT THE HEBREW SCRIPTURES HAVE WROUGHT FOR MANKIND,

A paper by Alexander Kohut, D. D., Ph. D., rabbi of the Congregation Ahawath Chesad, New York City, was read by Rabbi Stolz.

To them who, cradled in the infancy of faith, rocked by the violent tempests of adversity, and tried by passion waves of lurking temptation; who, seeking virtue, find but vice; who, striving for the weal, gain but the bleakest summit of realism; who, sorely pressed by rude time and ruder destiny and whirled by gay balloons of chance into rainbow clouds of space, redescend into the sad arena of mortal tragedy only to encounter fresh shipwrecks in the turbulent oceans of existence; God is the anchor of a new-born hope, the electric quickener of life's uneven current, drifting into His harbor of safest refuge from the hurricane of outward seas into glad-some, cheery gulf shores of welcome peace, the placid water's sacred consciousness, wherein no ship, no craft, no burden, and no trust ever founders, the tranquil Bible streams.

Faith is a spark of God's own flame, and nowhere did it burn with more persistence and vehemence than in the ample folds of Israel's devotion. With faith as the corner-stone of the future the glorious past of the Jew, suffused with the warmest sunshine of divine effulgence and human trust, reflects the most perfect image of individual and national existence. Faith—the Bible 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-Aryan nations; who sowed the healthy seeds of irradicable belief in often unfertile ground, but with inexhaustible vigor infused that inherent vitality of propagation and endurance, which forever marks the progress and triumph of God's chosen, though unaccepted, people.

The sonorous clang of 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, turned upon history with the Diogenes lantern of searching justice. The religion of Israel is the grandest romance of idealism, blended with the sedate realism of terrestrial perpetuity.

Every unprejudiced mind gladly acknowledges that the Bible, the divine encyclopedia of unalienable truths and morals, belongs to the world, like the sun, the air, the ocean, the rivers, the fountains—the common heirloom of humanity.

The doctrine of divine unity, by collecting all the scattered race of beauty and excellence, from every quarter of the universe, and condensing them into one overpowering conception—by tracing the innumerable rills of thought and feeling to the fountain of an infinite mind—surpasses the most elegant and etherial polytheism immeasurably more than the sun does the “cinders of the element.” However beautiful the mythology of Greece, as interpreted by Wordsworth, it must yield without a struggle to the thought of a great One Spirit. 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 Adonay, 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 these ten majestic commands hurled down amid lurid blaze above in a halo of divine revelation!

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. 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.

Revelation, the primal source of inspiration and prophecy, set the universe on fire with a torch of blazing grandeur aglow with the combustible sparks of heaven-imparted gifts, and illuminated the softly creeping shadows of fast decaying races with the brightest colors of a future hope. Revelation, the essence of religious belief, was the guiding star in the unstudded labyrinth of national and individual progress and inspiration. The code bequeathed to Israel by their great law-giver contains, as a modern exegetist, Wilkins, aptly remarked, “the only complete body of law ever vouchsafed to a people at one time.” The Mosaic ordinance, with its unequalled mastery of detail, its comprehensiveness of character, its universality of human rights and rigid suppression of most trivial wrongs, its earnest, nay, enthusiastic avow and championship of truth, justice, morality, and above all righteousness—yet the firmest seal of His imperishable document—is the most unique marvel of lofty wisdom and divine forethought ever penned into the inspired records of ancient 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, embodying the frequent teachings of the Nazarene, pleads most eloquently Judea’s claim as the first moral perceptor of antiquity.

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. Israel’s Bible first re-echoed the reverberating melody of truth at a musical synonym for omniscience.

No more plausible evidence of scripture verity can be sighted than Abraham, that stanch pioneer of monotheism, who, after mocking the household gods of Terah, emerged from his gross surroundings in Ur, of Chaldean magic, unscathed by the stigma of sinful idolatry, and prosecuted his noble mission of popularizing the God-idea with unabated vigor. The same God with whom Abraham’s chivalric spirit of brother-redeeming love pleaded, Jacob’s dreaming fancy beheld enthroned on the celestial ladder—

top of sterling faith. The very same invigorating and omnipresent impulse preserved Joseph's chastity; lured Moses from his flocks to guide a nation's destiny; led Joshua to victory; smote the enemies of Gideon, and gave Sampson iron strength. David's lyre pealed forth, Solomon's wisdom lauded, and prophecy proclaimed the majesty of God, the only truth, in poetry, in rhythmic prose, and in melody of song. 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 inscribed Rock of Salvation?

Israel's entire history teems with apt illustration to preserve intact their sublime doctrine of the All Father, and jealously guard every accessory to higher, perfecter, conception of the potential deity—Jehovah, the Lord of Hosts.

We "search the writ," according to its liberal dictates and can not but remark a tacit, unflinching, and unbending perseverance, continually on the alert to comprehend and appropriate a deeper, more enlightening idea of God and His ways. "We have seen," again remarks Matthew Arnold, "how in its intuition of God—of that not ourselves, of which all mankind form some conception or other—as the eternal that makes for righteousness, the Hebrew race found the revelation needed to breathe the motion into the laws of morality and to make morality religion. This revelation is the capital fact of the Old Testament and the source of its grandeur and power. For while other nations had the misleading idea this or that, other than righteousness, is saving, and it is not; that this or that, other than conduct, brings happiness, and it does not, Israel had the true idea—that righteousness is saving, that to conduct belongs happiness."

We have pointed out the priceless benefits conferred upon mankind by Israel's Bible. It only remains to be briefly demonstrated to what degree humanity is indebted to Hebrew Scriptures for gifts equally invaluable, though not so generally accredited to Judaism by the envy of modern skeptics.

On Judea's soil, that green oasis in the desert of antiquity, there blossomed the bud of polite arts, of the so much boasted sciences of later Greece and plagerizing Rome. Greece and Rome were indebted to humble Israel for that reputed familiarity with profound philosophy and cognate learning which ascribed to any source and every origin, save that here advocated, the wide diffusion of Hebraic wisdom among the heathen nations of the past.

Can Plato, Demosthenes, Cato, Cicero, and other thunderers of eloquence compete with such lightning rods of magnetic power as 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, and Euripides worthy of classification with the masterpieces of realism and grand cormogonic 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. The haughty philosophical maxims of Marcus Aurelius, Epictetus, and Seneca, fade into insignificance before the edifying discourse and moral chidings of Koheleth, whose very pessimism in contradistinction to heathenish levity, failed not to inspire and instruct. Compare the ethics of Aristotle with those pure gems of monition to truth, righteousness, and moral chastity contained in the Book of Proverbs, as confront even the all-conquering wisdom of Socrates with Solomonic sagacity. "The Zephyrs of Attica were as bland and Hellican and Parnassus were as lofty and verdant before Judea put forth her displays of learning and the arts as afterward." Yet no Homer was ever heard reciting the vibrating strains of poetry with David, Isaiah, and other monarchs of genius and soul culture

pouring forth their sublime symphonies in the holy land; yet none of all the muses breathed their inspiration over Greece till the spirit of the Most High had awakened the soul of letters and of arts in the nation of the Hebrews. Not to Egypt, Phœnicia, or Syria, do Greece and her apt disciple, Rome, owe their eminence in the entertaining and refined branches of learning. They flourished at a period so remote that fable replaces fact and no authentic records—chiefly obtained through a comparatively new field in modern exploration—are extant which establish an impartial priority of culture and science before the Hebraic age.

Egypt is accredited with far too much distinction in knowledge which she never possessed to any eminent degree. Recent excavations and discoveries from ruins of her ancient cities tend to corroborate our view. A mass of inscribed granite, a papyrus roll, or a sarcophagus, bears the tell-tale message of her standard in taste and her progress in art. "They prove," says Hosmer, "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 matured 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. Architecture, the boast of Greece and the pride of Assyria, whose stately palaces at Nineveh are to this day the marvel of the world, attained its loftiest summit of perfection in the noble structure reared by Israel's mighty king in Jerasulem, of which the holy tabernacle mounted by the Cherubim of peace and sanctity, was the magnificent model.

No one acquainted with the history of the Hebrews can question their pre-eminence in the noble art. The proof of this is found in the record, that endureth forever. Though the temple at Jerusalem was destroyed before Greece became fully adorned with her splendid architecture, the plan which had been given by inspiration from heaven, and according to which the peerless edifice was built, remains written at full length in Hebrew Scriptures. The dimensions, the form and proportions of all the parts are described with minute exactness. Everything that could impart grandeur, grace, symmetry to the art-palace of worship, and which made it to be called for ages "the excellency of beauty" was placed in the imperishable volume to be consulted by all nations in all ages.

Wherever we turn, in fact, we are forcibly reminded of Israel's precious legacies to mankind in almost every department of industry. We must ever return and sit at the feet of the Hebrew bards, who as teachers, as poets, as truthful and earnest men as yet stand alone—unsurmounted and unapproached—the Himalayan Mountains of mankind.

The Hebrew Scriptures, not mere trickery of fate, is the cause and effect of the long levity and immortality of Judaism. To us "the dictum of a romantic Scribe," unique among all the peoples of the earth, it has come undoubtedly to the present day from the most distant antiquity. 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. 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 heat 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 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 unselfish brotherhood. Why not, then, admit the scions of the mother religion—the wandering Jew of myth and harsh reality—into the throbbing affections of faith-permeating, equitable peoples now inhabiting the mighty hemispheres of culture and civilization?

Three religions, Judaism, Christianity, and Islamism imbibed the liquid, enlightenment from that 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 with herculean grasp or irrevocable conviction should hurl far away the lead-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 at the sparkling fountain of a glorious enterprise in the cause of truth, congregated beneath the solid splendor of a powerful throne, wherein reclines the new monarch of disenthraling sentiment—a glorious sovereign of God-anointed grace—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 succoring Parliament of Religions, aglow with enthusiasm, imbued with the courage of expiring fear, 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 rebellious well of truth at last be shattered into merciless fragments by that invention of every-day philosophy—the gun-powder modern war—rational conviction; and finally, a blessed destiny establish peace for all faiths and unto all mankind? Who knows?

THE SACRED BOOKS OF THE WORLD AS LITERATURE.

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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 Arcadian 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.

I commence with a quotation from the treatise of the old Chinese philosopher, Lao Tsze, 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 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 600 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 of a spirit that impels
All thinking things.

Students of Lao Tsze'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 strong desire to know its secrets.

Then there was nothing, 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?

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.

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.

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.

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?

The source from which this universe has risen
And whether it was made, or increated,
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 midguard 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 pictures 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 an 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.

I turn now to that great collection of ancient Indian songs known as the *Rigveda*. As a body of sacred literature it is 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 2,000 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 the enemies. All these things find expression in the Vedic songs, and a popular use of them implies an ardent worship of nature.

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 that I offer thee, and this my service, and listen to my songs. Herewith we worship thee, O Agni, thou highborn, 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 thousandfold. 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.

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 Maruts, gods of the thunderstorm. Where in all the realm of lyric poetry can be found compositions more charming than the Vedic hymns of Aurora, the goddess of the dawn? She opens the gates of the 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 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 Motive, (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 does this becomes passive in pain; this is the way that leads to purity.

We who are raised 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 the Buddhist scriptures as specimens of literature are as far removed from that poem as 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.

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. 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 into one of worldly wisdom rather than of spiritual life. Confucius says:

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. At seventy the desires of my heart no longer transgressed the law.

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 probably rival the Veda in interest, if not in value. 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 for thee.
 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.

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 ruin 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.

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 tombs. Some of the tombs contain exactly the same characters, 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 to 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 prevail over him; he passes through all things without harm, and lives in peace with the fearful gods who preside over these fearful abodes. The following is a specimen of invocations 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 enlightenest 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 Anit was weighed.

The Mohammedan Bible 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 independence and originality which are noticeable in the sacred books of the other great religions of the world. It is a tedious book to read. It is full of repetition and seems incapable of happy translation into any other language. Its crowning glory is its glowing Arabic

diction. Mohammed himself insisted that the marvelous excellence of his book was a standing proof of its superhuman origin. "If men and genii," says he, "united themselves together to bring the like of the Koran they could not bring the like, though they should back each other up."

In view of the limit of my space and time, I propose to omit particular notice of the Hebrew and Christian Scriptures. The New Testament is a unique book, or set of books, and the Gospels and Epistles constitute a peculiar literature. But as a body of rich and various literature these writings are surpassed by the scriptures of the Old Testament. In giving the palm to the sacred books of the Hebrews, I will simply add the words of Sir William Jones, written on a blank leaf of his Bible. That that distinguished scholar was a most competent critic and judge none will dispute. He wrote:

I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may have been written.

THE CHARACTER AND DEGREE OF THE INSPIRATION OF THE CHRISTIAN SCRIPTURE.

REV. FRANK SEWELL OF 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 Scripture, 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 our earth in the person of our Lord Jesus Christ. He, as the Word made flesh and dwelling among men, being himself "the true light that lighteth 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 entitled 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." And in verses 25 to 27: "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 two 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 Ketubin, or "Other Writings," our Lord recognizes

but two; he names by title, "The Psalms;" and in Matthew xxiv, 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. 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, the Judges, First and Second Samuel, First and Second 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, First and Second Chronicles, Ruth, Esther, the Songs of Solomon, and Ecclesiastes, as well as the so-called "Apocrypha." Of these books, which compose the Divine Canon itself, it may be said that they constitute the inexhaustible source of revelation and inspiration. We may regard, therefore, as established that the source of the divinity of the Bible, of its unity, and its authority as 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. This shows that not only do these books claim to be of God's revealing, but that the manner of the revelation was that of direct dictation by means of a voice actually heard, as one hears another talking, although by the internal organs of hearing. The same is also true throughout the prophetic books above enumerated. Here we are met with the constant declaration of the "Word of the Lord coming;" as the "Voice of the Lord speaking;" to the writers of these books, showing that the writers wrote not of themselves, but from the "Voice of the Lord through them."

We now turn 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: That they are words spoken by the Lord or given by His spirit, and 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. 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, thus showing that the Book of Revelation is no mere personal communication from the man John, but the actual revelation of the Divine Spirit of Truth itself.

No such claims of direct divine inspiration or dictation are made in any other part of the New Testament. Only to the Four Gospels and to the Book of Revelation could one presume to apply these 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." In the portion of the Bible which we may thus distinguish pre-eminently as the "Word of the Lord" it is therefore the words themselves that are inspired; and not the men that transmitted them. This is what our Lord declares.

Moreover, the very words which the apostles and 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. Thus when our Lord speaks of the "eating of His flesh" the disciples murmur, "This is a hard saying; who can bear it?" and when He speaks of "going away to the Father and coming again" the disciples say among themselves, "What is this that He saith? We can not tell what He saith."

If we look at the Apocalypse, with its strange visions, its mysterious numbers and signs; if we read the prophets of the Old Testaments, with their commingling of times, and nations, and lands, and seas, and things animate and inanimate, in a manner discordant with any conceivable earthly history or chronology; if we read the details of the ceremonial law dictated to Moses in the Mount by the "voice of Jehovah;" if we read in Genesis the account of creation and of the origins of human history, we are compelled to admit that the penmen recording these things were writing that of which they knew not the meaning; that what they wrote did not represent their intelligence or counsel, but was the faithful record of what was delivered to them by the voice of the Spirit speaking inwardly to them. Here, then, we see the manner of divine revelation in human language, again definitely declared and exemplified in Jesus the word incarnate, in that not only in his acts did he employ signs and miracles, but in teaching his disciples he "spake in parables," and "without a parable spake he not to them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept sacred from the foundation of the world." We learn, therefore, that the divine language is that of parable wherein things of the kingdom of heaven are clothed in the familiar figures of earthly speech and action.

If the Bible is divine the law of its revelation must be coincident with that of divine creation. Both are the involution of the Divine and Infinite in a series of veils or symbols, which become more and more gross as they recede from their source. In revelation the veilings of the divine truth of the essential word follow in accordance with the receding and more and more sensualized states of mankind upon earth. Hence, the successive dispensations, or church eras, which mark off the whole field of human history. After the Eden days of open vision, when "heaven lay about us in our infancy," followed the Noetic era of a sacred language, full of heavenly meanings, traces of which occur in the hieroglyphic writings and the great world-myths of most ancient tradition; then came the visible and localized theocracy of a chosen nation, with laws and ritual and a long history of its war and struggle and victory and decline, and the promise of a final renewal and perpetuation; all being at the same time a revelation of God's providence and government over man, and a picture of the process of the regeneration of the human soul and its preparation for an eternal inheritance in heaven.

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 men, and men "seeing saw not, and hearing heard not, neither did they 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.

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 Testament 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 schools and critics, more and more dense has the cloud become. In the thickness of the cloud it behoves the church to hold the more fast its faith in the glory within the cloud.

The view of the Bible and its inspiration thus presented is only one compatible with a belief in it as a divine in contradistinction from a human production. Were the Bible a work of human art, embodying human genius and human wisdom, then the question of the writers' individuality and their personal inspiration and even of the time and circumstances amid which they wrote would be of the first importance. Not so if the divine inspiration and wisdom is treasured up in the very words themselves as divinely chosen symbols and parables of eternal truth. Far from placing a human limitation upon the divine spirit, such a verbal inspiration as this opens in the Bible vistas of heavenly and divine meanings, such as they could never possess were its inspiration confined to the degree of intelligence possessed by the human writers, even under a special illumination of their minds.

The difference between inspired words of God and inspired men writing their own words is like that between an eternal fact of nature and the scientific theories which men have formulated upon or about it. The fact remains forever a source of new discovery and a means of ever new revelation of the divine; the scientific theories may come and go with the changing minds of men.

It is not then, 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 at 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 no man could have written from the intelligence belonging to his time, or from the experience of any single human soul, then we may feel sure that we 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 scribe." 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 conscience of man is contained, like the frame of 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."

BUDDHISM.

BANRIEU YATSUBUCHI OF JAPAN.

The paper was read by Z. Noguchi.

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 America, for which I return many thanks. The present state of the world's civilization, however, 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 each corner, neglects its duty of universal love and brotherhood. But, at last, the day came, fortunately, that all religions sent their members to attend the World's Religious Congress in connection with the Columbian Exposition of 1893.

Buddhism is the doctrine taught by Buddha Shakyamuni. The word Buddha is Sanskrit, and in the Japanese it is Satorim, which means understanding or comprehension. It has three meanings—self-comprehension, to let others comprehend, and perfect comprehension. When wisdom and humanity are attained thoroughly by one he may be called Buddha, which means perfect comprehension. In Buddhism we have Buddha as our Savior, the spirit incarnate of perfect self-sacrifice, and divine compassion, and the embodiment of all that is pure and good. Although Buddha was not a creator, and had no power to destroy the law of the universe, he had the power of knowledge to know the origin of nature, and end of each revolving manifestation of the universal phenomena. He suppressed the craving and passions of his mind until he could reach no higher spiritual and moral plane. As every object of the universe is one part of the truth, of course it may become Buddha, according to a natural reason.

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 mind, Buddha, and beings, and Nirvana Sutra also teaches us that all beings have the nature of Buddhahood. If one does not neglect to purify his mind and to increase his power of religion, he may take in the spiritual world or space and have cognizance of the past, present, and future in his mind. Kishinron tells us that space has no limit, that the worlds are innumerable, that the beings are countless, that Buddhas are numberless. Buddhism aims to turn from the incomplete, superstitious world to the complete enlightenment of the world of truth.

The complete doctrines of Buddha, who spent fifty years in elaborating them, were preached precisely and carefully, and their meanings are so profound and deep that I can not explain at this time an infinitesimal part of them. His preaching was a compass to point out the direction to the bewildering spiritual world. He taught his disciples just as the doctor cures his patient, by giving several medicines according to the different cases. Twelve divisions of Sutras and 84,000 laws made to meet the different cases of Buddha's patients in the suffering world are minute classifications of Buddha's teaching. Why are there so many sects and preachings in

Buddhism? Simply because of the differences in human character. His teaching may be divided under four heads: Thinking about the general state of the world; thinking about the individual character simply; conquering the passions; giving up the life to the sublime first principle.

There is no room for censure because Buddhism has many sects which were founded on Buddha's teachings, because Buddha considered it best to preach according to the spiritual needs of his hearers, and leave to them the choice of any particular sect. We are not allowed to censure other sects, because the teaching of each guides us all to the same place at last. The necessity for separating the many sects arose from the fact that the people of different countries were not alike in dispositions and could not accept the same truths in the same way as others. One teaching of Buddha contains many elements which are to be distributed and separated. But the object, as taught by Buddha, is one we teach the ignorant according to the conditions that arise through our different sects. If you wish to know about Buddhism thoroughly you must begin the study of it. Those of you who would care to know the outline of Buddhism might read Professor Nanjo's English translation of the "History of the Japanese Buddhist Sects." This will also give you a general idea of the Buddhism of Japan.

Before leaving this platform I wish to say something more. Not many years have passed since my country became known to the civilized world. Even now the customs and conditions of Japan are not known to foreigners, with very few exceptions. 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. Some take Buddhism to be polytheism, some say it is idolatry, some pessimism, and some regard it as a barbarous religion. They are very far from the truth. I understand that the object of the World's Religious Congress is to give a new life and light to the struggling, material world of the present century. It is in this spirit that I have contributed this short account of Buddhism.

OUTLOOK FOR JUDAISM.

MISS JOSEPHINE LAZARUS.

The paper was read by Mrs. Max Leopold, who was introduced by Dr. George Dana Boardman, the chairman of the afternoon session.

The 19th 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 come together on equal terms, ignoring difference and opposition and injury, it is well that they should do so. 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, 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 solidity. The Jew who never was a Jew before becomes one when the vital spot is touched. When we are attacked as Jews we do not strike back angrily, but we coil up in our shell of Judaism and intrench ourselves more strongly than before. The Jews themselves, both from natural habit and force of circumstances, 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 ideal 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 life to them. But the martyrdom of the present day is a strange and a 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 sake then, and still more perhaps for those who come after us, and to whom we bequeath our Judaism, it behoves 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 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, what possible unfoldment in the future?

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. Upon the 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 semihistoric 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 thunders and lightnings from heaven. Whatever of true or false, of fact or legend hangs about it, we have in the Mosaic conception, the moral idea 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" hedges him round 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.

In the Hebrew writings we trace, not so much the development of a

people but of an idea that constantly grows in length and purity. The petty tribal god, cruel and partisan like the gods around them, 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. It is this breath 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—that 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 divine, between conduct and its motives, religion and morality, nor obscured by any cloudy abstractions of theory 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 mold 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 "high lights" of Judaism, but the light failed, the voices ceased and prophetism died out.

In order that Israel should survive, should continue to exist at all in the midst of the ruins that were full around it, and the darkness upon which it was entering, it was necessary that this close, eternal 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 inevitable 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, leaving a track of blood through history—the crucified of the nations. Strangers and wanderers in every age and in every land, calling no man friend and no spot home. With all 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 victories.

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 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 avenue 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 to fold, of outworn and outlandish custom. 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 standpoint 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 calibre 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 nonconformity, 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 belief. 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

Christians; the divorce was complete between religion and the daily life. In his inmost consciousness, deep down below the surface, he was still a Jew. The outer world allured him, and the false gods whom the nations around him worshiped: Success, power, the pride of life, and the intellectual. He threw himself full-tilt into the arena where the clash was the loudest and the press thickest, the struggle keenest to compete and outstrip one another, which we moderns call life. And his faculties were sharpened to it, and in his eagerness he forgot his proper birthright. 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.

And here was just the handle, just the grievance for their enemies to seize upon. Every charge would fit. Behold the Jew! Every cry could shape itself against them, every class could take alarm and every prejudice go loose. And hence the Protean 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 need, 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 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? No! 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—the "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 can not 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 the 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. 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 Claude Montefiore suggests, but a new spirit put into life which shall refashion it upon a nobler plan, and consecrate it anew to higher purpose and ideals. Science has done its work, clearing away the dead wood of ignorance and superstition, enlarging the vision and opening out the path. 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 with 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."

CHAPTER VII.

SEVENTH DAY, SEPTEMBER 17th.

RELIGION IN SOCIAL AND MARRIED LIFE.

With the day of rest came the seventh day of the world's congress. Many of the distinguished foreigners and pulpit orators, attending the Parliament of Religions, occupied Chicago pulpits in the morning. Sessions at Columbus Hall, however, were held in the afternoon and evening. At two o'clock and thirty minutes, the exercises began, Dr. John Henry Barrows in the chair. After the universal prayer, the audience gave a cordial reception to a delegate from Bombay, who spoke on social reform. Bishop Keane and Dr. Barrows presided alternately during the evening session. When the first paper had been read, Dr. Barrows said that on account of the failure of some of the essayists to be present at the parliament, the Presbyterian congress announced for the evening in hall 3, would complete its exercises in the Hall of Columbus. Thus it was that Catholics and Presbyterians divided the honors of the platform, and again beautifully illustrated the spirit of good will and respect which has made the parliament a possibility and a success.

THE WORK OF SOCIAL REFORM IN INDIA.

B. NAGARKAR OF INDIA.

Mr. President, Ladies and Gentlemen: 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 the 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 there 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 influence of that arch-enemy of every earthly glory and greatness! In proportion as the people of India became faithless to their ancestral institutions in the same proportion 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 and deeper 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 dreamt 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 into 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 over 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, co-operation, 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 Brahmans, 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 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 (1) food and drink, (2) matrimony and adoption, (3) 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. Intermarriages 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, ranging in the social strata one above another. In India these lines are perpendicular, and, therefore, running 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 not 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 programme 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—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 caste 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 lifelong and can not 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, consequent 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 simple 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. One highest ideal is to secure the best measure possible, but where the peculiar traditions, customs, and sentiments of the people can not 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 ways a 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 one and 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 to these 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 of these—much less than 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 can not 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 can be a man of substance. But, certainly, you can never comprehend what diabolical offense 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 all 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 *séparation*. 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-widow! How shall I depict their mental misery and sufferings? 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 adjoining 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, the late pundit V. S. of Bombay, 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 would 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 can not 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. Thus my American sisters are free to compete with man in the race for 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 the 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 programme 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 woman 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 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 work 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 every time to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people 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 "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 expend 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 any one 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 can not 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 Rajah Ram Mohan Roy. His successors have all been earnest 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 inter-marriage; 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 educationists. 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 requirements 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 co-operation 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 CATHOLIC CHURCH AND THE MARRIAGE BOND.

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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 has 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, those 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 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 contract 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 obligations, one to the other, and the joint and several obligations 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 individual 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 fellowmen, and so educating their children as to make them good citizens—good members of society.

It is well settled in our jurisprudence that the contracting parties can not 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 farther, 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 can not 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 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 the 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, can not be completely dissolved by judge, by priest, by bishop, nor pope; by none can it be dissolved save by 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, but above the din of battle, out from the dust of destruction, from the prison door, above the noise of the clanking chains, has 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 Mueller, "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 persecution, that alone would render them immortal for all future ages."

The Church is condemned, by those who know not, for compelling persons who have entered the married 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 the 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 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 banns" 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 can not 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, as 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 remarriage; 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 wrong has been inflicted with the purpose of forcing a separation and consequent divorce in order to enable the wrong-doer to again 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 causes and effects in marital difficulties assert that indissolubility, in the sense that remarriage 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 law to dissolve the obligation of matrimonial cohabitation 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 can not 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 re-marriage, 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 indissoluble. 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 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 marriage is forbidden by the text of Holy Scripture.

While divorce of any kind impairs the integrity of the family, divorce with re-marriage destroys its 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 the 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 the 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 come 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 foot 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 completed 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 head-lines, 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 and even three months, with other conditions so easy that there is 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 can not establish a case in the State of their residence can readily 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 resident, publicly known to have adopted residence for the sole purpose of procuring a divorce, treated with all judicial dignity as having 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 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. It is a sad commentary upon our legislation that in most of the States of the union a husband may desert his wife and family and refuse to aid in their support, provided he has no visible property subject to the process of the law. A law is needed which shall provide that such desertion is a crime and whereby such men may be put to work under the supervision of the State and by which the proceeds of his labor may be applied to the support of his family. In nearly every state the inmates of the penitentiary are earning money which goes into the State treasury. These earnings might, under proper legislation, be applied to the support of those dependent upon the person who earns the same. We need a law and a public sentiment to sustain it which will brand desertion as much a crime as horse-stealing, and we need more considerate regard for the duties which the husband and father owes to wife and children.

The demand for this comes from the mothers of the land who labor hard from early morn until late at night to support starving children. It comes from the almshouses and orphan homes where may be found the cruelly deserted offspring of unpunished husbands. It comes from the insane asylums where minds, shattered by a load too great to bear, live in dismal misery. It comes from graves all over the land where weakened bodies and broken hearts have sought eternal rest.

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 cure is impossible, 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 toward 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 toward 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 indorsement 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.

We are building a mighty nation for the present and for the ages to come. Oliver Wendell Holmes, when asked at what time the training of a child should begin, replied: "A hundred years before he is born." We are laying the foundation of the education of children of the next century.

We are creating the environments of future generations. Will not this thought urge the people of this generation to eliminate everything that is a menace to society of the present or of the future?

To cope with an evil so widespread requires the active co-operation of men of all classes and all creeds, and, therefore, the Catholic Church holds out her hands to-day to all men and women, regardless of race or creed, and implores their active united endeavors in behalf of a mighty reform in the divorce legislation of the country. Arouse a healthy public sentiment which will fill the air with the voice of condemnation of legalized polygamy. Let it enter our political conventions, go boldly into our legislative halls, seek the sanctum of our editorial writers, touch the hearts of judges on the bench, inspire the thoughtful, sincere men in the pulpit, and, above all, let it reach deep down into the hearts of the men and women, the husbands and wives of our land. Let a healthy Christian sentiment maintain the sanctity of marriage against the devastating inroads of materialism.

We need more fatherly advice from the bench, such as the following from the Supreme Court of Iowa, speaking by Justice SeEVERS:

But we think the primary cause of all the trouble is that both have excitable temperaments and caustic tongues, neither of which have been curbed as the love and respect each should have for the other demanded. But due inquiry should have been made as to these matters before marrying. The law does not authorize a divorce therefor. Patience, a due regard for the rights of each other, and a little of the affection they once no doubt had, would enable these parties to live happily together and raise a family of children they both will take pride in. We will make no order for the children with the hope that all will soon be united and the past forgotten.

Or the following from the same court, speaking by Justice REED:

We do not believe that there were any reasonable grounds for the separation originally; nor does it appear to us that there is any ground for its continuance. If the parties will but forget the unhappy and foolish difference that led to the separation, and repose in each other something of the trust and confidence which for more than twenty years existed between them, and take counsel of their own hearts and consciences, instead of with those who have sowed their pathway of life thick with seeds of dissension and discord, there exists no reason why they may not spend their declining years in peace and happiness in each other's society.

Great and permanent reforms come slowly. Step by step let the laws be changed. It is said, and it is true, that men can not 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 ax 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 the women of the future America.

THE INFLUENCE OF RELIGION ON WOMEN.

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 woman. 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, she lost the human race." In the religious annals of the Greeks, also, we have 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. 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, dear Father 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 a family; the family is an organic unity, and can not 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 intrusted the duties 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 inspiring guide to a fuller light.

With this conception of religion we see that it is a matter of growth; 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 roots 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 circumstance.

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 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.

This state of things, of course, had its antecedent causes, which we may trace in that seemingly blind struggle for existence which prevailed among the owners of animals below man, out of which one type after another emerged because of superior strength or more perfect adaptation to environment. Here we find the foundations of that physical and mental inferiority of the female which has been the reason of woman's position in human society in all times. A foremost scientist says: "The superiority of male mammals is a remarkable fact. It is due to causes little creditable to the male character in general. Not one particle of it is attributable to their noble efforts in protection and supporting the females and their own offspring. It is the result of a sexual selection growing out of the struggle between the males for the possession of the females." This simple scientific fact might well be commended to the theologian who argues the natural subjection of woman through what he is pleased to call the purposes of nature as seen in the lower orders of life.

You are familiar with the argument that the male bird sings louder and sweeter than the female, therefore a woman can not be a poet. In most mammals the male is larger, more beautiful, more sagacious than the female, and is exempt from most of the unpleasant labors connected with the rearing and defense of the young; therefore a woman can not understand politics. You can easily find instances, if you like, in natural history of what we might call nature's favoritism of the female. Why do you not speak of the ostrich, the male of which sits on its eggs, hatches out the young and takes principal care of them? Why do you not instance that fine, beautiful variety of spider of which the female invariably devours her consort when he is of no further use to her? What if that custom should become prevalent among women?

The first is that these things prove nothing. If we have made any progress it is away from nature. We are not spiders, nor lions, nor birds. We are man, male and female, and we want to be angels, or we used to when we went to Sunday school. It is unworthy of us to go back to the conduct of life among the lower animals to bolster up any of the remaining abuses of human society. The point is just here. We can not trace the degraded and subject position of woman in ancient times to the religious ideals 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 many a modern state. Egypt was an industrial state when we knew 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 Lapps. 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 roots, 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 women 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 strictures 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 counsellor. She had part of 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 and Grecian philosophy, plus the ideals of medieval 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 their various transitions, but it is aside from our purpose to get at the true genius of a religion. We must go back to the teachings 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 Buddhist 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 doth 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: "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 right, or form, or deed is found to be hampering and hindering, the growing life or spirit of man 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 of 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 19th 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 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 moulding 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 the 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 under 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 woman to religion as the interpreter of its profoundest truths, there is no time to speak. Of the growing dependence of organized Christianity upon woman, there is no need to speak. Her works speak for her.

THE DIVINE ELEMENT IN THE WEEKLY REST-DAY.

REV. DR. A. H. LEWIS.

No subject deserves a place on the programme of this parliament which does not involve truths as wide as the world, as lasting as time, and hence vital to all the higher forms of religion.

The theme assigned to me is invested with unusual importance because of the various and vital interests which now cluster around the Sabbath question. The demand for reconsideration and readjustment of that question is increasing and imperative. It has fully entered an epoch of rapid transition.

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. History is an organic unity. No event is isolated; nothing is fortuitous. God is constantly settling questions and determining issues through events. There is no point on which God has more clearly uttered His verdict through history, than on the question of the divine element in the weekly rest-day. He expressed them in the spiritual dearth and disaster which blighted ancient Israel, when the nation turned away from doing the divine will in regard to the sacred day. Each succeeding century has reiterated these verdicts and demonstrated the fact that those who disregard the divine element in the Sabbath gather ruin. 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 this same falsehood ripened in the French Revolution, God thundered forth his verdict again, high above the smoke and din of national suicide. At this hour, in Europe and America, in Paris and Chicago, the clouds of divine retribution are gathering, many-voiced, rebuking human disregard for sacred time. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous. Facts do not cease because men ignore them. Divine decisions are not removed because men invent new theories to show that they ought to be erroneous. God and truth outlive man's ignorance and his experiments in disobedience.

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. Duration is an immediate attribute of God. It is an essential characteristic of the self-existing Deity. He is inconceivable without it. "Time" is measured duration in which man has being. Herein is it true that men "live, move, and have their being" with and within God. He is forever in touch with His children through this environment of duration, as definitely as the atmosphere is in touch with their physical bodies. Existence within this attribute of God is not subject to man's volition. We can not 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 can not 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.

In accordance with these fundamental principles and demands we find that the idea of sacred time, in some of its many forms, is universal. It varies with religious and social development and with monotheistic and polytheistic tendencies. The supreme expression of this idea is found in the week, a divinely appointed cycle of time, measured, identified, and preserved by the Sabbath. It is not a week, but the week; a uniform and sacred multiple of days, which has endured, unvariant and identical, from the prehistoric period to the present hour. All other divisions of time are marked wholly by the planets, or are so connected with them as to be variable, through needful adjustment to the natural order of things. Imperfect imitations of the week like the "nundine" of the Romans, and the intercalated lunar weeks of the Assyrians, serve only to emphasize the supranatural and divine order of the week.

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. Springing from such universal facts, and continuing according to such divine philosophy, the week and the weekly rest-day are integral factors in the eternal fitness of things. The foundations of religious life are imperiled when this truth is disregarded or assailed. The consciousness of God's ever-abiding nearness to men is the foundation of true religion.

Philology is a department of history. Language is embalmed thought. It is an archaeological museum of crystallized facts. It gives unerring testimony concerning the habits and practices of men in all ages. Names are among the most enduring elements of language. The existence of a name is proof that the thing existed as early or earlier than the name. Thus the so-called "dead languages" preserve the life of the people who have passed away. Nautical terms in a language show that it belonged to a seafaring race. If a language be filled with the names of agricultural implements, we know that those who spoke it were tillers of the soil, even though the land they inhabited be now a desert. 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. 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. Thus God ordained to keep constantly in touch with men through this sacred attribute of Himself within which His children exist.

Being founded in the divine order and created to meet a universal

demand, linking earth and heaven as God's especial representative, the Sabbath and the week have a supreme value in all human affairs. But this value is fundamentally and pre-eminently religious. Rest from ordinary worldly affairs is a subordinate idea. It has little value except as a means to higher spiritual and religious ends. The blessings which come to the physical side of life through rest are much, mainly or only, when rest comes through religious sentiment. Irreligious leisure insures holidayism and dissipation. These defeat all higher results. But 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 higher interests are served. Spiritual intercourse and acquaintance with God are the first and supreme results. 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. Such a rest-day promotes all that is best; it is not merely a time for physical inaction. It raises men into companionship with God and with good. It is not burdened with hair-splitting distinctions about what is worldly, what may be done or what may not be done. Not "thou shalt not do," but "I delight to do thy will, O God," is its language.

Nothing less than sacred time can meet such demands. Sacred places and sacred shrines can not come to them as time does. They are too far removed from God and too local as to men. They can not speak to the soul as time speaks. Sacred hours are God's unfolding presence, lifting the soul and holding it in heavenly converse. Social worship comes only through specified time. Religious intercourse among men, whereby each stimulates the other's faith and aids the other's devotion, is an inevitable result of sacred time and is unattainable without it. Sacred time cultivates religious life by spiritual communion, by wholesome instruction and by healthful spiritual surroundings. It preserves and develops religious life by continual recurrence.

God drops out of mind when the practical recognition of sacred time ceases. The religious sense and religious tendencies disappear when the consciousness of God's presence is lost. On the other hand, 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. The lesser blessings which come to men through sacred time need not be catalogued here, but it must be remembered that these do not come except through sacred time, and that the results which flow from irreligious idleness are curses rather than blessings. Holidayism is removed from Sabbathism.

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. Without a recognition of the fact that sacred time, as God's representative, is a necessary result of the primal and fundamental relations between God and His creatures, there is no adequate basis for a religious rest-day, nor for any permanent conception of sacred time. If time is but the accident of man's earthly existence, Sabbathism sinks to the plane of a temporary ceremony, or a passing rite born of momentary choice or personal desire. Such a conception is too low to awaken conscience or to cultivate spiritual life. The absence of this higher conception is the source of the present widespread non-religious holidayism, with its long catalogue of evils, evils which perpetuate the falsehood—"Let us eat and drink, for to-morrow we die."

Any conception of the weekly rest-day which does not recognize it as God's representative in human life, and is growing out of the universal relations which men sustain to Him, is earthly, sensuous, and fatal to religion. Conscience finds no congenial soil in such low ground. Growth heavenward cannot take root in the falsehood which separates the Sabbath from God and from the life to come. There can be no religious rest-day without conscience. There is no conscience where God's authority is not. God has written this verdict on every page of history.

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. Upon such a basis the obligation to rest is determined by the extent of weariness, and the manner of resting by the kind of weariness. This desabbatizes the rest-day and destroys the religious foundation which alone can uphold it. Let it be repeated: irreligious resting, at the best, is holidayism. It usually sinks to dissipation and debauchery.

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. The fundamental difference is so great that the same treatment can not be accorded to each. Civil institutions spring from earthly relations between men. But, as we have seen, duration is so essentially an attribute of God that man's relations to it and to God are relations supremely religious. Hence it is that when civil authority is made the ground or the prominent ground of obligation to observe the weekly rest-day, the question ceases to be a religious one. It is taken out of the realm of conscience, and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built thereon by any sort of indirection or by compromise.

Men inevitably cease to keep the godward side of the question in sight, when "the law of the land" is presented as the main point of contact. The ultimate appeal is not to Cæsar, but to God; to conscience, not to congress. Here is the fatal weakness of "Modern Sabbath Reform." History sustains these conclusions with one voice. No weekly rest-day has ever been religiously or sacredly kept under the authority of the civil law alone. On the contrary, the religious element is always destroyed by the supposed protection of civil law. When conscience, springing from the recognition of the divine element, is wanting, nothing higher than holidayism can be reached. The weekly rest-day loses its sacredness and its power to uplift and bless whenever divine authority and the sanctity which follows therefrom are separated from it.

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. Heavenly life is the second stage in the existence of redeemed men. Secure in the consciousness of immortality, religion is always looking forward to a better time beyond. Visions of this eternal Sabbath, untouched by care, undimmed by sorrow, and filled with delightful rest, are a part of universal religion. These are not baseless

dreams. They are the most real of realities. Spiritual vision sees them in part while awaiting the hour of their fuller revelation. Earthly Sabbaths are the type and the promise of eternal rest. They are pulse throbs from God's heart of love, which speed along the arteries of immortality, assuring us of the rest which remaineth for God's children close beyond the veil that but thinly intervenes between the loving soul and the fair city of eternal light and joy. Hence it is that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It is 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. A fountain of religion opened to satisfy man's spiritual nature, it is far more than a "memorial of creation." It is God's accredited ambassador at the court of humanity, always saying to men, "God is your Father, your Preserver, your Spiritual Head, the Bearer of your burdens, the Healer of your sorrows; living in Him your salvation is secured and your joy coeternal with your immortality.

Before passing to consider a still broader and possible result than men have yet considered, it may be well to repeat the conclusions already reached.

1. Duration, eternity, is the attribute of Deity. Time is measured duration within which man exists and by means of which he is forever living, moving, and being in God. It is the divine involucrum within which man is created and developed.

2. The week, created and bounded by the Sabbath, is a universal, perduring, divine cycle of time, ordained to keep God in mind and to draw men into spiritual communion with Him. Its order and identity are coequal with history and the human race.

3. The weekly rest-day can not serve the ends for which it was created on any other than a religious basis. That basis is revealed by divine command, divine example, and human needs, all springing from man's relation to God, to time, and to eternity. Christ's precepts and example repeated and intensified God's example and commandment, while His sacrifice magnified and re-established the divine law.

4. Our restless, overworked age cries out with deep and religious longings for the blessings of the divinely ordained religious rest-day. All nations and all individuals need these blessings to lead them heavenward and to lift them into spiritual childhood and communion with the Father and Redeemer of all.

5. Reliance upon lower considerations and earth-born motives increases existing evils, prevents religious development, obscures the Godward side of the question, and delays genuine reform. The closing decade of the 19th century has fully entered a world-wide transition in religious thought, and hence of the Sabbath question. It is too early to say in detail what the final readjustment will bring.

As men rise to this higher, this true conception of time, of the week and of the Sabbath, and come to observe it—not as a form, a ceremony, a something to be done, but in recognition of their existence with and within the Divine One—it is not too much to hope that universal Sabbatism, religious Sabbatism, according to God's commandment to continue Sabbatism, is neither long nor unnatural. It is rather legitimate and ought to be expected. Some could have approached this in all ages, but the masses are yet far from it, mainly because the treatment of the Sabbath question since the 3d century of the Christian era has obscured or destroyed the idea of sacred time. Real Sabbatism can not be attained 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. It is older than any legislation, and permanent beyond all changes, national or dispensational.

When men rightly apprehend the divine element in the weekly rest-day

they do not need the law of the land nor the fiat of the church to induce obedience to this blessed provision of their existence, which answers their "crying out for God." Until they do apprehend this higher idea little value is gained and true Sabbathism is unknown.

What is the final conclusion? It is plain and radical. 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 of 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 pre-eminently, 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. It began to be when these fundamental relations began, and while its earthly side ceases with earth life, the divine side can never cease. In a word, the Sabbath is a fundamental factor in the religious universe. It is God's universal representative in human life and history. It is the source of countless blessings to earth's weary multitudes and the foreshadowing of eternal and perfected rest. It stands next to Christ, the boon of boons, the gift of gifts, matchless in blessings, to be revered as we revere God, and to be preserved by that loyal obedience which changes Sinai's "Thou shalt not" to the redeemed soul's glad "I must."

The "morning stars" sang at its birth and the "Sons of God" answered with glad hallelujahs. That chorus yet welcomes each soul, redeemed through divine love, as it passes from earth's weariness to heaven's rest, to the true "Nirvana," the everlasting Sabbath in which the world's greater parliament of religions is yet to convene, to go no more out for ever and ever.

THE RELIGIOUS TRAINING OF CHILDREN.

BROTHER AZARIAS.

He completed his paper a little before his death. It was read by his brother, Rev. John F. Mullany, pastor of St. John's Church, Syracuse, N. Y.

The sincere members of all Christian denominations hold religion to be an essential element of education. They are convinced that they would be guilty of a gross breach of duty were they to neglect this important element in the training of their children. And they are right. Consequently any system of education from which religious training is eliminated were inadequate and incomplete, and an injustice to the child receiving it. 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. And so 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.

Now it is only religious teaching that can furnish man with this information, and it is only in religious observances that man can best attain the aim and purpose of all life and promote the interests of society. Neither ancient nor modern philosopher has found a better solution for the enigma of life than is to be found in religion. Plato could never imagine such a monstrous state of affairs as education without religion. "All citizens," says this philosopher, "must be profoundly convinced that the gods are lords and rulers of all that exists, that all events depend upon their word and will, and that mankind is largely indebted to them."

Christianity has in many respects changed man's point of view. The people of the ancient world made trees and flowers the habitations of gods and goddesses and earth-born spirits. Their conception of nature was pantheistic. Christianity threw a halo of tenderness and poesy of another kind over the animal and vegetable kingdoms of nature. Its Divine Founder wove the lilies of the field and the vines of the hillside into His discourses. Christian monks made smiling gardens and flourishing cities out of dense forests and barren deserts. Christian meekness taught men to look upon every creature of God as good. A St. Anthony tames the wild beasts of the forests; a Frances of Assisi sings a hymn to the sun, and exhorts all nature, animate and inanimate, to love and give thanks to God; a Francis de Sales makes homilies upon the habits of bird and beast and insect; a Wordsworth recognizes this material universe as a symbol of the higher spiritual aspect.

The Christian aspect is no less distinct from the pagan aspect. In the ancient civilizations the individual was absorbed in the state, which was the supreme tribunal that decided all doubts and regulated conscience and conduct. Christianity reversed all this. It flashed the white light of revealed truth upon man's nature, lighting up its intricacies and giving deeper insight into the secret chambers of the human heart; it taught man his personal dignity and his sense of responsibility; it showed him the temporal and the eternal in their proper relations; it brought home to him the infinite price of his soul, and thus led him up to a recognition of individual rights and liberties that were unknown to ancient Greece and Rome.

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 can not rid ourselves of it. We can not ignore it if we would. The opponents 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. Here, let it be remarked, lurks the fallacy of those who would regulate conduct without religion. Their ideal of life is still the Christian ideal without the Christian soul—the vital principle—that made that ideal an actuality. In thought and external conduct they can not rid themselves of that ideal. It is bred in the bone; it is part of themselves. Owing to the care and earnestness of our Christian ancestors, who prized above all other goods and gifts the Christian training and the Christian lives of their children, our modern civilization, look at it how we will, is Christian in its nature and in its essence.

Men may now speculate as to what the actual state of the world would be had Christianity not entered as a disturbing element deflecting progress from its former course. Such speculations are safe. The work is done. The barbarian who despised Roman civilization and sought its destruction has been Christianized; his fierce nature has been curbed and tamed; he



EMINENT SEVENTH DAY BAPTISTS.

has been raised up into a plane of culture and refinement, and imbued with an ideal of life that no formative influence outside of Christianity could have given him. If there still crops out traces of our heredity from the barbarian, and crime is rampant, there is no part of Christianity. It is rather in spite of Christian influence. Human nature at all times and under all circumstances remains prone to evil. Civilization, considered in itself, only places more effective weapons in the hands of the criminal. It is a natural good, and as such is subject to the accidents of every natural good; therefore to evil, therefore to abuse, therefore to crime. Civilization, then, 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.

John Stuart Mill is not of our opinion. To his mind the world would have got on all the better were there no Christian religion. It set up, according to him, "a standard of ethics, in which the only worth, professedly recognized, is that of obedience." In this patronizing fashion does he summarize his judgment. "That mankind owes a great debt to this morality and its early teachers I should be the last person to deny; but I do not scruple to say it, that it is in many points incomplete and one-sided, and that, unless ideas and feelings not sanctioned by it had contributed to the formation of European life and character, human affairs would have been in a worse condition than they are now." (*Essay on Liberty*, page 94.)

By the side of Mill's inadequate estimate of Christianity, let us place another from one who has cast from him the last shred of religious dogmas. Mr. Lecky, in a more enlightened spirit, bears witness to the perennial character of Christianity as a conservative force. He says:

There is 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 an inclination 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 that 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.—*Rationalism in Europe*, 1 pp. 311, 31.

This is unstinted praise; here is at least one chapter of the world's history that Mr. Lecky has not misread. Thus is it that even according to the testimony of those who are not of us, 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. We have not come to that pass at which we are ashamed of the cross in which St. Paul glorified. The teachings and practices of Christianity form an essential part of our education. They are intimately blended with our whole personal life.

Christian influences must needs preside over every important act from the cradle to the grave. So the church thinks, and she acts accordingly. The new-born infant is consecrated with prayer and ceremonial to a Christian line of conduct when the saving waters of baptism are poured upon its head, and it is thus regenerated in Christ. The remains of the Christians are laid in the grave with prayer and ceremonial. At no time in the life of man does the church relax in her care of him. Least of all is she disposed to leave him to himself at that period when he is most amenable to impression and when she can best lay hold upon his whole nature and mould it in

the ideal that is solely hers. Therefore is the church ever jealous of any attempt on the part of secularism to stand between her and the child she has marked for her own with the sign of salvation through baptismal rites. She knows no compromise; she can entertain no compromise; she has no room for compromise, for she has no right to compromise or hesitate for a moment when the salvation of the child is at stake.

It is not easy to understand how a Christian can be opposed to the thorough Christian education of the child. It is not surprising that men like Ernest Renan, who abandoned Christianity, should do all they could to oppose it. With such men it is useless to argue. M. Ernest Renan has aired his views upon education. It goes without saying that M. Renan excludes what he calls theology as an educational factor. He will have none of it. He 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. True is it that the family is the great moulder 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 to be thankful for; it is a boon which the longest life of gratitude can but ill requite. But M. Renan wants neither home nor child Christian. He would establish a religion of beauty, of culture, indeed, of anything and everything that is not religion. The refining and educating influence he means is the "eternally womanly"—*das ewige weibliche*—of Goethe. It is a sexual influence. It is a continuous appeal to the gallantry and chivalry of the boy nature. This and nothing more.

Is it sufficient as an educational influence? Without other safeguards the boy soon outgrows the deference and respect and awe that woman naturally inspires. That is indeed a superficial knowledge of human nature which would reduce the chief factor of a child's education to womanly influence unconsecrated by religion, unrestrained by the sterner authority of the father, the law, the social custom.

The child of a Christian home, where some member of the family is competent and willing to give his religious instruction regularly and with method, might attend a purely secular school without losing the Christian spirit, but these conditions obtain only in exceptional cases. 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. But M. Renan has as happy a faculty in ignoring facts as in brushing away whole epochs of history.

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, April 25, 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 pre-eminently 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, 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 influence leaves an indelible impress, is the one in which religion can best mould 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 twofold 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. The eminent and fair-minded churchman, Cardinal Manning, says:

Compulsory education, without free choice in matters of religion and conscience, is and ever must be unjust and destructive of the moral life of a people. —*The Forum*, March, 1887, p. 66.

It is a breach of the social pact that underlies all state authority. That 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." (National Education: The School Rate, page 28.) "Heartless talk deserves no serious reply." Hard words these, but their fitness is all the more apparent the more we study the question.

Even our secularists—those of them the most radical—while not believing

in the intrinsic worth of religion or morality, would still uphold them both to a certain extent, not because they regard them as true, but because they consider them wholesome fictions for the people. Strauss, who had spent a long and laborious life in undermining the religion of Christ, while claiming for individuals the right to accept or reject all forms of belief, recognizes now, and far into the future, the necessity of a church for the majority of mankind. He who believed neither in a church nor a God, who would dry up the sources of all consolation in this life and shut out every glimpse of hope for the life to come, still considered what from his point of view was a myth and an illusion a necessity for the well-being of society. And Renan has expressed a similar opinion in regard to morality. While denying its obligations he acknowledges its necessities. "Nature," he says, "has needs of the virtue of individuals, but this virtue is an absurdity in itself; men are duped into it for the preservation of the race."

What a shame and what a pity that men of genius should write thus! This mode of reasoning will never do. If religion and morality are merely a delusion and a snare then had they better not be. You can not gather grapes from thorns. You can not sow a lie and reap truth. Think of all that is meant by such statements as these. Can you imagine a commonwealth erected upon falsehood or deceit entering into the very fabric of the universe? It is all implied in the assumption of Renan and Strauss. Teach a child that religion and morality are in themselves meaningless, though good enough for the preservation of society, and you sow in his heart the seeds of pessimism and self-destruction. 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 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 can not 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 can not mould a Christian soul upon a purely ethical training. In practice you can not 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.

The history of rationalism is strewn with wrecks of intellectual pride. These men illustrate the revolt of reason against religion. M. Ernest Renan is a case in point. A simple Catholic youth, holding his articles of faith all the truths taught by the Catholic church, he enters upon a course of studies for the Catholic priesthood. He prays devoutly with his companions of the Seminaries of Issy and St. Sulpice; he receives the sacraments with them; he follows all the spiritual exercises with them; and yet a day comes when he finds that he has lost the faith and is no longer a believer in the revealed religion. Whence comes this to be so? The truths of religion are, many of them, distinct from natural truths; they are above natural truths, and yet they are based upon them. Faith supposes reason. Now, M. Renan has left us an amusing account of himself—M. Renan is amusing or nothing—and therein we learn that he began by sapping the natural foundations on which supernatural truth rests; he played fast and loose with philosophic truth, attempted to reconcile the most contradictory assump-

tions of Kant and Hegel and Schelling; he repudiated the primary principles of his reason, and so undermined its whole basis that it was no wonder to see the superstructure topple over. He, a boy of twenty, with very little strength of intellect, but with an overweening ambition that supplied all other deficiencies, sat in judgment upon all things in heaven and upon earth, especially upon the religion which he had professed and for the ministry in which he was preparing himself. From that moment the Christian religion ceased to be for him an active principle. He no longer believed in the truths of Christianity. While conforming to its external practices, the warmth and the life of it had vanished, and his active brain, having nothing else to feed upon, made of his religion a mere intellectual exercise, and finally a marketable commodity, the means by which to create unto himself a name. He placed religious truth on the same footing with natural science and tested both by the same methods. Naturally truths that are deductive, based upon authority beyond the scope of reason, vanish into thin air when one attempts to analyze them as one would the ingredients of salt and water. They are effective only when received with reverence, submission, and implicit faith. In this manner did Renan's faith disappear before his intellectual pride.

"In a scientific age," says Cardinal Newman, "there will naturally be a parade of what is called natural theology, a widespread profession of the Unitarian creed, an impatience of mystery, and a skepticism about miracles." Now, if this intellectual temper is to be looked for under the most favorable auspices, what religious dearth may we not expect to find among young men out of whom all theological habits of thought have been starved, and in whom all spiritual life has become extinct? The school from which religious dogma and religious practices have been banished is simply preparing a generation of atheists and agnostics. There is a large grain of truth in the remark of Renan, that if humanity was intelligent and nothing else it would be atheistic. And yet this man, whose views I find shadowy, shifting, panoramic, and unreal, this maker of clever phrases, would promote nothing but intellectual culture. soul culture. "They are," he says, "not simple ornaments; they are things no less sacred than religion. * * * Intellectual culture is pre-eminently holy. * * * It is our religion." ("La Reforme," pp. 309, 310.) Renan holds this culture sacred, because he hopes thereby to make men atheistic.

Will any intelligent man hold that youth educated thus can be earnest Christians? Does not experience prove that family influence is too weak to enable them to resist the torrent of passion and unbelief? No; purely intellectual culture will not take the place of religion. Where men abandon themselves to the exclusive cultivation of the intellect; where they permit pursuits of any kind to monopolize their energies, to the neglect of the spiritual side of their natures, they are doing themselves an injustice. They are ignoring their supernatural destiny. They are making of themselves mere human machines for the performance of certain functions. They are missing the completeness of life for which they were created. Youth, trained on these lines, are putting themselves in a fair way to despise that which they have systematically neglected. Knowledge is, in itself, good; it is a great power; but knowledge is not all. With no less truth than aptness has the poet sung:

Make knowledge circle with the winds;
But let her herald, Reverence, fly
Before her to whatever sky
Bears seeds of men and growth of minds.

But knowledge, exclusively cultivated, will lack this reverence. Knowledge is only too prone to puff up the unballasted mind. It supplies food for the intellect, gives it strength and development and aptitude upon definite lines. But the intellect works only according as the will directs.

It is a pliant tool in the hands of the will. When the will is good and operates toward right doing, intellectual endowment is, indeed, a blessing; when the will is depraved, a trained intellect becomes all the more mischievous. Reason enlightens the will and enables it to indicate the motives; but religion alone has the life-giving power that nerves and fires the whole life energies of man for good. This has been the way of humanity in the past, and there is no reason why it should not be so in the future.

Not, then, in intellectual culture may we find the proper substitute for religious training. Nor yet in the culture of the æsthetic sense. Love of art in all its chief departments, enthusiasm for music and poetry, and the beautiful in life and conduct, are, one and all, commendable. But that these things should be everything, that they should be the sole barriers erected against vice and crime, the sole motives of life, the sole criterion of conduct—is out of question. Sense of beauty has never been able to stand between human selfishness and the gratification of any passion. When exclusively cultivated, its tendency is to render men and women rather effeminate and weak before temptation. In no country was art more thoroughly cultivated, or did art enter more intimately into all relations of life than it did in Greece; but at no time in the history of Greece did men dream of substituting art culture for religious prayer and ceremonial.

Beauty can not supplant virtue; it can not stand on the same footing with virtue. Beauty is a natural gift, pure and simple, whereas virtue is based upon man's free will and grows out of man's relation with his Creator. Make the sense of beauty the ideal of life and you may end in holding with Renan "that beauty is so superior, talent, genius, virtue itself, are naught in its presence"—a proposition bearing on its face its own refutation. Not in culture of the æsthetic sense is a substitute for religious training to be found.

Neither is the substitute to be found in that purely ethical culture which has in these days been made a religion. You can not make such culture the basis of virtue. Is it virtue to recognize in a vague manner distinctions between right and wrong, or to know what is graceful and becoming in conduct? By no means. As we have already seen, virtue is made of sterner stuff. The practice of virtue is based upon the dictates of conscience. Conscience has sanction in its recognition of the fact of a law-giver 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.

There is no true moral improvement based upon purely ethical culture. Theory is not practice; knowing is not doing. The world was never renovated—the world would have never been renovated—by the ethical codes of Marcus Aurelius or Epictetus. The morality that enters into men's convictions, that becomes part of their very existence, that influences their lives and braces them up to resist or forbear from wrong-doing under the most trying circumstances, has a higher source than the moral teaching that would make the beautiful in conduct the sole criterion of life. Ethical

culture may veneer the surface, but it can not penetrate to the depths of the human heart. With a certain happy combination of traits in the natural disposition of the soul, it may lead to the practice of natural virtues; but this is not the supernatural life of the Christian. This is not the ideal life laid down by St. Paul. The ideal of secularism considers only the pleasant and the agreeable; the fair and the proper are the secularist's chief objects in life.

What has secularism in any of its phases to do with the saving of souls or the fear of hell, or the doctrine of original sin, grace, and redemption, or the theological virtues of faith, hope, and charity, or with spiritual life, or the reign of the kingdom of God in human hearts? This is a world ignored or denied altogether by secularism. It has no place for the lesson that the cross comes before the crown, that men must sorrow before they can rejoice, that pain is frequently to be chosen before pleasure, that the flesh and the spirit are to be mortified, that passions are to be resisted and man must struggle against his inferior nature to the death. Now this doctrine is to-day as hard a doctrine as it was in the days of St. Paul, when men pronounced it a stumbling block and foolishness. 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 afterward grow up to manhood or womanhood finding that yoke agreeable—for the Divine Founder of Christianity has assured us that His yoke is sweet and His burden light—and will afterward 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. This is why, in the city of New York alone, we are witnesses, this very year, of not less than 54,000 Catholic children, in the whole State not less than 150,000, and in the United States nearly 800,000 attending our parish schools at great sacrifices for pastors and parents and teachers. The church will always render to Cæsar the things that are Cæsar's, but she will continue to guard and protect and defend her own rights and prerogatives in the matter of education. She can not for a single moment lose sight of the supernatural destiny of man and of her mission to guide him, from the age of reason toward the attainment of that destiny.

We know not how forcibly we have presented the plea for the religious training of children, but we know that we have sought to give no mere individual impressions, but the profound 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 on with unconcern at any system of education that is calculated to rob their children of the priceless boon of their Christian inheritance. Prizing their souls more than their bodies, they would rather see them dead than that their souls should be pinched and starved for want of the life-giving food that comes of Christian revelation. Therefore it is that they can not for a moment tolerate their children in an atmosphere of secularism, from which Christian prayer and Christian practices have been banished.

CHAPTER VIII.

EIGHTH DAY, SEPTEMBER 18th.

GREAT TEACHERS OF RELIGION.

Three sessions were held on the eighth day of the parliament. Dr. Barrows being chairman in the morning and afternoon, and Dr. Lawrence of the Second Baptist Church, Chicago, in the evening. The parliament was opened by silent prayer, supplemented by the universal prayer offered by Rev Frank Bristol and repeated by the audience.

THE SYMPATHY OF RELIGIONS.

THOMAS WENTWORTH HIGGINSON.

In introducing Colonel Higginson, Dr. Barrows said:

It seems to me very appropriate that the speaker of the next half-hour should have been invited to this parliament to deliver this address, for the reason that for many years his own heart has been a Parliament of Religions. Known to many in our land, Colonel Thomas Wentworth Higginson, of Cambridge, is a scholar whom we delight to honor, a literary man among the foremost in our country, an American of Americans, a soldier and a patriot, and a friend of humanity who will now address you on "The Sympathy of Religions."

Colonel Higginson was greeted with great enthusiasm on rising to deliver his address.

I am sorry to see that our chairman keeps up a practice, in the introduction of many gentlemen with long names from many other countries, of heaping injudicious epithets upon them, with a result that could silence anybody but an American. It is interesting to think, as a result of his great labors and your sympathy, that all over this land, probably hundreds of pulpits were making this Parliament of Religions their topic for discussion yesterday. All over this land there were discussions varying in a range only to be equaled by the range of the parliament itself. Some of those discussions had a breadth and grasp, no doubt, worthy of their subject; others, among those discussions, had a concentrated narrowness and pettiness which could only be illustrated by what a Washington lady said about the English statesman, Mr. Chamberlain, after his residence there.

"He is a nice man," she said, "but he doesn't know how to dance. He takes steps so small that you'd think he had practiced on a postage stamp." Amid all that range of discussion, how few there probably were who recognized that this is, after all, not the first American Parliament of Religions, but that the first parliament was coincident with the very foundation of this government and was accepted in illustration of its workings.

When in 1788 the Constitution of the United States was adopted, and a commemorative procession of 5,000 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 Ismael Pasha, then Khedive of Egypt, celebrating by a procession of 200,000 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 these 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 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.

Among all these vast structures of spiritual organization there is 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 is the same alloy of human superstition; the same fables of miracle and prophecy; the same signs and wonders; the same perpetual 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 round for some human life more exalted than the rest which may be taken as God's highest 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 medieval structure in Christian Europe recalls in its architecture the extremes of hope and fear. Above the main doors of the Cathedral of Notre 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 the 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 2,000 years, and which the lamas (priests) with all their perverted imagination have never ventured to change when designing an idol of the great Incarnation.

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 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 own 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 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 repertories 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. That sympathy unites the kindred aspirations of the human race. No man knows God; all strive with their highest powers to create him by aspiration; and we need in this vast effort not the support of some single sect alone, like Roman Catholics or Buddhists, but the strength and sympathy of the human race. What brings us here to-day? What unites us? But that we are altogether seeking after God, if haply we may find Him.

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 remains what Stuart Mill called with grander baptism supernatural hopes. It is the essence of a hope that it can not 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 besides 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 HISTORIC CHRIST.

RT. REV. T. W. DUDLEY, BISHOP OF KENTUCKY.

"The friends of this Parliament of Religions," said Dr. Barrows in introducing Bishop Dudley of Kentucky, "are not confined to those who, for many years, like Colonel Higginson, may be said to have anticipated it. The friends of this parliament number in their ranks a large number of the most eminent scholars and bishops of the orthodox churches of our country. I have received in the course of the last two years, from more than twenty bishops of the Anglican Church, letters and sometimes elaborate and able arguments in favor of this meeting of the faiths, and I have been cheered from the very beginning by the earnest co-operation of the eminent Anglican or American bishop who is now to speak to us.

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 Judea. Equally beyond a controversy this man was crucified before 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 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 bitter suffering 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 thus been foretold; that therefore He is the Christ, the Anointed of God. Further that in the fulfillment of His own prophetic declarations His cloud, which is His body, should be animated by His spirit. Because he was lifted up upon the accursed tree He 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 this God who at sundry times and in diverse 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 our 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, in either case I affirm that the teaching of the moral precepts enunciated by Jesus of Nazareth, the uplifting before men's eyes and hearts of the portraiture of his character, the proclamations of his image of hope to the world, the gathering into organized communities of them that have received that image, that have been won by that ideal beauty and that would learn those precepts and be conformed to that image, this agency has had emphatic results in the education and development of mankind more than all others of which we can take cognizance. Remember the words of the historian of rationalism and of morals:

It has been 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 and 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 these short years of active life has done more to regenerate and to soften mankind than all the dispensaries of philosophy and than all the exhortations of moralists.

Who will deny that the teachings of Jesus as to the very conception of God have been a supreme energy in the uplifting and liberation of mankind? The Roman people had ceased to believe; the spiritual quality had gone out of them. The noble conception of beloved God, which had been the inspiration of the ancient Hebrew people, had been overlaid with the subtleties of rabbinistic speculations until it remained as but a memory of a dead faith, guarded by a great tomb of protective argument rather than a living, energizing power.

Yes, mankind is sacred, for it is the choice of the Omnipotent Father. And see in a glance what has followed and what must follow. All humanity is sacred, but to the masters of the world no such conception has come. The law which controlled the great empire contained no protection for the life of a child from the capricious fury of those who would destroy it. "The extermination of children," says Gibbon, "was the prevailing and stubborn vice of antiquity," and was as common in the Hellenic states as even on the Tiber, but "Whoso shall receive one such little child in My name receiveth Me."

In the world to which came the message of the Historic Christ the institution of slavery was universal. 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 luxuriant 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 the universal brotherhood of man which can not but abolish slavery. There is no open declared hostility, but forces are set to work by whose silent action every bond must be broken. The Christ has said, in revealing the principles of the crucial purpose 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 to this man Jesus, to Himself in mysterious union; all must minister of the abundance unto the needy, of the 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 the individuals make up. And the nations are hearing and have been hearing the message of the human Christ. Arbitration has asserted its right to determine international differences instead of the ancient arbiter, the sword. It is because there comes sounding down the ages His word. "I say unto ye that ye resist not evil," and the echo which follows is the voice of this great expounder, "Be not overcome with evil, but overcome evil with good." What marvelous advances since the historic Christ began his teaching.

The march is onward, the flag floats in advance, the trumpet note that sounded at Jerusalem still sounds, "Repent ye and be converted."

Beyond all controversy, by the testimony of the Roman custodians of the period, written fifty days after the asserted resurrection of Jesus, the little company of followers had been reassembled and reorganized.

I would not be understood to fail to recognize and give thanks for the faith and the labors, the zeal and the devotion of Christians of every name who, under the influence of the one spirit, have presented this gospel and borne their witness. They are all members of the Catholic Church of Christ.

There is more evidence for the resurrection of Jesus than any other event in human history. The historic Christ, the redemption of humanity, the supreme energy of man's elevation and development, the highest manhood is the incarnate God, equal unto the Father, and therefore their 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, scourged and spit upon, crucified. Jesus, the historic Christ, whom we worship, yes, worship as God, all-blessed forever, became heaven and earth and full of the majesty of their glory. The glorious company of the apostles praise Thee, the martyrs praise Thee, that Thou art the King of Glory, oh Christ!

A NEW TESTAMENT WOMAN: OR, WHAT DID PHŒBE DO?

MRS. MARION MURDOCK OF CLEVELAND.

In the sixteenth chapter of Romans, first and second verses, is found the following: "I commend unto you Phœbe, 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."

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, of 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. Because we have come to feel that woman may be also

the glory of God, we call Paul prejudiced. We even refuse to take him as authority upon social questions, and skip the passages in the epistles where he writes upon this subject.

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 Phoebe, 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, Phoebe 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 Phoebe. It was nearly a thousand miles by sea from Cenchrea, 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 Phoebe. Receive her in the Lord as becometh saints and assist her in whatsoever business she hath need of you; for she has 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 Phoebe do? supplementing it with some references to the Phœbes 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 services in 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. Any bold or defiant attitude would have displeased Paul, for he must have been very sensitive in this direction. 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 those 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, reproving question, "Is God not the God of Gentiles also?" has taken nearly 2,000 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 had 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 by pecuniary assistance, or active social or executive plans for the struggling church. Whatever it was, Phoebe possessed the secret. "She has been a succorer of many, and of myself also," said Paul. To Phoebe, therefore, has been accorded the honor

of aiding and sustaining this heroic man, whom we have dreamed was strong enough to endure alone the 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, Phœbe went home full of suggestions and plans, we may imagine, for her cherished Grecian church.

We must remember that it required no small effort and skill to sustain societies in these various places. Paul often preached without compensation, as we know, working at his trade to support himself, and receiving contributions from interested friends. There was constant need of money and effort. What did Phœbe do in such a case? Did she sit quietly and helplessly down because she was a woman, with a church needing service, and Paul needing money?

If she was not able to assist financially, I am sure she went out to urge the people to action and to insist upon united effort and to show each and every one that he or she should have a personal responsibility in the matter. I can imagine that she even arose in church meeting, after the final adjournment, but right in the presence of Paul, and told the people the blessedness of giving and serving. "Nothing good," she would say, "can be sustained without effort. Let us work together, women and men, for our cause and our children's cause here in Cenchrea." Such was undoubtedly this woman whom Paul was constrained to honor. In spite of all restrictions and social obstacles, in the face of unyielding custom and prejudice, she could yet arise to work earnestly for her church, transact its business, extend its influence, and be 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 law 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 and their brother's cause. But here and there arose the Phœbes 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.

"It's easy enough," said Angy Plummer in that charming story of the "Elder's Wife." "It's easy enough to know how it is, Sis Kinney is a kind of daughter of God, something as Jesus Christ was His Son. It's just the way Jesus used to go round among folks, as near as I can make out. And I for one don't believe that God just sent Him once for all, and ain't never sent anybody else near us all this time. I reckon He's sending down sons and daughters to us oftener than we think."

"Angy Plummer!" exclaimed her mother, "I call that down-right blasphemy." "Well, call it what you're a mind to," said Angy, "It's what I believe."

And so, as the years went on, there came a growing recognition of the "Daughters of God." The world gradually accepted the thought expressed by our new translators in that tender letter of John. "Beloved, now are we sons of God," was the good old way; "Beloved, now are we the children of God," is the better new one. The recognition grew greater in word as well as spirit, the call was more earnest for the active co-operation of the Phœbes in all the non-official work of the churches, and the Phœbes everywhere responded to the call.

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 Phœbes 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 becomes the 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 certain gender. Dr. Barlot, 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, the ideal of strength and tenderness for the all-spirit and for the children of the all-spirit? What matter so we remember that it is not man nor woman in the Lord, nor man nor woman in the spirit, neither in the ministry of the spirit? It is divine, it is human unity.

I have referred to the official ministry for the Phœbes as an assured fact in our growing civilization, but this only a small part of the work which they are called upon to do. It is found that many, very many, in our churches are as capable of efficient work as this woman helper of Cenciæa, and as truly ministers and apostles as any that were ever ordained to the formal ministry. It is found that there is needed not only woman's large moral and spiritual influence, but her large tact and management in many directions. In philanthropic work woman has always been active. "In the broad field of human helplessness," says Mr. Hale, "her empire is like that of the Queen of Palmyra, one that knows no natural limits, but is broad as the genius that can devise and the power that can win." But this church of the new dispensation includes all philanthropy in religion. It includes everything that reforms and purifies and strengthens home and society. To the Phœbes, then, should it be dear as life, because it sustains and enables life, sacred as home, because it beautifies and sanctifies the home.

Here are we to-day in the era of a great reformation. It is a reformation not local, not limited to a section or a sect. It reaches over the civilized world and into the various activities of life. It is a reformation which, while it breaks many idols, is to bring about a pure and more enlightened worship; it is to give freedom to reason and faith; it is to proclaim a constant revelation of God; it is to make, by its doctrine of the divine humanity, a sanctuary of every home and of every heart. It is to show that the

ideal of Eternity must enter into the Kingdom of Heaven and the kingdom of earth as well; that Theology must have for its highest thought the symbol of both fatherhood and motherhood; that incarnated Divinity must include in every sense woman as well as man. Not until we have this co-operation of men and women in all the sacred services and offices of the church and of life will the real unity in religion be realized. Woman must stand at the pulpit and behind the altar of God before we shall hear all sides of sacred and secret moral questions. If we have women at the confessional under the new order we shall have women to receive the confession. We shall have no dividing of the virtues.

Upon all the sacred events of life, in birth, in marriage, in death, we shall have woman's divine benediction; we shall have co-operation along all the lines of life and society; we shall have a full realization of that unity, human and divine, which this Parliament of Religions has so grandly indorsed.

JEWISH CONTRIBUTIONS TO CIVILIZATION.

D. G. LYON, A PROFESSOR OF HARVARD UNIVERSITY.

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 ethical 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 can not 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 an 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. Such ground for rejoicing is seen in the facts that the discovery and settlement of America were 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 thought, it was his belief in the smaller that made the greater discovery possible. 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 of Massachusetts Bay left the comforts of the Old World, braved the dangers of sea and cold, and savage population, 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 pre-eminent 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 histories. At the fountain of their being they place a man whose name is a 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 to 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 Ne, of Chaldea. The migration was a splendid adventure, prophetic of the great development of which it 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 in 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 to their heroic struggle and the sublimity of faith when the dauntless daughter of Zion defies 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 their fathers and that he has not forsaken the children, and through that belief they endure.

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 that were yet to be. The strength of his wing as poet is seen in this 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, then to continue forever. It was not external force, 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 a 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 a phraseology in which they find expression.

The 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.

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 hunter whose quiver is full of arrows, where the children are likened to the olive plant around the father's table, and where the 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 large sense, where shall one surpass the splendid patriotism of the Hebrew 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 local habitation, the Jew has been for many cruel centuries a wanderer on the face of the earth. The nations

have raged, the kings of the earth have set themselves, and their 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 millstone. But these hardships are now, let us hope, near their end. This young republic has welcomed the Jew who has fled from 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 expressions are free. Here is a 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 door and recall her invitation or check her free intercourse with nations! This is but the eddy in her course, and to heed these hard advisers she must be as false to her own past as to her splendid ideal. Geary exclusion acts and some of the current protective doctrines are as un-American as they are inhuman.

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 to her phenomenal material development? No element of a community has understood better than the Jewish to reap the harvest which has ever tempted the sickles of industry. Jewish names are numerous and potent in all the exchanges and in all great commercial enterprises. The spirit that schools itself by hard contact with Judean 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 in 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.

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 test 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 our 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 of Harvard is, however, especially gratifying, because it seems to be pathetically embodied in her seal: "*Christo et Ecclesial*," an acknowledgment of her obligations to the Jew and the dedication of her powers to a Jewish carpenter and to a Jewish institution."

The era of brotherhood is also seen in the co-operation 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 scientific 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 the 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-country persecution, 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 the philanthropist sees in these unfortunate refugees the most needy subjects of benefaction.

But most significant of all is the fact that we are beginning to under-

stand 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 seem to have made a long step toward acquaintance with one another. The discussion now going on among Jews regarding the adoption of Sunday as the day of public worship and the Jew's 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 closer 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 in 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?

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 a 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 these books, with one or possibly two exceptions, were written by men of Jewish birth.

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 a deep satisfaction in his presence? Where is burning indignation against wrong-doing more strongly portrayed than in the prophets? Where such a picture as the gospel gives of love that consumes itself in sacrifice? The highest hopes and moods of the soul reached such attainment among the Jews 2,000 years ago that the intervening ages have not yet shown one step in advance.

Viewed as a handbook 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 the 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.

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. 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 Judean 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 great 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 in 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.

Along with the sacred writings have come to the race through the Jew 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 that 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. This God, who is one, is not a blind force, working on lines but half defined. 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?"

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 peoples 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.

Many causes have united together to insure the victory which Christianity has won in the world. But those who are filled with its true spirit and who are thoughtful can never forget the Judean origin. 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 religious 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 the 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.

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 title page of its books the Jewish Publication Society of America has pictured the lion and the lamb 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 is the nation's lesson to the world. This is the spirit of the greatest character 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 this 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 can not fail to see how far we are indebted for this to the Jew. 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.

SHAKU SOYEN OF JAPAN.

If we open our eyes and look at the universe we observe the sun and moon and the stars in the sky; mountains, rivers, plants, animals, fishes, and birds on the earth. Cold and warm 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 a 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.

1. The complex nature of cause—A certain phenomena can not 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, a case of 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.

2. 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 the first cause is contrary to the fundamental principle of nature, since a certain cause must have an origin in some preceding cause or 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 can not be found, so we come to the conclusion that there is no end in the universe. Like as the waters of rivers evaporate and form clouds, and the latter change their form into rain, thus returning once more into the original form of waters, causal law is in a logical circle changing from cause to effect, effect to the cause.

3. 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 to 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 and 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.

4. 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 oneself 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.

5. 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 much less of the will of

human beings. The law exists for an 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 attribute. 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 teachings 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.

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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 sprung 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 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 conditions which make it a function in the world of mankind possible and rational, are likewise in the realm 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, St. Paul. It stands at the beginning of the XVth Chapter of his First Epistle to the Corinthians.

The state of the Corinthian Church, disgraced 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 bolder 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, indeed, as a vain thing, an idea that none for a moment would 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 all the proofs to which he makes allusions are also matters of fact. These circumstances in the Savior'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 500 disciples who were in the company with 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 notion, but by the Savior'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. 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 end 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 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 can not tell what, but is "the transgression of the law," and the meaning of the law and 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 that even 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 not reveal is not yet ascertained!

In affirming, then, that the gospel is pre-eminently 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 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 reader 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, imply 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 explanation.

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 you will stay by that fact, but to 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 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 religious cause, or a woman, like Florence Nightingale, to forsake 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 preresolve 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 consequence would follow if the injury which calls forth pardon were resolved into something besides an unconstrained, inexcusable, unreasonable, and, in this sense, 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 bands 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 evolved them and the laws which necessitated them. Enough that here has been a choice to sin, there has been a holy will and a love that flinches from no

sacrifice. Our solutions are, to use technical language, moral, not metaphysical.

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 will of God 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 dreamy pantheism, satisfying neither his reason nor his heart.

But let us come to the gospel itself. The starting point is in fact concerning our character and condition—the fact of sin, or alienation from fellowship with God. Refuse to look upon sin in this light, just as the unperverted 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 a 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 proof 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 no 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. 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 a philosophical theorem, but 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 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 an earthly friend and faith 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 from one another and resting on some ultimate abstraction, but here is life and action. There was distress and extreme peril and fear on the one side with no means of help; there was compassion, courage, and self-sacrifice on the part of him who did the good deed.

And the metaphysics of the matter end 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 speculation, being historical in its very foundations, being simply, as the term imports, the good news of a fact, everything depends upon 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 invariably 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 is assumed. But there is nothing save the regular unfolding of human nature passing through various stages of progress affording to the primordial design. It seems strange that anyone 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 a Divine interposition in a system already ideally perfect, with all its harmonies undisturbed? Why break 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 another plane where he can find inward peace.

It is just the case of a child who has fallen under the displeasure of a parent and under the stains conscience. The want of the soul in this situation is life. The cry is: "Oh, 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 man, 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 with God and himself?

It is the bread of life 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 adopted, and is, therefore, likely to be welcome. A 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 the top. A penitent sinner is prepared to meet God in Christ, reconciling the world to himself; and this fact is sweeter and grander in his view 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 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 object of Christ is that of a teacher. He does not come to live and die and rise again and unite us to Himself and God, imparting a new principle or 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 for a 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 stand 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 in the kingdom of God, which is provided through Christ, are defined.

From the views which have been presented, perhaps, it is possible to see the foundation 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 the Lord's resurrection and the mission of the Holy Ghost, the first thing is that these events should be believed.

So that Christianity, in both fact and doctrine, will become a thing perfectly established; as much so in our minds and feelings 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 can not be dis severed from the Christian system of doctrine; that the one can not 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 the early days, which recounts an epitome of the facts of religion.

THE NEED OF A WIDER CONCEPTION OF REVELATION.

PROF. J. ESTLIN CARPENTER OF OXFORD.

The congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the 19th 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 religions of the world into line. The Christian fathers of the 4th 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. 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 argument 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 court condemnation by the English lexicographer, Samuel Johnson, who said a hundred years ago: "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 man who wrote: "One is born a pagan, another a Jew, a third a Mussulman. The true philosopher sees in each a fellow seeking 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 "*Pilgrim's Progress*," have deeply influenced Christian thought or feeling.. It is enough to observe that the significance of great collections of religious literature can not 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 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 tradition. 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 the 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 illus-

trations 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.

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 Islam 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 a loss to understand the enthusiasm with which they gave their lives to the reproduction of the teachings of the Great Master; 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: 1. Ideas of Ethics. 2. Ideas of Inspiration. 3. Ideas of Incarnation.

The sacred books of the world are necessarily varied in character and contents. 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.

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, 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." 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, Gautama, the Buddha, said, "Let man overcome anger by liberality and the liar by truth." Is this less 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 can not 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 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.

In the ancient records gathered up in the Shu King the Duke of Chow related how Hea would not follow the leading of Shang Ti—supreme ruler of 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 idea of Ti, and there is no place where it is not felt. Modern ethical theory, in the forms which it has assumed at the hands of Butler, Kant, 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 that difference which we designate in forms of "higher" and "lower" is not of our own making. It issues forth from our own nature because it has first been implanted within it. It is a speech to our souls of a loftier voice, growing clearer and more articulate as thought grows wider and feelings 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 gentleness 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 discovery 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." Such love is in fact the teaching of the unseen, the manifestation of the infinite in our mortal ken. 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 fruit 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 has given us birth; we give Thee praises for Thy mercy to us.

Is this less inspired than a Hebrew psalm? Study that antique record of all the Zarathustra in the Gathas, which all scholars receive as the oldest part of the Zend Avesta. Does it not rest on a religious experience similar in kind to that of Isaiah?

Theologies may be many, but religion is but one. It was after this that the Vedic seers were groping when they looked at the varied worship around them and cried: "They call him India, Mitra, Varuna, Agni; sages name variously him who is but one"; 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 at all unlike those of Moses and the prophets. Their solution was worthy of 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; nay, with a wider outlook, he spoke of the seed of the Logos implanted in every race of man. In virtue of this fellowship, therefore, all truth was revelation and akin to Christ Himself. "Whosoever things were said among all men are the property of us Christians." 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. 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, it was an actual covenant, as much as that of Sinai, 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. 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 soul maketh them friends of God and prophets." So we may claim, in its widest application, the saying of Mohammed: "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."

We shall no longer, then, speak like a distinguished Oxford professor of the three chief false religions—Brahmanism, Buddhism, Islam. Insofar as the soul discerns God, the reverence, adoration, trust, which constitutes 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-Manavi, "the praises are mingled into one stream; all the vessels are emptied into one ewer; because he that is praised is in fact only one. In this respect all religions are only one religion." 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 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 Budda-nature.

To become partakers of the divine nature is the goal also of the Christian believer. 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 uni-

versal 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. The Logos of God which became flesh and dwelt in Christ, wrought, 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 men? If there is a true light which lighteneth 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 silence, 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 may mar or 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 rights 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 toward grasping this great thought. May this congress, with its noble representation of so many faiths, hasten the day of mutual understanding when God by whatever name we hallow him shall be all and all.

CHRIST THE REASON OF THE UNIVERSE.

REV. JAMES W. LEE OF PARK STREET CHURCH, ATLANTA, GA.

The human mind uses three words to shelter and house all its ideas. These are nature, man, and God. All ideas of the maternal 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, 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 the 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 is 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. 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 soluble. 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.

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. In the esteem of the primitive man the outside world covers the entire ground of existence. Everything is alive. He barely distinguishes between his own life and that of some other object. The unrecognized ideas of self and of the infinite lead him to invest everything without with life like his own. All things are together in a jumbled and confused mass. No order being within, no order is found without. Chaos within is met by chaos without.

Gradually distinctions are made and living objects take a higher rank than the non-living. The Great Spirit is gradually lifted from all things to particular things. And then after a while, as in the case of Abraham, God

is seen as one and man is seen as one and the child of God, and the world is seen as one and as the home God has built for his child. At this stage of thought civilization begins and rational history begins. The marvelous civilization of Greece and Rome would never have been possible without the thought of the oneness of God. Diogenes Laertius quotes one of the Greek lyric poets as saying: "From one all things are generated; into one all things are resolved."

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 Thomas Henry Buckle the boundaries of nature are widened till but little room is left for man and God.

In the theory of Jean Jack 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 18th 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 were suppressed; it failed because it did not correspond to the real nature of the facts. No such a God, 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.

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, 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.

His want can only be matched when these come together, set and arranged in the harmony of a complete life. Cosmology is not enough, anthropology 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.

Whatever may be thought as to his 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 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.

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 and see if we can not directly get a knowledge of the respect in which Christ is the reason of the universe. When we look out in nature we see objects. Each thing seems to be independent of all the rest. There are rocks, and clouds, and rivers, and birds, and stars, and moons. But to the person who has not learned to think each one of these objects seems to be independent of all the rest.

But a deeper view leads to the thought that things are related, that each object has an environment, and a deeper insight is reached when the observer comes to understand that the condition of all objects together with their environments is space. Then it will be seen that objects might be taken away and environments might be taken, but that space would remain. An object is surrounded by its environment and the environment of an object is surrounded by space, but space is surrounded by itself. Space is limited and continued by itself, it is bounded and affirmed by itself. Whatever is self-limited is infinite—hence space and time are infinite.

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 causative, 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, corre-

sponding to the transcendent, pure being of the Hindus. It is a dynamic, self-active, self-related 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, then we would have him thinking one thing and willing another, or we would be under the necessity of supposing that he had thoughts or fancies that he did not realize.

In the absolute self-consciousness of God there is subject and object, and the identity of subject and object, in one divine personality. But it is necessarily 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 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.

Here it is that Christian philosophy and theology get the imperfect world. The Son thinks Himself first as eternally derived, as eternally begotten. In the fact that the Son differs from the First person in that He is eternally derived from Him is found the thought of limitation, which is expressed in the imperfect world in all stages and grades of existence, from pure passivity up through space, and atoms, and force, and compounds, and plants, and animals, to man, who is in the image of God and at the top of creation.

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 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, and 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," 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 can not be mind without self-consciousness, and the object of eternal self-consciousness is the eternal Logos, who is the full and complete expression of the eternal mind.

Time or space is not necessary to the complete act of self-consciousness.

The movement of the eternal mind passing through the Son into the

Holy Spirit, and then through the finite world and Christian Church back to Himself, has been called a procession. A procession, because infinite, eternally complete. Thus, while God eternally goes from Himself He eternally returns to Himself with spirits redeemed by the Son, and regenerated by the Spirit, capable of sharing the love and joy and life of Himself.

This view makes it necessary that God through the Son create the world. At this doctrine some people will stagger. One thing is sure, God has created the world, and if the necessity for creating it was not in His nature, then creation is an accident. There is no reason where there is no necessity. The necessity for a thing is the reason for it. If there was no necessity for creation, the creative act becomes wholly irrational. God is represented in the first chapter of the Bible as Creator. It is necessary that a creator create.

It is to be remembered, however, while it is necessary that God create, this is a necessity that falls within His own nature. This means that God is essentially a creative being. There is no necessity outside of God by which He is compelled to do anything. This would be the establishment of a fate greater than God. All necessity relating to God falls within His own being and is that which defines what He rationally and essentially is.

But while the doctrine makes the creation of the finite world necessary, it does not make sin or the self-assertion of a finite spirit necessary. But man is free with a body, made of the earth at the bottom of himself, and with a spirit the direct gift of God at the top of himself. Between man as body and man as spirit there is the realm of choice. If he acts with reference to himself as body simply, he sins. The possibility of sin in the case of man is found in that in his personality there come together a limited and an unlimited self, a carnal and a spiritual self, a self in time and space, and a self under the form of eternity.

This doctrine helps us again to account for the two poles of men'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.

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 will 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 the Spirit stimulates and urges man to obey is the law of his own nature.

This doctrine gives us the meaning of the struggle, conflict, pain, which are apparent throughout the realm of nature and human life. Leibnitz, looking at the top of things, at health, at joy, sunshine, laughter, and prosperity, said this was the best possible world. Schopenhauer, looking at the bottom, at storms, thorns, disease, poverty, death, said this was the worst possible world.

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 begin 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 the 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.

THE INCARNATION IDEA IN HISTORY AND IN JESUS CHRIST.

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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 been, but they have always been, and 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. Tyndal 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 to 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 this 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 Manou, "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 norma 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 its 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 the idea of an 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 nor 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 changeable, 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 glad some 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 normal 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 allusion, 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 points 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 Counsellor, the Mighty God, the Father of the world to come, the Prince of Peace."

Outside of the 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 Savior 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 one 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 shall 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, co-substantial 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 to thus perfect the creative act, to thus lift up the creature and bring all things into unity and harmony. Then must reason declare 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, Lord 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."

"No one cometh to the Father but by Me."

"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."

"I am the vine, you are the branches. Abide in me, and I in you. As the branch can not bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me, for without me you can do nothing."

He asks His disciples to declare who He is. Simon replies: "Thou art the Christ, the Son of the Living God."

He answers: "Blessed art thou, Simon, son of Jonas, because flesh and blood have not revealed this to thee, but my Father who is in heaven."

Thomas falls on his knees before Him, exclaiming, "My Lord and my God!" He answers: "Because thou hath seen me, Thomas, thou hast believed; blessed are they that hath not seen and have yet believed."

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 abjure 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 prophesies He is condemned to death. He declares that 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.

THE INCARNATION OF GOD IN CHRIST.

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It is related that some Greeks once came to Jerusalem and to a fisherman of Bethsaida they said: "Sir, we would see Jesus." Hellas came to Israel; the nation of culture approached the people of revelation, and the patrons, if, indeed, we may not say the worshippers, of the beautiful asked to look into the face of Him who "hath no form nor comeliness," whose "visage was so marred unlike to a man and His form unlike to the sons of men." A few years later a Tarsus Jew, a messenger of Jesus of Nazareth,

standing in the court of the Areopagites, said to the men of Athens who asked concerning "the new doctrine:" "Whom ye ignorantly worship, Him declare I unto you." And the question of the Greeks has passed from mouth to mouth, as the story of the "man of sorrows" has been carried around the world, until now, in this gathering together of all religions, it is put forth as a question of humanity.

To attempt to explain from the Christian standpoint the coming and the nature of that Person, the influence of whose life has been so creative of spiritual hope and purpose, is a responsibility, the weightiness of which is felt in proportion as it is believed that to as many as receive Him, to them gives He the power to become children of God; that He is the Word made flesh, and that the glory which men behold in Him is in very truth, "the glory as of the only begotten of the Father."

Christianity, in its broadest as well as its 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. Evil might be strong, but a day would come when the seed of a woman would bruise the serpent's head, even though it should bruise the Conqueror's heel. God in His world to champion and redeem it! This is what the religions of the ages have, in some form and with various degrees of certainty, looked for. This is what sang itself into the songs and prophecies of Israel.

And the glory of Jehovah shall be revealed; and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

Behold, the Lord Jehovah will come in strength, and His arm shall rule for Him. Behold His reward is with Him and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young.

Christianity is in the world to utter her belief that He who revealed Himself as the Good Shepherd realizes these expectations and fulfills these promises, 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 Emanuel, 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.

His purpose, to manifest and bring forth the love and the wisdom of God; His miracles, simply the attestations of the divine immanence; His supreme end, the culmination of all His labors; His sufferings, His victories, to become the open and glorified medium of divine life to the world. 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 that does not hide or 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.

"The Light shineth in the darkness." But gradually through the ages, through man's sinfulness, his spiritual perceptions become dim and he sees as in a state of open-eyed blindness only the forms through which the Divine Mind has sought to manifest Himself. "He was in the world and the world knew him not." What more can be done? Type symbol, religious ceremonials, scriptures—all have been employed. Has not man slipped beyond the reach of the divine endeavors? 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 have kept man's power of spiritual thought alive. The history of religions, together with their remains, is a proof of it. The testimony 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 of its natural and completest outcome.

And when 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 Savior so long promised; the world's hope, "in whom dwelleth all the fullness of the God-head 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 a 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 coverings, while the mother, from the substances of the natural world, silently weaves the swathings and coverings which are to serve as a natural or physical body and make possible its entrance into this outer court of life.

We do not concede, then, that there is anything impossible or contrary to order in the declaration of the gospel, but "that which is conceived in her is of the Holy Spirit." It is still in line with the general law of the conception and birth of all human beings. The primitive form or nature, as in the case of man, is spiritual. But in this instance it is not derived from a human father, but is especially formed or molded by the divine creative spirit, formed as with us of spiritual substances; formed with a perfection and with infinite possibilities of development unknown to us; formed, too, for the special purpose of being the perfect instrument or medium upon and through which the divine might act as its very soul.

Because that primitive form is divinely molded or begotten, instead of being derived from a finite paternity, it is unique. It is divine in first principles. In the outer coverings of the natural mind and in the successive wrappings furnished by the woman nature it shares our weakness. But



H. DHARMAPALA, Ceylon.

primarily, essentially, it is born with the capacity of becoming divine through the removal of whatever is imperfect or limiting and through complete union with the divine which formed it for Himself.

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 eternal 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 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, 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 unanimately 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 immortal 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.

This 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 Domino*. Denominationalism, dogmatism aside! Aside, too, all prejudices and practices. What is the simplest, the fundamental idea of the being of Jesus Christ? Brother men, are we not ready to unite in saying it is, and saying it to the whole round world? The Lord Jesus Christ is the life or the love of God; manifesting itself to man, going out into the world, awakening the capacity which is in every man for spiritual, yes for divine life. Is not that the very

heart of the gospel or rather is not that the gospel? And is it now equally true that up to this hour there is no fact so real, no fact so powerful, no fact that is working such spiritual wonders as the fact, the influence, the being of Jesus Christ.

We are sitting here as the first great Parliament of Religions of the world. We rightly believe, we boldly say, that from this time on the fatherhood of God and the brotherhood of man must mean more to us than ever before, and none can be so timid but would dare to stand here and say that in this hall the death-knell of bigotry has sounded. Yet it were a sacrilege to suppose that the large tolerance which has been shown here and which has secured for the representatives of every faith such a hospitable reception is the evolution of mere good nature. It is the spirit of Him whose utterance of those simple words, which have been inscribed as the text of the Columbian Liberty Bell, are already ringing in "The Christ that is to be." "A new commandment I give unto you. That ye love one another."

And the same lips also said: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." Because of such words we listen with a new eagerness to all that men have to tell of their faiths; and there is no declaration of truth, however old, from whatever source, by whomsoever spoken, but has called out the heartiest tokens of approval, if only it strikes down to what we feel to be the eternal verities underlying our existence. To the surprise of many these declarations often bear a striking similarity to some of the teachings of Christianity, when, in reality, the marvel is that the religion of Jesus Christ should be so all-embracing and universal.

Nor is it to be forgotten that the Christ not simply taught the truth. He so embodied it, so lived it; that He is the truth. And Christianity is not afraid to say that the religion which bears his name is grounded not upon truth—the abstract—nor a philosophy, nor an ecclesiasticism, nor a ritual, but upon a person; a person so true, so perfect in holiness, that we believe—nay, we feel, that He embodies the very life and spirit of God. And with this manifestation has come a new conception of God as one who is willing to go any length in order to seek and to save that which is lost. And it is this truth—God seeking man, man serving God; God entering into our experiences of joy or of pain, God fairly urging upon us His help and forgiveness. This is the Christian's message to all the children of men. It is not simply what Christianity has done, it is not simply what Christianity has taught; it is what Christ is that is enduring and vital. Often it has been said that the wise men from the East came to His cradle. May there be even greater cause for thankfulness in remembering that wise men from the West started from His cross.

THE WORLD'S DEBT TO BUDDHA.

H. DHARMAPALA OF CEYLON.

The paper opened with a quotation from Max Muller:

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, and in fact more truly human a life, not for this life only, but for a transfigured and eternal life, again I should point to India.

Ancient India, twenty-five centuries ago, was the scene of a religious revolution, the greatest the world has ever seen. Indian society at that time

had two large and distinguished religious foundations — the Szmanas and Brahmanas. Famous teachers arose, and, with their disciples, went among the people preaching and converting them to their respective views. Chief of them were Purana Kassapa, Makkhali, Ghosala, Ajita, Kesahambala, Pakudha Kaccagara, Sanjaya Belattiputta and Niganta Nathaputta. Amidst the galaxy of these bright luminaries there appeared other thinkers and philosophers who, though they abstained from a higher claim of religious reformers, yet appeared as scholars of independent thought. Such were Bavari, Pissa Metteyya, Mettagu, Punna, Dkotaka, Upasiva, Henaka, Todeyya, Sela Parukkha, Pokkharadsati, Maggadessakes, Maggajivins. These were all noted for their learning in their sacred scriptures, in grammar, history, philosophy, etc.

The air was full of a coming spiritual struggle. Hundreds of the most scholarly young men of noble families (Eulaputta) were leaving their homes in quest of truth; ascetics were undergoing the severest mortifications to discover the panacea for the evils of suffering. Young dialecticians were wandering from place to place engaged in disputations, some advocating skepticism as the best weapon to fight against the realistic doctrines of the day, some a sort of life which was the nearest way of getting rid of existence, some denying a future life. It was a time deep and many-sided in 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 — fetichism from anthropomorphic deism to transcendental dualism — was rampant. So was materialism, from sensual epicureanism to transcendental nihilism. In the words of Dr. Oldenberg: "When the dialectic skepticism began to attach 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 savior of the world,
Prince Siddhartha styled on earth,
In earth, on heavens and hell incomparable,
All honored, wisest, best, most pitiful,
The teacher of Nirvana and the law.

Oriental scholars, who had begun their researches in the domain of Indian literature at the beginning of this century, were put to great perplexity of thought at the discovery of the existence of a religion called after Buddha in the Indian philosophical books. Sir William Jones, H. H. Wilson and Mr. Colbrooke 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. The barge of the early Orientals was drifting into the sand-banks of Sanskrit literature when in June, 1837, the whole of the obscure history of India and Buddhism was made clear by the deciphering of the rock-cut edicts of Asoka the Great in Garnar and Kapur-da-gini by that lamented archæologist, James Prampsey, by the translation of the Pali Ceylon history into English by Turner, and by the discovery of Buddhist manuscripts in the temples of Mepal 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 Purnouf. The key to the archives of this great religion was also presented to the thoughtful people of Europe by this great scholar.

With due gratitude I mention the names of the scholars to whose labors the present increasing popularity of the Buddha religion is due: Spence, Hardy, Gogerly, Turner, Professor Childers, Dr. Davids, Dr. Oldenberg, Max Muller, Professor Jansboll, and others. Pali scholarship began with the labors of the late Dr. Childers, and the Western world is indebted to Dr.

Davids, who is indefatigable in his labors in bringing the rich stores of hidden wisdom from the minds of Pali literature. To two agencies the present popularity of Buddhism is due—Sir Edwin Arnold's incomparable epic, "*The Light of Asia*," and the theosophical society.

"The irresistible charm which influences the thinking world to study Buddhism is the unparalleled life of its glorified founder. His teaching has found favor with everyone who has studied his history. His doctrines are the embodiment of universal love. Not only our philologist, but even those who are prepossessed against his faith have ever found but words of praise," says H. G. Blavatsky. Nothing can be higher and purer than his social and moral code. "That moral code," says Max Muller, "taken by itself is one of the most perfect which the world has ever known." "The more I learn to know Buddha," says Professor Jansboll, "the more I admire him." "We must," says Professor Barth, "set clearly before us the admirable figure which detaches sweet majesty, of infinite tenderness for all that breathes, and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice. It was to save others that he who was one day to be Gautama disdained to tread sooner in the way of Nirvana, and that he chose to become Buddha at the cost of countless numbers of supplementary existence.

"The singular force," says Professor Bloomfield, "of the great teacher's personality is unquestioned. The sweetness of his character and the majesty of his personality stand forth upon the background of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religions of any great importance." And even Bartholemy St. Hilaire, misjudging Buddhism as he does, says: "I do not hesitate to say that there is not among the founders of religions a figure either more pure or more touching than that of Buddha. He is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness of disposition do not fail him for one instant." That poet of Buddhism—the sweet singer of the "*Light of Asia*"—Sir Edwin Arnold, thus estimates the place of Buddhism and Buddha in history: "In point of age most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in the final good, and the proudest assertion ever made of human freedom."

"Infinite is the wisdom of the Buddha. Boundless is the love of Buddha to all that live." So say the Buddhist Scriptures. Buddha is called the Mahamah Karumika, which means the all-merciful Lord who has compassion on all that live. To the human mind Buddha's wisdom and mercy are 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.

Already the thinking minds of Europe and America have offered their tribute of admiration to his divine memory. Professor Huxley 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 toward 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. The crude conceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is

repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion. This was accomplished through Sakya Muni. To-day the Christian world is going through the same process.

CHAPTER IX.

NINTH DAY, SEPTEMBER 19th.

RELIGION CONNECTED WITH ART AND SCIENCE.

The Hall of Columbus, on the ninth day of the Parliament of Religions, could not accommodate all who endeavored to gain admittance. Several speakers from Great Britain instructed the attentive listeners. The first service of the day was in charge of Dr. Barrows; in the afternoon, Dr. F. A. Noble was the presiding officer; in the evening, Rev. J. H. Lewis of Plainfield, N. J. At the opening of the day's proceedings, Dr. Brand of Oberlin, after silent prayer, led the audience in reciting the universal prayer.

A LETTER.

LADY HENRY SOMERSET.

"A letter has been sent to me," remarked Dr. Barrows, "to be read at this parliament, by one who is foremost in the ranks of social reform in England and whose name has become the household word in America as representing the highest and noblest womanhood. I refer to Lady Henry Somerset, whose communication is as follows":

ERSTNOR CASTLE, ENGLAND, Sept. 8, 1893.

Rev. Dr. John Henry Barrows, Chairman of the World's Religious Congresses, Chicago. Honored Friend: You have doubtless been told, with fatiguing reiteration, by your world-wide clientele 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 immeasurable groups of men and women who have been united by the magnetism of some great religious principle, or the more mechanical efforts that give visible form to some ecclesiastical dogma. The keynote you have set has already sounded forth its clear and 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 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 of their antagonism, but we all know that it is more easy to get them 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 Mgr. Nugent of Liverpool, a priest of the people, universally revered and loved. A consensus of opinion on the practical outline 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 as the plains, the tablelands, 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.

TOLERATION.

PROF. MINAZ TCHERAZ OF LONDON.

"This congress," continued Dr. Barrows, "is itself a magnificent plea for and picture of toleration—a plea for spiritual liberty and a picture of the realization of that liberty. We have with us this morning one whom I am glad to present to you,

who has himself suffered because of his devotion to liberty—who is not permitted to return to his own country, but who now lives in London, where he has the sympathy and the co-operation of the Armenians throughout the world, who still loves the old land, a man who represents one of the oldest of nations, the cradle of the human family, and I have asked him to speak a few words on ‘Toleration.’” Dr. Barrows then introduced Professor Minaz Tcheraz of London, upon whose head the Sultan of Turkey has set a price on account of his pronounced religious utterances.

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, which I will have an opportunity to explain fully next Tuesday. It is this spirit which has guided my steps toward this new pantheon. In Europe and America I have met many skeptics—ladies and gentlemen—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 can not 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. Ladies and gentlemen, 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 as is 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 Son of Love. These were 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 people 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 intolerance 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 re-enforce, 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."

Continuing, Professor Tcheraz said:

It affords me much pleasure to announce the first paper of the morning, "The Greek Philosophy and the Christian Religion," by my distinguished and illustrious preceptor and friend, Prof. Max Muller of Oxford University. Prof. Max Muller has rendered a brilliant service to philology and science by his masterly translation of the sacred books. He is a man of whom Germany and England are equally proud. In his absence our beloved president, John Henry Barrows, will have the kindness to read Max Muller's paper.

GREEK PHILOSOPHY AND CHRISTIAN RELIGION.

PROF. MAX MULLER OF OXFORD.

Max Muller's paper, in the form of a letter, was read by the chairman.

EASTER SUNDAY, APRIL 2, 1893: *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. You will hardly have time to read the whole of any volume before the opening of your religious congress at Chicago, but you can easily see the drift of it. I had often asked myself the question how independent thinkers and honest men, like Saints 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 or to cling to it if they had found it in any way irreconcilable with their philosophical convictions. They were philosophers first, Christians afterward. They had nothing to gain and much to lose by joining and remaining in 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, before by will and force they could become what we see them to be, the types or species realized in the visible world.

So far all is clear and incontrovertible and a sharp line is drawn between this philosophy and others, 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, professed, 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 of 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 had long been possessed in the 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 ground, 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 ground-work 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 Saints 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. In 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 know Jesus had in Jesus, and which we may accept, unless we have any reasons for doubting their testimony.

There is nothing new in all this, it is only the earliest Christian theology restated, restored, and revised. 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 the Religions of the World might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity. Yours very truly,

F. MAX MULLER.

MAN'S PLACE IN NATURE.

PROF. A. B. BRUCE OF GLASGOW.

The paper was read by Dr. Simon P. McPherson of Chicago.

"What is man?" A century ago our pious grandfathers would have replied: "The lord and king of creation." The latest science has not dethroned him. The evolutionary theory as to the genesis of things confesses that man is at the head of creation as we know it. It not only confesses this truth, it proves it, sets it on a foundation of scientific certainty; making man appear the consummation and crown of the evolutionary process in that part of the universe with which it is our power to become thoroughly acquainted.

It is not quite a settled matter that man is out and out the child of evolution. That he is the product of evolution on the animal side of his nature is now all but universally acknowledged. Any dispute still outstanding relates to the psychical aspect of his being—to his intellect and his conscience. It is on this side admittedly that man's distinction lies and that he stands furthest apart from the lower animal creation. Many are inclined to abide by the position of Russell Wallace, who restricted the application of evolution in the case of man to his bodily organization. Yet, on the other hand, for one who is mainly concerned for the religious significance of man's position in the universe, the interest by no means lies exclusively on the more conservative and cautious side of the question. Making man out and out the child of evolution, if it can be done, without sacrifice of essential truths, has its advantages for the cause of theism. On this view the process of evolution becomes an absolutely universal mother of creation, whereof man in his entire being is the highest and final product. And what we gain from this conception is the right to interpret the whole process by its end. By putting man in his highest nature apart from the process and regarding him in that respect as the creature of an immediate divine agency we lose this right. In reason and conscience outside the great movement he is neither explained by it nor does he explain it in turn. But bring him soul as well as body within the movement and we have a right to point to all that is highest in him and say: This is what was aimed at all along; this is the goal toward which the age-long process of genesis was marching, even toward the evolution of mind and spirit under the guidance of reason and will.

Provisionally, therefore, we may venture to accept the evolutionary account of man all along the line. That means that we regard man physically, as shown by similarity of anatomical structure, connected with the family of apes and by the successive stages through which he passes in the embryonic period of his history, betraying kinship with the whole lower animal world. It means, further, that we regard man intellectually as evolved from the rudiments of reason traceable in the brute creation. The contrast is so great that the growth of the higher out of the lower seems incredible. Man thinks and plans, the brute acts by blind instinct. Man forms highly abstract concepts, the brute is capable at most of forming what has been called "precepts," spontaneous associations of similar objects so as to be able to distinguish between a stone and a loaf, between water and rock, so as to avoid trying to eat a stone or to dive into a rock; "implicit, unperceived abstractions." Once more, man speaks, the brute, at most, can only make significant signs. How far the human animal has outstripped his humbler brothers!

But great advances can be made by very small steps if sufficient time be given. And there was plenty of time, according to the geologists. Man has been in existence since the ice age—say 250,000 years. Surely, within that period, precepts might slowly pass into concepts, and inarticulate

sounds into articulate words! The dawn of reason inaugurates the crude beginning of language, and the use of language in turn stimulates the further development of reason. Of course, we are not to conceive of primitive man as speaking in highly developed language, as Sanskrit or Greek; perhaps for a long time he could not speak at all, but a man in body, he remained a mere animal in the use of signs. And even after the epoch of speech came the evolution of language, proceeding at a very slow rate of movement. A word at first represented a whole sentence. Then the parts of speech were slowly differentiated, the pronoun first, but in so leisurely a way that it took perhaps a few thousands of years to learn to say "I."

Such is the account of the evolution of intellect given by experts, and we accept it provisionally as in substance correct. We accept, further, the evolution of morality. And that means that the sense of duty and moral conduct have been evolved out of elements traceable in the brute creation, such as the instinct of self-preservation, natural care of young, and the social disposition characteristic of the ant, the bee, and the beaver.

An important factor in raising ethics from the animal to the human level was, of course, reason. Reason looks to the future and forms an idea of life as a whole and to develop the prudence which can sacrifice present pleasure for ultimate gain. Another important factor was the prolongation of the period of infancy, upon which Mr. Fiske has rightly laid emphasis. This depth and purity of parental and filial affections laid the foundation of that great nursery of goodness, the family. Finally, out of the social instinct, as real a part of human nature as the instinct of self-preservation, came the power and disposition to appreciate the claims of the community and to sacrifice the interests of the individual to the interests of the tribe, the nation, or the race.

Such is man's place in nature, according to modern science: wholly the child of evolution, its highest product hitherto, and to all appearances the highest producible. If man had not been, it would not have been worth while, for 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 agnostics can evade this conclusion by regarding the evolution of the universe as an absolutely necessary and aimless process, which can not but be, has no conscious reason for being, no purpose to arrive at any particular destination, but moves on blindly in obedience to mechanical law. If it arrive at length at man, why, then says the materialist, we can only conclude that it is in the nature of mechanics to produce in the long run mind, and of motion to be permuted ultimately into thought. 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.

It is worthy of note here how far from being out of date is the view of man's relation to God given in the Hebrew writings. By abstaining from all elaborate cosmogony and confining attention to the purely religious aspects of the world, the scriptures have given a representation which, for simple dignity and essential trust, leaves little to be desired: "God said, let us make man in our own image." This is a flash of direct insight and "inspiration," not an inference from scientific knowledge of the exact method of creation. It is, however, associated with the perception that man's place in the world is one of lordship. In both cases the Hebrew prophet by religious intuition grasped truths which our 19th-century science has only confirmed. Man is lord, therefore God is manlike. 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 our 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 indorses our method by proclaiming that in man we may see God's image.

Men everywhere and always have conceived their God as manlike. They have done so too often in most harmful ways, imputing to the Divine, human passions and vices. This, however lamentable and pernicious, was inevitable. There is no effectual cure for it except the growth of mankind in its ethical ideal. The purification of religion will keep step with the elevation of morality. From the abuses of the past we must not rush to the conclusion that the notion of God being like man is false, and the great thing is to get rid of anthropomorphism, as Mr. Fiske expressed it, "the anthropomorphisation" of the idea of God. The desideratum rather is to conceive God not as like what man is or has been in any stage of his moral development, but as like what man will be when his moral development has reached its growth. There has been, indeed, a rudimentary likeness all along from the day when man became in the incipient degree human. It is not necessary to take the image of God ascribed to man in Genesis in too absolute a sense. The likeness was in outline, in skeleton, in germ, in fruitful possibilities rather than in realized fact. And what we have to do is to interpret God through man, not in view of what man is, but of what man has in him to become.

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 an 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 the many as idle, mad 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 made its own prophets to lead it in the way of moral progress, and set before it ideals in advance of those which had been the guiding lights in the past. And yet it is possible that there may be prophets of by-gone days whose significance as teachers has been by no means exhausted. This may be claimed pre-eminently for Him whom Christians call their Lord. I do not expect a time will ever come when men will 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 truths 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 crude idea what a father should be; and, howsoever bad a father may be, he will not give his hungry child a stone instead of bread. Therefore, every father can know God through his own paternal conscience, and hope to be treated by the Divine Father as he knows he ought himself to treat his children. 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 fellowmen, despite of poverty, low birth, yea, even in spite of low character, out of regard to possibilities in him. Carry out this programme, 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: "Much is man better than a sheep."

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 proofs of a science, but as a supreme act of faith in the reasonableness of God's work." He can not believe that God made the world, and especially its highest creature, simply to destroy it like a child who builds houses out of rocks 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 idle 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 to, if it be not a necessary deduction from, the demonstrable truths that man is the consummation of the great world-process by which the universe has been brought into being.

THE RELIGION OF SCIENCE.

SIR WILLIAM DAWSON, F. R. S., OF MONTREAL.

Prevented by age and infirm health from being present at the Parliament of Religions, I accede to the request of the chairman, Rev. Dr. Barrows, to prepare a short summary of my matured conclusions of the subject of the relations of natural science to religion. In doing so I feel that little that is new can be said, and that in the space at my disposal I can merely state general principles suitable perhaps to constitute a basis for discussion.

For such a purpose the term natural science may be held to include our arranged and systematized knowledge of the earth and its living inhabitants. It will thus comprise not only geology and the biological sciences, but anthropology and psychology. On the other hand one may take religion in its widest sense as covering the belief common to all the more important faiths, and more especially those general ideas which belong to all the races of men, and are usually included under the term natural religion, though this, as we shall see, graduates imperceptibly into that which is revealed. 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 should therefore 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 can not, 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. But, though this may be true of the first cause as to origin and essence, it can not 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-executed, all-powerful and personal Creator.

Even if one failed 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 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. That mutual attraction of bodies at a distance which we call gravitation is unknown to us in its origin and nature, and, indeed, unthinkable as to its manner of operation, but we know well its all-prevailing laws and effects. The ether, which seems to occupy all space and which transmits to us by its undulations the light of the heavenly bodies, is at present, in its nature and constitution, not only unknown but inconceivable; science would not justify us in assuming the position of agnostic either with reference to gravitation or ether.

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 can not 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. There, again, we are brought near to a theological doctrine, and can perceive that the first cause may be the will of an Almighty Being, or, at least, something which, relating 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 former all-pervading, yet personal, agency, 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 corrects those ideas of the unity of nature which it derives from the uniformity and universality of natural laws with the will of one lawmaker.

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 intuition 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 that 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 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. There are numerous 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 forget that it is no more immoral for a wolf to eat a lamb than for the lamb to eat the grass, and regarding man as if he were derived by the "cosmic process" of struggle for existence from savage wild beasts rather than, as Darwin has it, from harmless apes, represent him 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 nature, since, even on the principle of evolution, no moral distinctions could be set up until men acquired a moral sense, and if, as Darwin held, they originated in apes, the descent from the simple habits and inoffensive ways of these animals to war and violence and injustice, would be as much a "fall of man" as that recorded in the Bible, and could have no connection with a previous inheritance of evil. But such notions are merely the outcome of distorted philosophical ideas and have no affinity with science properly so called.

Natural science does, moreover, perceive a discord between man, and especially his artificial contrivances, and nature, and the 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. How this has occurred science has not the means of knowing, except conjecturally, and it can do little by way of remedy. Indeed the practical results of scientific knowledge seem in the first instance usually to aggravate the evil, though in some directions at least they diminish the woes of humanity.

Science sees, moreover, a great moral need which it can not supply and for which it can appeal only to the religious idea of a divine redemption. On this account, if on no other, science should welcome the belief in a divine revelation to humanity; on other grounds also it can see no objection to this as 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. It is probable then that the mind of man is the only part of nature shut out from the agency and communications of the all-pervading mind. This is evidently infinitely 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 can not assure us of this, but it makes no objection to it.

This, however, raises the generation of miracle and the supernatural, but in opposition to these science can not 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 it, within the limits of natural law and the properties of natural objects, is practically infinite. All the metaphysical arguments of the last generation against the possibility of miracles have in fact been destroyed by the process 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.

In like manner the attitude of science to divine revelation is not one of antagonism except in so far as any professed revelation is contradictory to natural facts and laws. This is a question on which I do not propose to enter, but may 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 teachings 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 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 the 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 miracles 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.

REV. DR. H. R. HAWEIS OF LONDON.

"For more than twenty years," said Dr. Barrows, in introducing Rev. H. R. Haweis of London, "I have been familiar

with the name and writings of the honored English clergyman who is now to speak to us. He is one of the many representatives that we have from the British Empire, one of the few we have in person from England itself. We are delighted that he has come to us."

It would be very hard for me to try and live to or speak up to the kind words of your president. You are very judicious to give me some approval before I begin speaking because it is impossible to know what your feelings may be when I have done.

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 Pericle, 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 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 can not paint better than Raphael; you can not 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 touch hands with Mozart, Beethoven, and Wagner. We place their heads upon pedestals side by side with Raphael and with Michael Angelo, yet we have no clear idea of the connection between the art of music and morals, although we acknowledge great men like Beethoven 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. You do spend a great deal of money upon music. You pay fabulous prices to engage gigantic orchestras, you give a great deal of your own time to music; it lays hold of you, it fascinates and enslaves you, yet, perhaps, you have to confess to yourself that you have no real idea of the connection between music and the conduct of life. An Italian professor said to me the other day, "Pray, what is the connection between music and morals?" He then began to scoff a little at the idea that music was anything but a pleasant way of whiling away a little time, but he had no idea there was any connection between music and the conduct of life.

Now, if after to-day, 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. I suppose you all admit that music has an extraordinary power over your feelings, and therefore music is connected with emotion. Emotion is connected with thought. Some kind of feeling or emotion underlies all thought, which from moment to moment flits through your mind. Therefore, music is connected with thought. Thought is connected with action. Most people think before they act—or

are supposed to at any rate, and I must give you the benefit of the doubt. 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 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 real reason, the cogent reason why we have coupled all these three worlds—music, emotion, morals—together, is because emotion is coupled with morals. You will all admit that if your emotions or feelings were always wisely directed, life would be more free from the disorders which disturb us. 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, once get a good quantity of that steam power which we call feeling or emotion and drive it in the right channel, 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.

Now there are a great many people who will say: "After all, that art which deals with emotions is less respectable than an art which deals with thought." I might be led here to ask, "What is the connection between emotion and thought?" But that would carry me too far. In a word I may say that thought without feeling is dead, being alone. You may have a good thought, but if you have not the steam power of emotion or feeling at the back of it what will it do for you? A steam engine may be a very good machine, but it must have the steam. And so our life wants emotion or feeling before we can carry out any of our thoughts and aspirations. Indeed, strange is this wonderful inner life of emotion with which music converses first hand, most intimately, without the meditation of thoughts or words. So strange is this inward life of emotion, so powerful and important is it that it sometimes even transcends thought. We rise out of thought into emotion, for emotion not only precedes, it also transcends thought; emotion carries on and completes our otherwise incomplete thoughts and aspirations.

Tell me, when does the actor culminate? When he is pouring forth an eloquent diatribe? When he is uttering the most glowing words of Shakespeare? No. But when all words fail him and when he stands apart with flashing eye and quivering lip and heaving chest and allows the impotence of exhausted symbolism to express for him the crisis of the inarticulate emotion. Then we say the actor is sublime, and emotion has transcended thought.

Now why has emotion or feeling got a bad name? Because emotion is so often misdirected, so often wasted, so often stands for mere gush without sincerity; it has no tendency to pass on into action. Hence, the ladies in Dickens who are carried home in a flood of tears and a sedan chair, are those who have the power of turning on the water-works at any moment. "Tears, idle tears." Tears which fall easily and for no adequate cause. We do not respect them, for there is no genuine emotion at their back. There are men who will swear to you eternal friendship. You would think these men's feelings were at the boiling point, but when you ask them to back their emotion with \$100 you find that their emotion is of no use whatever. That is the reason why emotion has got a bad name.

But believe me, ladies and gentlemen, nothing good and true was ever carried out in this world without emotion. The power of emotion, aye, of emotion through music, on politics and patriotism; the power of emotion,

aye, emotion through music upon religions and morals—that, in a nutshell, will be the reminder of my discourse. What does a statesman do when he wants to carry a great measure through our Parliament or your House of Representatives? He stands up and says, “I want to pass this law,” but nobody will attend to him in Parliament. Then he goes stumping through the country; he goes to the people and explains his measure to them and at last he gets the whole country in a ferment, and then he comes back to Parliament or Congress and says: “Gentlemen, you see the people will have it. Their voice is as the voice of many waters. It is as the roaring of the ocean and as irresistible.” And the government can not oppose a law which has the emotional feeling of the country back of it, and so the law is passed which they would not listen to before he had kindled back of it the fire of emotion.

Why, I remember in your great Civil War that Mr. Lincoln said that Henry Ward Beecher was the greatest motive power he had in the North. And why? Because he would go into a meeting packed with Southerners, or with advocates of slavery and disunion, and leave that meeting ranting and roaring for the liberation of the slaves and the preservation of the union. That was the power of emotion. And I remember very well, because I was in Italy at the time, how, when Garibaldi came there for the last time—that was the third or fourth time he had come over at intervals to engage his people in his great fight for the freedom of Italy; he devoted his life to that mission—that he fired his people with patriotism, and it was nothing but the steam power of feeling and emotion which carried that great revolution for a united Italy. It may be true that Cavour was the brain of the movement, and that Victor Emmanuel gave it its constitutional element, but it was Garibaldi who aroused the great emotional feeling, and Italy became united because he lived and fought and fell.

And now the connection between the national music and 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.” It goes: (Here the reverend gentleman gave an imitation of the movement of England's great national song.) It means got out of the way; make room for me. It is John Bull elbowing through the crowd.

And so your “Star-Spangled Banner” has kindled so much unity and patriotism. The profoundly religious nature of the Germans comes forth in their patriot hymn, “God Save the Emperor.” Our “God Save the Queen” strikes the same note in a different way as “Rule, Britannia”—

Confound her enemies,
Frustrate their knavish tricks—

that is in the same spirit as “Get out of my way,” which is enshrined in the British national anthem. 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. 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. After Paul and Silas had been beaten and thrust into a noisomè 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 3d century, collected the Greek modes and adapted certain of them for the Christian churches, 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: (intoning)

Turn away, O Lord, Thy wrath from this city, and Thine anger from its sins.

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 they 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. Why, the effects of a good hymn are incalculable. Wesley and Whitfield, and the great hymn writers of the last century, and the sacred laureate of the high church party, Keble, have all known and exerted the power of religious song.

Here let me speak a word to the clergy especially, if there are such present. Do make your services congregational, and do not let the organist "do" the people out of the hymns. Don't let him gallop them through

them with his trained choir. Remind him that he has his time with the anthems and the voluntaries, and that, when the hymns come, it is the people's innings, and fair play is a jewel. Hymns have an enormous power in knitting together the religious elements of character. I never was so much struck as in entering Exeter Hall one time when Messrs. Moody and Sankey were ruling the roost there. What did Mr. Moody do? He knew his business. He sent an unobtrusive looking lady to the harmonium and she began a hymn. There were only a few people in the hall, but others kept dropping in and they joined in the hymn; and by the time they had got through the twenty-fifth or thirtieth verse the whole of the hall was in full cry. They were warmed up and enthusiastic, and then in comes Mr. Moody, and he would play upon that vast crowd like an old fiddle. Believe me, that emotion through music is a great power in vitalizing and cementing and unifying the religious aspirations of a large, mixed congregation.

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. We have reached that era of music, we are living in the "golden age." It is difficult to imagine anything more complicated than Wagner's score of Parsival, or the score of the Trilogy. We have all these wondrous resources of the sound art placed at the disposal of humanity for the first time. But there is a boundless future in store for music. We have not half explored its powers of good.

I say let the people have bands. Cultivate music in the home; harmonize crowds with music. Let it be more and more the solace and burden-lifter of humanity; and, above all, let us learn that music is not only a consolation, it not only has the power of expressing emotion, of exciting emotion, but also the power of disciplining, controlling, and purifying emotion. When you listen to a great symphony of Beethoven you undergo a process of divine restraint. Music is an immortal benefactor because it illustrates the law of emotional restraint.

There is a grand future for music. Let it be noble and it will also be restrained. When you listen to a symphony by Beethoven you place yourselves in the hands of a great master. You hold your breath in one place and let it out in another; you have now to give way in one place and then you have to expand in another; it strikes the whole gamut of human feeling, from glow and warmth down to severe exposure and restraint. Musical sound provides a diagram for the discipline, control and purification of the emotions. 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 foot-falls 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.

WHAT CONSTITUTES A RELIGIOUS AS DISTINGUISHED FROM A MORAL LIFE.

PRESIDENT SYLVESTER S. SCOVELL OF WORCESTER COLLEGE.

There is a certain loftiness in the port and mien of religion. It is conscious of power. It is strangely confident, if it is not divine; It knows that all the good in the world in broken bits came from and under the same ordering, and will be brought together in "Him who filleth all with all." If some moral life will have nature, it says, "Well, nature is God's, and when men come to understand nature fully they will come to know God and themselves and me better." If some moral life asserts its own sufficiency; religion says: "Well, look some more" (as Agassiz said to his half-open-eyed student), "look some more into the self for which you seem sufficient and you will see rifts and chasms and disharmonies and impossibilities which reduced far older thinkers to the ethics of despair." If still other morals assail the divine power of sudden reconstruction and peace, of forgiveness and the justice of atonement, religion says: "Wait and see. Whence is the righteousness coming into the world, by the law, or by faith?"

I say there is something sublime in this regal confidence which the religious life breathes amid all contradictions. All religions (in proportion as they are religious, and not mere systems of ethics) share in this confidence in proportion to the truth they contain. Our peerless Christianity dares to ask them to come and lay all the utterances of their assurance beside her own. "A child's prayer may go as far as a bishop's," and all aspirations which are truly religious breathe in soft, prolonged accord in the great rounded heaven above us, as I heard the lingering harmonies ring in the Baptistry dome of Pisa. 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. Paul felt it as we feel it when he honestly complimented the news-loving Athenians upon their being very religious. In an almost fearful fancy Heine declared that he would seize a towering pine tree and dip it brushwise in *Ætna*, and write on the heavens, "Agnes, Ich liebe dich"—"Agnes, I love thee." So would we blazon on the more widely read scroll of our closing century's quick history the word "Religion."

This, the 19th century, has carried forward out of the deadly contests of the 18th, and under the baptism of the Holy Ghost, which consecrated with revived religious life this great missionary century of the ages until now, and here at its close the world shall recognize its own priceless heritage. 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 world tries ethics every once in a while. Cain tried it and murdered Abel. The Pharisees tried it and crucified Christ. The Jesuits tried it and met Pascal. Extreme unitarianism tried it and withered. The French Revolution tried it in the theo-philanthropists and Robespierre restored God. The French people, since 1870, tried it in excluding religion from education and yielding to Jules Simon, who said the children must be taught God as well as love of country. English deism tried it and gave birth, through Voltaire and others, to French infidelity and German skepticism. Scotch Presbyterian moderatism tried it and was roused from fatal

come by Cook's eloquence and modern missions, Wherever the two have come into comparison it has been found that the force and vitality of the peoples and the churches declined as ethics supplanted religion and the moral life was substituted for the religious.

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) the mineral kingdom to the vegetable. The first can feed the life of the second, but can not kindle it. The religious life develops more continuity, more fibre, and more propagative power than a moral life.

Whatever else may and ought to be said, Mohammedanism's monotheism told tremendously on the world. It overrode the weaker ethical systems, though in fearful contrast with the peacefulness of one of them. It nearly stifled a weaker form of Christianity. If moralism be destitute of fanaticism it is also destitute of enthusiasm; and the reasons are obvious. And Christianity propagates itself just in proportion to the controlling position of its religious elements. Its mission, however, is overwhelmingly evangelical. This is the secret of its port and mein of power. "It is never alone," as Christ was not. But moralism is always alone. To be more specific, the religious life has a different attitude altogether toward the supernatural. The whole enlargement of life which this brings is a vital distinction of the religious life. Eyes are opened, ears opened; messages come and are received, the moral life at best is bounded within the narrow rim of things seen, and the tendency is to narrow it still more by emphasizing only the utilitarian details. What so narrow as mere ethics set against religion! What so liberal as that which admits the supernatural? In the religious life there is the glory of the unseen. There is the hush and awe 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 openings and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellowmen. How much the man must miss; what a calamity if all men would thus deny the uppermost realm of being. The candle can not be understood until it burns, nor can man, until his being is tipped with the deathless flame. The religious life is peerless here. They utterly fail to appreciate it who think of the religious view of the immortality of the soul as a matter of personal comfort only. No! No! In it, especially, we are risen into that plane to which George Eliot has said the just interest in men and the world must bring us—"a desire to have a religion which is more than a personal consolation." 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, are economics, and orbics are different things if man be immortal. They 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.

Gladstone is upon record as teaching that, in connection with the area of morals covered by the seventh commandment, no religion but Christianity has ever attempted to restrain the race and that any other religion would in vain undertake the task. Clifford (the most interesting of all who have bemoaned the loss of faith) writes:

Belief in God and a future life is a source of refined and elevated pleasure to those who can hold it. But the foregoing of a refined and elevated pleasure, because it appears we have no right to indulge in it, is not in itself and can not produce as its consequences a decline of morality.

How then, the stepping of the benumbed hold of an Alpine climber from the icy ledge would not by consequence dash him to pieces, if it simply proved that he must let go. Oh, sirs, the world's fearful fall into immorality can not be concealed. Despair shall come in place of hope. Every earthly conflict will increase in bitterness, and every earthly possession seem more sternly to be clung to, if there is to be nothing but earth. Clifford's own despair proves it sadly enough. Take away this refined and elevated pleasure and what multitudes of coarse and sensual ones clamor for its room. Oh, how they honeycomb the structure of society now and pluck the children from our homes and altars for want of belief in the supernatural! Thus the religious life, considered as individual or general, must always surpass the merely moral because of its confessed and vital relations to the supernatural. Out of the unseen we are come, as all things are come; into the unseen we must go. All the visible must change, but we must "join the choir of the invisible."

While the fair vision of immortality "lifts up the eye and brow of hope," the world will go onward by stairs sloping upward unto God. When that hope deserts the world we shall be dry, and still, and inert, and gaze out into the dreariest of worlds as the fabled dwellers of the Dead Sea, who spurned Moses and forgot they had souls and were turned into apes. The religious life has a serious way of looking at all obligations, whether ritual or ethical, because of the certainty which attaches to direct prescription and the consequences of reward and punishment, which form a part of its motive power. "The Lord is at hand," says the religious life. "Thus saith the Lord," says the religious life. Now, this strength of religion has displayed itself so far, often, as to lean over to excess in a slavish punctuality of ritualistic observances on the one side; then, on the other side, in a rigidity as to minor morals. The danger is to be recognized at once that we may lean over on the side of specific individual requirements, and, perhaps, neglect the weightier matters of judgment and mercy. But this only proves how superb the power is which God and intelligence command, and hope of reward and fear of punishment give us, even in the moral arena.

However the religious life may have wandered in these directions, it has shown everywhere wonderful vitality.

We desire to "put a hedge around the law." The religious life, therefore, stands out as the strongest force for the duties of life. It is capable of adaptation to all circumstances and presses alike upon every duty according to the square inches exposed to the surface. Sweeping a room may be devotional, according to the saintly Herbert; and you remember the servant who knew she was converted because she swept under the door mat.

"In the elder days of art" you remember how they wrought because the gods saw everywhere religion:—

Let us do our work as well,
Both the unseen and the seen,
Make the house where God may dwell
Beautiful, entire, and clean.

Who doubts the flexibility of religious motives. They are as elastic as the atmosphere, as divisible and equally constant in their pressure. You may (presently) extract from Niagara's visible omnipotence the power to light a single electric lamp in a distant city; and there is no work so humble but religion may bring power into it from the Throne of God. 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 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? Are these things vital? Are they dear privileges? Do our world-parched souls long for them as the heart for the water-brooks? Ah! We know that Clifford's "brazen heaven" would glare with "brazen earth" for us all, if "The Great Companion" were dead. 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. We do not propose to accept this with any greater readiness than Germany accepted the proposal to give England the kingdom of the sea and to assign to France that of the land, leaving Deutschland the kingdom of the air. The latter, if she did go to work in the unseen realness of education and philosophy and art, was still preparing to strike out vigorously for recognition both on sea and land, as the world has witnessed at Sedan and Sedan, and in the colonial policy of the new empire. Even so religion will not forget other things, but she does accept the dominion of the heart. Oh, how appropriately "Man shalt love the Lord thy God." (First great commandment.) "Man shalt love thy neighbor as thyself." (The second like unto it.)

There is no such apostasy in religion as the apostasy from love. Now what would the heart-life of the race become without religion? Where would we go without the mercy of God, the Father's pity; without the boundless compass 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. One complains thus: Many term the ethics of science dry and uninspiring and turn to religions, which, if they give us mysticism or pessimism, give us poetry also, for man is an emotional as well as an intellectual being, and there may be much poetry and pessimism.

To which we answer:

1. We are glad that it is confessed that men want something more interesting than evolutionary ethics.

2. We would not follow poetry away from truth; but we know no truth which has in it so much poetry as the deep, wide, high, and warm things of religion. And the same author adds: "The highest poetry is that of love, and it is the realization of this poetry that the ethics of evolution teaches, promises, and enjoins."

3. Quite right then to join in the lists against religion as to producing and appreciating the poetry of unselfishness and love. The history of the world thunders its answer: love has made it from God to man; has descended from the cross and rippled out into millionfold currents swelling down the ages. The only brotherhood ever realized, even approximately, has been from Christian sources.

4. The love of evolution—the struggle for life and the survival of the fittest is best seen by submerging nine rats in a cage and watching them struggle to survive. The love of evolution is a minus quantity.

5. The religious life must be greater than the moral life, even though the latter be all that Kant's one eloquent passage makes it appear to be. He finds the stars annihilating him by their massiveness, but found himself greater than the stars. You remember "the moral nature within" spurning any compromise and proposing himself as the end of his being.

The whole meaning of the invincible imperative can not be contained in the moral life. Even Kant did not find it so, returning, as he did, through the practical reason to God and immortality. Conscience implies God, as the southward winging bird implies the South. 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 affectations and emotions find their true object 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, or 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 above can know repentance. It is made up of elements which do not appear in the moral life.

1. Fear of sin's eternal consequences.

2. Regard to the mercy of God.

3. Faith in God's promises, and the method of pardon he has proclaimed.

4. Turning unto God with a surrendered will, a poignant sorrow, and a full purpose of obedience.

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 bar 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.

It is the pivot of the wicked man's perishing or saving. It is the betterment of the good and the besting of the better. It is associated with every prayer. It is the leading of all God's goodness. It may be anguish to the taste, but what comfort it brings the soul! The cry of the publican, the moan of the prodigal, are just the "coming to ourselves," as they are our coming to the Father. Nothing can be more just, more rational, more sensible, as nothing can be deeper and nothing more important. Moralism excludes repentance in its just meaning and vital nature. It stands on the brink and then turns away. Its calculations as to sin are narrow and worldly. They are "of the world." They are born of to-day and die with what they were born with. Moralism is apt to make much more of discovery than of sin. The hideous ingratitude of continuous rebellion against God does not intensify any deed of wrong against man for him. The higher relations of a sinning soul are hidden from him and that helps him to hide from himself the lower. But the religious life never loses the deep tone (it might be called the minor third) which is evoked when the soul knows its sin in the lights from above.

How necessary to religion repentance is, is seen in these striking words of Robertson, who was not prone to exaggeration in such a direction:

Formalism, even morality, will not satisfy the conscience of man. * * * For when man comes to front the everlasting God, and look the splendor of his judgments in the face, personal integrity, this dream of spotlessness and innocence, vanishes into thin air. Your deencies and your church-goings, and your regularities, and your attachment to correct school and party, your gospel formulas of sound doctrine—what is all this in front of the wrath to come?

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 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 can not 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.

Here is the glory of the religious life—this marvelous, swift, mysterious, subtle, but eternal, change. It may be as swift as the light and is as inscrutable as the breathing of the wind. But "by their fruits shall ye know them." Powerful as omnipotence can make it and enduring as the stars; that change which no one can produce and none can describe; to which the soul can only consent to its possession by the will of God to turn it upside down and change its texture, color, and career—that is the distinguishing characteristic of a religious life. There is nothing like it in nature or in morals except in refined analogies. The only thing the moralist can do about it is to deny it because he can not comprehend even the experience of it.

HOW CAN PHILOSOPHY AID THE SCIENCE OF RELIGION?

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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 a superior, being; that is, 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 Clarke, 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 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 broadcast 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 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 sciences, 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 if they 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 Clarke 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, love, are as real as form, sound and color. The moral laws also, which may be deduced from some such experiences, 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 collation of a 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 arrangements 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 material relations to the universe and to man, were called theologians. Aristotle divided all speculative science in mathematical, physical, and theological. He says: "There is another science which treats of that which is immutable and transcendental. If, indeed, there exist such a substance, as we shall indeed 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 called theology.

Whatever else theology or the science of religion must consider, the three most prominent subjects must be: First, God, His being and attributes, the source 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 relations to deity. The fact of sin, its nature and consequence, 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 principle of capital being. Herbert Spencer calls it "knowledge of the highest degree of generality" and adds: "Science is partially unified

knowledge," philosophy is completely unified knowledge." Cicero defines it as "*Scientia, rerum divinerum et humanarum causarumque.*" Science is a divine thing and is the fount of human causes. The human mind can not rest satisfied with merely phenomena or isolated fact or even the orderly classification of facts and phenomena; it seeks to get below the phenomena and accidents, to find the ultimate essence and meaning. It would fain know the rationale of all things, physical and mental, natural and supernatural.

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, æsthetics, politics. These divisions partly overlap one another. On comparing the scope of both the science of religion and philosophy it is seen in part they cover the same ground. The ultimate objects about which they both treat are God, nature, and man.

Said Lord Bacon, "The three objections to philosophy 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 ever so hard. Schleiermacher and his school at the beginning of our century attempted this, but even Schleiermacher with all his genius, failed, and his very procedure showed the futility of such attempts, for he was almost all the while up to his eyes in philosophy. In our day another school has arisen which is proclaiming a like aim. But the essential relations of philosophy to religion are shown by the history of both, from ancient times to the present. While the ultimate aim of religion is practical and that of philosophy is speculative, no serious or thoughtful mind can rest in the contemplation of the practical or utilitarian elements of religion. Moreover, even the speculative or rational elements of religion everywhere underlie the practical. But the consideration of these rational elements brings her within the domain of philosophy. Rational theology is indeed a part of philosophy.

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 intelligence he begins to reflect on these phenomena. He will ask into the meaning and ground of these feelings and of his beliefs. 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 we are able to have any such thing as scientific theology or science of religion at all, but all these questions are also questions of philosophy. The attempt to answer these questions, if we are not willing to be content with a very poetical 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. Philosophy must furnish the ultimate data, the basal truths, though not the historical facts upon which a great part of the religious doctrine rests. Natural theology is constantly assuming a more metaphysical or philosophical character.

The sacred books, as the Bible of the Jews and Christians, proceed upon the assumption of the existence of the 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 a God. This is the fundamental question, but it is philosophical in its nature, and its solutions belong to the realm of philosophy. It is not my purpose to enter further into this question than to show its relation to philosophy. Some say the knowledge or the conviction of the existence of God is innate, that it can not be proved. Others hold that it is innate and 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 man." Many writers go so far as to speak of a God-consciousness. Professor Fisher says: "We are conscious of God in a more intimate sense than we are conscious of finite things." Professor Luthardt, of Leipsic, 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 idea is innate, might be added, such as Des Cartes, Dr. Julius Miller, Dr. Dorner, Professor Bowen, of Harvard University; Professor 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 doctrines 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. For instance, if one ask for an explanation of finite existence, the belief in the one infinite being at once and intuitively presents itself. Says Luthardt: "There is nothing of which man has such an intuitive conception as he has of the existence of a God. We can by no means free ourselves from the notion of God." The eminent Max Muller 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. 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. 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 have been born blind 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 thing as spirit, as Auguste Comte. Some have denied the reality of the material world in spite of metaphysical subtleties and learned arguments.

This belief in a divine being is universal; i.e., it is held in some form 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 Professor De Quatrefages, professor of anthropology in unbelieving Paris, writes:

Obliged in the course of my investigation to view 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 universality of this belief means, further, that it is a belief belonging to the nature of all men. This denotes that all men are capable of having this belief. A horse is not capable of this belief, but, as a matter of fact, all sane men do have it, either in some degraded form or a form more exalted. "It is as natural to man to believe in a God as to walk on two feet," said Lichtenberger. "What is certain is that no necessity makes itself felt more imperatively in man than this which compels him to believe in God," said Van Oosterzee. "The fundamental presupposition of our personal existence and personal self-consciousness is the existence of the Divine Personality." "Just as the outer world presents itself to the senses for external recognition, so God, in and by the world, presents Himself to reason for internal recognition," said Christlieb.

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, Schiermacher, Jacobi, Christlieb.

Can the existence of God be proved, or do we rest solely on this innate conviction? There is a vast amount of cumulative proof, which is as a large reserve to support the inner conviction. The well-known classification of these proofs is into the ontological, the cosmological, the 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. The ontological argument is purely metaphysical. Anselm was the first to put it into form. Descartes constructed another, and after him Dr. Samuel Clarke, and still later on, 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, who is God.

Gaunilo, a contemporary of Anselm's, 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. Kant also, with a quiet smile, remarked that he might have an idea of \$300 in his pocket and yet be actually penniless. Indeed this argument, it is sometimes said, is now not much in repute. On the other hand, we find the essence of it already in Plato; hints of it in Aristotle, Athanasius, Augustine, and Boethius. Anselm first developed it. Descartes first adopted it with some changes. Leibnitz followed. The great theologians, Cudworth, Stillingfleet, Howe, and Henry Moore, adopted it in their debates with the infidels of their time. Cousin developed still another form of it. Validity is allowed to it by Luthardt, Dr. Dorner, Henry B. Smith, Dr. Caird, Professor Shedd, Ulrici Thompson, Tulloch, and others. Dr. Shedd has an elaborate answer to the objections of Gaunilo and Kant.

The cosmological and theological arguments ultimately rest on the

intuition of cause and effect. Theological has always been considered as the most persuasive and powerful. Through all the ages since Anaxagoras, but especially since Socrates, the great mass of thinkers have laid special emphasis upon it. John Stuart Mill advised theologians to adhere to it. Yet it has been vehemently attacked in our time. Kant, although he professed respect for it, regarded it as inadequate, and so does Hermann Lotze. John Stuart Mill, on the other hand, says: "I think it must be acknowledged that in our present state of knowledge, the adaptations of nature afford a large balance of probability in favor of creation by intelligence." Jenet'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 center—God. Says Cousin: "These various proofs have different degrees of strictness in their form, but they all have a foundation of truth which needs simply to be disengaged and put in a clear light in order to give them incontrovertible authority. Everything leads to God—we go to Him by different paths." Dr. Carpenter speaks of some departments of science "in which our conclusions rest, not on any one set of experiences, but upon our unconscious co-ordination 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."

In connection with these arguments philosophy must explain the meaning and vindicate the reality of cause. For religion the question whether there are efficient and final causes is very vital. If Hume's position be true there can be no science of religion there is probably no God.

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 finite? 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 unavoidably postulate absolute being as their common basis. The persistence of the universe is the persistence of that unknown cause, power, or force which is manifest 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.

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. This has been a great subject with the philosophers. Witness Kant, Hegel, Fichte, Cousin, Hamilton, Mansel, John Stuart Mill, Calderwood, McCosh, Spencer. Here we shall ultimately come back to the Cartesian "*Cogito ergo sum*."

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 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 selfhood 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. Materialism, which regards thought as only an efflux of the brain, or as one of the correlated forces of nature, or molecular motion, has logically no room for the personality of man, and hence, consistently, none for a personal God. Pantheism, which identifies matter and spirit, or regards them as only different aspects or sides of the same universal substance, lands us precisely in the same place. But, as Dr. Fisher truly says: "Belief in the personality of man and belief in the personality of God stand or fall together."

Religion ascribes attributes to the absolute and infinite being. Philosophy must show whether this is possible, and if so, how. In John Stuart Mill's criticism of Sir William Hamilton's doctrine of the absolute we have a hint how this may be done. Particularly is philosophy of service in the discussion and elucidation of such attributes as trinity, omnipresence, omnipotence, eternity.

In many religions there are hints of the Trinity in the Godhead. A great mass of the Christian world finds in the Bible the doctrine of the Godhead to be that of a triune being. The determination of the meaning of such a doctrine, if not the possibility of it, belongs almost wholly to the rational or philosophical side of religion.

It belongs to philosophy or reason to determine the laws of evidence which are to prove not only the doctrines but also the facts of religion as well. Various religions claim to possess the truth and to have a more or less positive revelation. Are these claims all false? Or is there one religion which possesses the truth and the divine revelation? Or are these elements of truth and of revelation in several or in all of them? Plainly it belongs to philosophical inquiry to determine these grave questions. I am a Christian, and accept the Bible as a positive revelation from God; but if I would justify and vindicate to myself this faith I must have recourse to reason and philosophical principles.

The doctrine of the will, especially of the freedom of the will, is also a question of philosophy, but far-reaching in its bearing on theological doctrine. It is related to the question of the personality of man and of God; to the question of moral government, of responsibility, and of virtue; to that of sin and rewards and punishments. Its importance is seen in the fact that one's philosophy of the will determines him to be an Augustinian, an Arminian, a Pelagian, or a fatalist. Edwards really wrote his great work in the interest of Calvinism and Dr. Whedom his in the interest of Wesleyan Arminianism.

Thus it is seen that philosophy is one of the most important of the secondary sources of the science of religion. Philosophy can aid the science of religion by keeping to her own proper sphere and diligently cultivating that, and by teaching religion also to keep her proper sphere. A true philosophy can do much for our science as a corrective of false religious dogmas and philosophical doctrine. Hence, finally, with the advance of a true philosophy the science of religion, and even religion itself, must advance

HINDUISM AS A RELIGION.

SWAMI VIVEKANANDA OF INDIA.

Three religions now stand in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism, and Judaism. These all have received tremendous shocks and all of them prove by their revival their internal strength, but Judaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter. Sect after sect has arisen in India and seemed to shake the religion of the Vedas to its very foundations, but, like the waters of the seashore in a tremendous

earthquake, it has receded only for a while, only to return in an all absorbing flood, and when the tumult of the rush was over these sects had been all sucked in, absorbed, and assimilated in the immense body of another faith.

From the high spiritual flights of philosophy, of which the latest discoveries of science seem like echoes, from the atheism of the Jains, to the low ideas of idolatry, and the multifarious mythologies, each and all have a place in the Hindu's religion.

Where then, the question arises, where then the common center to which all these widely diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question which I shall attempt to answer.

The Hindus have received their religion through the revelation of 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 laws 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 relations between soul and soul, 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 time. 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.

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. 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 out a miserable existence. Why, if they are all created, why 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 to hold that those who are miserable in this life will be perfect in a future life. 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 it is unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Why may not all the tendencies of the mind and body be 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 for supposing the existence of a soul. But it can not be proved that thought has been evolved out of matter. We can not deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone can act in a peculiar way. Those peculiar tendencies in that soul have been caused by past actions. A soul with a certain tendency will 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. 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, not a word of my mother-tongue is present in my consciousness; but, let me try to bring such words 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 are stored up all our experiences. Try and struggle and they will come up and you will 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 Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—follow them and you will get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the sword can not pierce, him the fire can not burn, him the water can not melt, him the air can not dry. He believes 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 condition of matter. In its very essence it is free, unbound, holy, and pure, and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

Why should the free, perfect, and pure being be under the thralldom of matter? How can the perfect be deluded into the belief that he is imperfect? 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 supposing of one or more quasi-perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect, how can the pure, the absolute, change even a microscopic particle of its nature? The Hindu is 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 of itself as imperfect, as joined and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks of himself as the body. We do not attempt to explain why I am in this body.

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. The soul will go on evolving up or reverting back from birth to birth and death to death—like 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, roiling 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 widow's tear or the orphan's cry.

The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair 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 a trumpet voice proclaimed the glad tidings to the world. "Hear, ye children of immortal bliss, even ye that resisted 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 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 divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, 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 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. 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 Krishnua, whom the Hindus believe 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 for God and his hands for 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 will 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 Krishnua, 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 Yuchistera answered: "Behold, my queen, the Himalayas, how grand and beautiful they are. I love them. They do not give me anything, but my nature is to love the grand and 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 can not 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 they teach that this bondage can only fall off through the mercy

of God, and this mercy comes to 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. All the crookedness of the heart is made straight. Then all doubt ceases. Man 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 in this reaching God, seeing God, becoming perfect, even as the Father in heaven is perfect, consists 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 can not be two or three. It can not have any qualities. It can not be an individual. And so when a soul becomes perfect and absolute, it must become one with the Brahman, and he would only realize the Lord as the perfection, the reality of his own nature and existence—existence absolute; knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as in 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, or three, four, five—and the ultimate of happiness would be reached when it would become a universal consciousness.

Therefore, to gain this infinite, universal individuality, this miserable, little individuality must go. Then alone can death cease, when I am one with life. Then alone can misery cease, when I am with happiness itself. Then alone can all errors cease, when I am one with knowledge itself. And this 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 Adwaitam is the necessary conclusion with my other counterpart—mind.

Science is nothing but the finding of unity, and as soon as any science can reach the perfect unity it will stop from further progress, because it will then have reached the goal. Thus chemistry can not progress farther when it shall have discovered one element out of which all others could be made. Physics will stop when it shall be able to discover one energy of which all others are but manifestations. The science of religion will become perfect when it discovers Him who is the one life in a universe of death, who is the constant basis of an ever-changing world, who is the only soul of which all souls are but manifestations. Thus, through multiplicity and duality, this ultimate unity is reached, and religion can go no further. 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 world of science of to-day, and the

Hindu is only glad that what he has cherished in his bosom for ages is going to be taught in more 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? At 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 apply all the attributes of God—including omnipresence—to these images. It is not polytheism. "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 asking the people, 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 been amongst them that are called idolatrous men, the like of whose 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, but bigotry is 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 we can live without breathing. And by the law of association the material image calls the mental idea up and vice versa. Omnipresence, 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 image of a blue sky, or a sea, some cover the idea of holiness with an image of a church, or a mosque, or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference. Some devote 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 man 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, "Him the sun can not express, nor the moon nor the stars, the lightning can not express Him, nor the fire; through Him they all shine." He does not abuse the image or call it sinful. 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.

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, should he 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, each determined by the conditions of its birth and association, and each of these

mark a stage of progress, and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the glorious sun.

Unity and variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. 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, he must go without a coat to cover his body. The Hindus have discovered that the absolute can only be realized or thought of or stated through the relative, and the images, cross, or crescent are simply so many centers, so many pegs to hang the spiritual ideas on. It is not that this help is necessary for everyone, 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 anything horrible. 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 faults, but mark this, they are always toward punishing their own bodies, and never toward cutting the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition. And even this can not 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 evolution out of the material man, a God—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 adaption. 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 Sanskrit 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." How, then, can the Hindu whose whole idea centers in God, believe in the Buddhism which is agnostic, or the Jainism, which is atheist?

The whole force of Hindu 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 ever to be a universal religion it must be one which will hold no location in place or time; which will be infinite, like the God it will preach; whose sun shines upon the followers of Krishna or Christ, saints or sinners, alike; which will not be in the Brahmin or Buddhist, Christian or Mohammedan, but the sum total of all of these, and still have infinite space for development, which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest groveling man, from the brute, to the highest mind towering almost above humanity and making society stand in awe and doubt his human nature.

It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize a divinity in every man or woman, and whose whole scope, whose whole force, will be centered in aiding humanity to realize its divine nature.

Aseka'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 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, motherland of liberty! It has been given to thee, who never dipped hand in 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 in the vanguard of civilization with the flag of harmony.

THE WORLD'S DEBT TO BUDDHA.

H. DHARMAPALA OF CEYLON.

He furnishes the paper, one section of which was read on Monday (page 406). The distinguished Indian preacher pre-faced the reading of his paper by the singing of a song, always repeated in the temples of Ceylon before the services are commenced.

It is difficult to properly comprehend the system of Buddha by a spiritual study of its doctrines, and especially by those who have been trained to think that there is no truth in other religions. When the scholar Vachcha, approaching Buddha, demanded a complete elucidation of his doctrines, he said: "This doctrine is hard to see, hard to understand, solemn and sublime, not resting on dialectic, subtle, and perceived only by the wise. It is hard for you to learn who are of different views, different ideas of fitness, different choice, trained and taught in another school."

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 in it a positivism. Buckner and his school of materialists thought it was a materialistic system. Agnostics found in Buddha an agnostic and Dr. Rhys Davids, the eminent Palo 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 Schopenhaur's pessimism. The late Mr. Buckle identified it with the pantheism of India. Some have found in it a monoism, and the latest dictum is Professor Huxley's, that it is an idealism supplying "the wanting half of Bishop Buckley's well-known idealist argument." Dr. Eikel says that Buddhism is a system of vast magnitude, for it embraces all the various branches of science, which our Western nations have been long accustomed to divide for separate study. It embodies, in one living structure, grand and peculiar views of physical science, refined and subtle theories on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far-reaching system of practical morality, and, finally, a church organization as broad in its principles and

as finely wrought; in its most intricate network as any in the world. All this is, moreover, confined in such a manner that the essence and substance of the whole may be compressed into a few formulas and symbols plain and suggestive enough to be grasped by the most simple-minded ascetic, and yet so full of philosophic depths as to provide rich food for years of meditation to the metaphysician, the poet, the mystic, and pleasant pasturage for the most fiery imagination of any poetical dreamer.

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 superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. 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 passion, and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller:

There is an atheism which is not death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest movements, 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-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. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance 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 to think and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in 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."

Human brotherhood 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 ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation 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.

From the fetish-worshipping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

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 corollary, the law of cause and effect. He condemns the idea of a creator, but

the 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. Buddha teaches men to practice these four supreme virtues. There is no difference between the perfect man and this Supreme God of the present world.

The teachings of the Buddha on evolution 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 yawning 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, animated by an almost infinite sum total of energy, which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. 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.

Buddha promulgated his system of philosophy after having studied all religions. And in the Brahma-jala sutta sixty-two creeds are discussed. In the Kalama, the 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 renowned 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. Often observation and analysis, when the result agrees with reason, are conducive to the good and gain of one and all. Accept and live up to it.

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion from destroying life, lays aside the club and weapon. He is modest and full of pity. He is compassionate 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 fellowman by deceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk, he abstains from intoxicants and stupefying drugs.

The advance student of the religion of Buddha, when he has faith in him, thinks, "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, 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 in to the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object 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 student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also 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.

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 blessed ones that are dead and gone.

Thought transference, thought reading, clairvoyance, clairvoyance, projection of the sub-conscious self, and all the higher branches of psychical science that first now engage the thoughtful attention of psychical researchers are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating 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 laws of cause and effect, are the common appanage of all good men.

Prohibited employments include slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—all deemed the lowest of professions.

The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful, liberality, and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

Besides these, Buddha says in his universal precepts: He who is faithful and leads the life of a householder, 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 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 for his pupil. He trains him in virtue and good manners, carefully instructs him, imparts to him a knowledge of the sciences and wisdom of the ancients, speaks well of him to relatives, and guards him from danger.

The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting as his equals, and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself, guard his property when he is careless, assist him in difficulties, stand by him, and help to provide for his family.

The master should minister to the wants of his servants, as dependents; he assigns them labor suitable to their strength, provides for their comfortable support; he attends them in sickness, causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. 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 toward him.

The religious teachers should manifest their kind feelings toward lawyers. 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, and point out to them the way to heaven. The lawyers 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 them.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination, will become eminent. The well-informed, friendly disposed, prudent-speaking, generous-minded, self-controlled, self-possessed man will become eminent.

In this world, generosity, mildness of speech, public spirit, and courteous behavior are worthy of respect under 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. Buddha also says:

Know that from time to time a Tathagata 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 mortal, 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.

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. Self-introspection—by this 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, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom, and dhyana.

4. He has realized eternal peace and walks in the perfect path of virtue.

5. He knows three states of existence.

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 teaches. The two characteristics of Buddha are wisdom and compassion.

Buddha also gave a warning to his followers when he said:

He who is not generous, who is fond of sensuality, who is disturbed 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 attainment of salvation is by the perception of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity. The last words of Buddha were these:

Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourself to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to anyone besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you, and walk ye in it, practice and increase in order that the 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.

THE RELATION OF THE SCIENCES TO RELIGION.

DR. PAUL CARUS, EDITOR OF "OPEN COURT," CHICAGO.

Among other things he said:

That conception of religion which rejects science is inevitably doomed. It can not 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 that innermost conviction of man which regulates his conduct. Man has become man only through his obedience to the moral law. Every neglect of the moral law lowers him; every moral progress raises him. And who in the face of facts will say, that the authority of moral conduct is not a reality in the world, that God in the sense that science understands his nature and being does not exist, and that religion, the religion of scientific truth, is error?

Religion will undergo changes, but it can not disappear; while it will free itself of its paganism, it will evolve and grow. 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.

HISTORY AND PROSPECTS OF EXPLORATION IN BIBLE LANDS.

DR. GEORGE E. POST.

The substance of the paper was as follows:

The work of biblical criticism is to present us with a correct text of the books of the Bible. That of the biblical explorer is to search out in Bible lands all that illustrates and confirms this text. It includes the study of the physical geography, meteorology, geology, mineralogy, zoology, and botany of these lands. It concerns itself with their ethnology, political, social, and religious history, and their present and past manners and customs.

There are five sources of information open to the biblical explorer: Local tradition, ecclesiastical tradition, reports of travelers, systematic survey, and excavation.

To America belongs the credit of introducing a new era of Palestine exploration. This era dates from the publication of the immortal "Biblical Researches in Palestine," by Edward Robinson and Eli Smith in 1843, and the "Narrative of an Expedition to the Jordan Valley and the Dead Sea," by Lieutenant Lynch, U. S. N., in 1850.

Now we find, by Biblical exploration, that the long-forgotten names of obscure towns, embalmed in the often unaltered names of still more obscure modern towns, are somewhat altered, but none the less easily recognizable to any 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 gives a strong presumption in favor of all else they say. We find in a local tradition, 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 ages and revolutions, such as no other land has undergone, the graphic presentment of scenes as old as Abraham and Moses, 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.

CHAPTER X.

TENTH DAY, SEPTEMBER 20th.

WORKING FORCES IN RELIGION.

The three sessions of the parliament on the tenth day were conducted in the usual manner. On this date the Columbian Peace Plow arrived at the Art Institute. It is made of implements of war emblematic of the time when nations shall learn war no more, and is a contribution to the parliament. Dr. Ernest Faber of China led in the universal prayer after the morning session was called to order. Dr. Barrows, being the presiding officer, introduced Rev. Henry M. Field, who spoke a few minutes regarding the Parliament of Religions.

PLEA FOR TOLERATION.

REV. DR. HENRY M. FIELD OF THE NEW YORK EVANGELIST.

Mr. Chairman and Gentlemen: I am glad to say only one word, one word of greeting, and to express the joy that I feel in seeing such an assembly as this gathered for such a purpose. 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 question with me whether Democrats could be saved. I am happy to have arrived at a belief that they can be saved, though as by fire.

When I went across the ocean, I thought a Roman Catholic was a terrible person, terrible. When I came to know the Roman Catholics, however, I found that I was a very poor specimen of Christianity beside 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 the cardinal to carry the Gospel into the center of Africa. What devotion is there we can hardly parallel. I knew that 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 those dangers?" "Yes," said he. "When?" "To-morrow," was the reply. Such a spirit is magnificent, and wherever 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 other cities of the East, when I heard the call for prayers from the minaret and where 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 observe their lent a great deal better than we do ours. 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—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 those 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 a witness in any of the dark climes, or in any of the dark religions of this world.

CHRISTIAN EVANGELISM AS ONE OF THE WORKING FORCES IN OUR AMERICAN CHRISTIANITY.

REV. JAMES BRAND OF OBERLIN.

Christian Evangelism is the preaching or promulgation of the Gospel of Christ. But this is too general for our present purpose. The word must be used here in a more restricted sense. I must avoid narrowing my theme to simply the work of itinerant evangelists on the one hand, and widening it to the general preaching of Christian truth on the other. 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 century of religious history in this country was largely devoted to church polity and the relation of religion to the state. Spiritually it was a rather barren period. There had been some revivals from 1670 to 1712, but they were local and limited in extent. The first great movement which really moulded 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. This movement overthrew the so-called "half-way

covenant," a pernicious system which had filled both the churches and the pulpits with unconverted men. In 1740 men without any pretense of piety studied theology, and "if neither heretical or openly immoral were ordained to the ministry," and multitudes of men were received to church membership without any claim to Christian life.

The great awakening reversed that state of things. Students of theology were converted in great numbers, and prominent men to the number of twenty, who had been long in the pulpits in and about Boston, regarded George Whitefield as the means, under God, of their conversion to Christ. This revival was not confined to New England or to any one body of Christians. All denominations in New York, Pennsylvania, New Jersey, and the South were equally blessed. 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 proposition that, in the preaching of the gospel, the distinction should be maintained between the regenerate and unregenerate, and that the church must be composed of converted souls only, has been accepted by substantially all evangelical denominations since that time. 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. These doctrines were the mighty forces wielded by the leaders of that time, and resulted in the recasting of the religious opinions of the 18th century.

The second general evangelistic movement, 1797-1810, generally called the revival of 1800, was hardly less important as a factor in our Christian life than its predecessor. It, too, followed a period of formalism and religious barrenness. It was the epoch of French infidelity and of Paine's "Age of Reason," from which this revival emancipated America while France was left a spiritual wreck. Up to this time almost nothing had been done in the line of foreign missions and there were hardly any permanent institutions of a national character for the spread of a gospel apart from the churches and three or four colleges. From this movement sprang, as by magic, nearly all the great national religious institutions of to-day. The "Plan of Union" in 1801 to evangelize New Connecticut—Andover Seminary in 1808 to provide trained pastors; the American Board, representing two or three denominations in 1801; the American Baptist Missionary Union, in 1814; the American Education Society, in 1815; the Methodist Episcopal Missionary Society, in 1819; the Yale Theosophical Department, in 1822; American Temperance Society, in 1826; American Home Missionary Society, in 1830; East Windsor Theosophical Seminary, in 1833. Here again 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. Here was found the divine corrective of the perils which were threatening to overwhelm the country in barren and self-destructive materialism.

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 press them into service under different circumstances, to the neglect of other truths. Thus the severity 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, Finney, Nettleton, Albert Barnes, and others, in the revival of that period. Thus a counter-corrective was administered which tended not only to correct and convert vast multitudes of souls, but also to establish the scriptural balance of truth.

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 spirit of reckless speculation and other immoral methods of gratifying material ambition had overreached itself and plunged the nation into a financial panic. 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 pre-eminent. 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 and Mills and their confreres. These revivals, though perhaps lacking the tremendous seriousness and profundity of conviction which came from the Calvin preachers dwelling on the nature and attributes of God, nevertheless exhibit a more truly balanced gospel than any preceding ones. They announce pre-eminently 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. If men said, "Is not the gospel being outgrown?" They said, "No, that can not be." If they said, "Is the doctrine broad enough and deep enough to lead the progress of the race in all stages of its development and be the text-book of religious teaching to the end of time?" They said "Yes." Why? Because Christ's teachings are based upon certain indestructible principles of human nature that never change. They are based upon the moral sentiment of the soul.

I have spoken of these general revivals as evangelistic movements. It must not be inferred, however, that they are merely human undertakings. They originate with the spirit of God. Leading men, whether as general evangelists or evangelistic pastors, were moved by the divine spirit to yearn for the deepening of religious life and the conversion of the multitudes. As of old God from time to time chooses Him a Moses, fits him for his work, and gives him a message. This divine superintendence, rather than any human sagacity, explains the peculiar types of truth, and the special adaptations of doctrines to the circumstances at different stages of our national life, to meet the peculiar perils or tendencies of such times. This only proves that Christ is the head of His Church, and does not abandon it to the discretion of any set of men.

The Scripture truths which have been specially instrumental in these great spiritual awakenings, perhaps, should have a non-specific consideration. Manifestly no one school of theology can claim pre-eminence. Calvinism, old school and new school on the one hand, and Armenianism on the other, have been alike blessed at different times in the conversion of

souls. The earlier evangelists dwelt upon the nature and attributes of the Divine Being. They preached the utter depravity of man, the unspeakable guilt of sin, the infinite doom of final impenitence. They said "Nothing but eternal woe is possible to one who will not come into harmony with God." This was not to frighten men into religion, but as a philosophical fact in the nature of things. It was to arouse them out of deadly apathy to rational concern as to their spiritual conditional, and it was effective. Whitefield's great topic was, "The necessity of the New Birth," because this was a neglected truth. It was said at the time that Whitefield had "infatuated the multitude with the doctrine of regeneration, and free grace, and conversion, all of which was repugnant to common sense."

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 together 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 service of consecrated church members. In such cases, church work becomes spasmodic and the preaching of the pastor has often become educational instead of being also distinctively evangelistic. This dependence of a church upon great periodical movements and help for the conversion of souls in its own vicinity, is not, of course, a necessary result of general revivals, but it is an evil which is liable to follow. To guard against the evil two things are essential.

1. 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. I would be the last to disparage outside evangelists, but it is manifestly not God's design that churches should depend upon any great combined movement. They are to depend rather upon the Christlikeness of their own membership and the evangelistic preaching of their pastors. The true aggressive, soul-reviving power under God for any community is the real people of God in that community, if there are any. More stress must be laid upon consecrated church membership.

2. A new evangelistic ministry. That means men in the pulpits, men impressed with the infinitely practical reach of their work, the awful responsibility of their position, and their utter dependence upon the Holy Spirit. It means men closeted more with God. An hour with Him is worth a week among the people. We must get ourselves under the burden of those views of mankind which weighed upon the soul of Christ and led Him to the cross; these great truths which underlie God's government, which undergird the Christian's hope, which appeal to the sinner's reason and intensify his rational fears.

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 preaching of the sovereignty of God.

RELIGIOUS STATE OF GERMANY.

COUNT A. BERNSTORFF OF GERMANY.

I shall try to give this short sketch as impartially as I can, though this is not easy for one who stands in the midst of the contests about which he is going to speak. Well-meaning patriots who wish to stir up the activity

of good men often give a pessimistic view of things; others who wish to show off their country well give a too favorable coloring of the state of things. I mean only to say what is true. There is no necessity to give any coloring. Things are bad enough without being exaggerated, but there is also sufficient good to mention without being obliged to add to the truth.

It may truly be said that Germany is a country where spiritual problems are fought out. I feel happy to belong to such a country, and to be able to take an active share in those struggles. In order to understand the present condition of Germany, we must go back to some point in history which gave a turning to affairs, and which forms even now the basis on which religious life has developed. The first is the Reformation. Germany is emphatically the land of the Reformation, by which, of course, I don't mean to say that all Germany is Protestant. Oh, no. The Reformation has divided Germany into two hostile camps. It has been the source of many political and religious difficulties. Yet we praise God's name for it. The Reformation luckily had no political sides; it was a purely religious act.

Luther sought peace with God for his own soul, and all the acts of penance could not satisfy the yearning of his heart. It was only when he got to read a Bible—these bound teachers—and when he found in it that the just shall live by faith, that he found the peace with God which his heart was yearning after. Henceforth the two great principles of the Reformation—that the Bible is the only and all sufficient source of truth, and that man is saved without his merits by faith in the cleansing blood of Christ. However, the mere intellectual truth alone does not suffice. We must, therefore, consider the feeling of the 18th century as the second turning point.

Protestantism revived, but only in form; unbelief carried the day. The great minds of the last century failed to see the truth of revelation. This is to a great extent due to the fact that the repression of orthodox truths had turned into enemies scholars who found a pleasure in quarreling on points of minor interest. The revival in religion began in what we call the wars of liberty. When the great Napoleon wanted to stamp Prussia out of the maps of Europe, when the whole nation rose to defend its national independence, men were turned to seek God in prayer, and since that day earnest, liberal Christianity has made its way again in Germany. National differences seemed of comparatively small value at that time, and King Frederick William III. of Prussia combined in his religion the union of the Lutheran and the Calvinist churches into one church, which he called Evangelist. Such a measure would be impossible now, but in those times of unbelief people had ceased to attach any value of differences in doctrine, and the new revival was also spiritual, not ecclesiastical. Those who began to love their Savior gladly joined those whom they found similarly affected, without asking to what church they belonged.

The increase of religious convictions, however, also increased the opposition of special doctrines. The old feud between Lutherans and Calvinists began with renewed strength, and the friendly relations between Protestants and Catholics made way to a sharp antagonism. About half a century later the revolution of 1848 opened the eyes of many Christians to the unsatisfactory state of many things, and the numerous works of home missions began about that time. Finally, in 1873, the organization of a synodal constitution for the Protestant Church brought a new element into our religious life. Excuse my having begun with this historical introduction. The present is always in many respects the child of the past, and I thought it would help to ascertain the present.

The division of Germany in a Catholic and Protestant population still exists in all its force. I am a poor judge of the inner life of the Catholic Church—but I must say that she has greatly consolidated herself. Unhappy measures of our government to repress her influence, which were in force in 1873, have only served to increase her power. With her strong discipline

on the power she wields over the people through the confessional, with the assistance of a numerous political party that represents her interest in Parliament, she undoubtedly has a large influence. But on the other side, this has also helped much to arouse the Protestant feeling of the nation—a large Protestant association for the protection of Protestant interests is gaining new adherents every day. The commemoration of the Lutheran jubilee in 1883 has deeply stirred the heart of the nation, and the day will not easily be forgotten when, the 31st of last October, the Emperor, with most of the German princes and representatives of the Queen of Great Britain and of the King of Sweden and Denmark, of the Queen of the Netherlands, assisted at the reopening of the beautifully restored church of Wittenberg, and publicly declared their adherence to the doctrines of the Reformation.

With Protestantism the old feud between Lutherans and Calvinists has made way to problems of greater importance. If I speak of the development of Protestantism I can only speak of the national or state churches. The free churches, Methodists, Baptists, Mennonites, even the highly-honored body of the Moravian brethren and the Lutherans in Prussia, do a good work for the saving of individual souls, and, weighed in the balance of heaven, this work will not be accounted lightly, but their numbers are small and their influence in the national life of Germany is smaller still. The great struggle and problems of the day are fought out within the national churches, and this is not only true, is voluntary conviction in the press and by similar means, but also is the official battle ground provided in the synod. Our churches have their own voice ever in public life, and the very abuse heaped on the general synod of Prussia, for her clear testimony of the old truths of the gospel, is a sure sign of her influence.

At first a number of persons were elected into the synod only because they were expected to make opposition to the clergy, but this is long past. Even the Berlin synod has a majority which holds in part the doctrines of Christianity, and, since this is the case, she has a noble work to do with the spiritual wants of our large metropolis. A large party of our church is striving at a greater independence from the state. We deny not that we have entered with mighty adversaries, but we are prepared for the struggle. The socialist movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such emphasis that there is no God. But often all this is only the case among the neglected masses of our large cities. In the country even the leaders of social democracy restrain from saying anything against religion because they know that it would compromise their cause.

We have men who want to form a new religion, or a moral society without religion, but the so-called ethical movement found but few adherents. A lieutenant-colonel left the army to work for a colorless Christianity, in which everybody might go in, but his followers are not many. All these more negative forms of religious beliefs meet with loud applause at first, but very few join them actively. Where there is real religious work, one turns to the old Bible.

The greatest danger we are under is perhaps a new critical school of theology. The lately deceased Professor Rietschl has introduced a new system superior to the old rationalism, eminently clever, yet dangerous. Biblical terms are used, but another meaning given to them. To this theology Christ is not pre-existent from all eternity, but only a man in whom divine life has come to its highest development, the great fact of redemption only symbols; prayer is 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 all our pulpits.

I do not share their fear. There are too many forces of divine help in

our congregations now to render this possible, and to these forces I must lastly refer. 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 an honest fight for the truth in our synods. Even in the capital the orthodox Christians have rallied to gain the victory and they carried the day.

We have the great organizations of home-mission work, deaconesses' institutions, reformatories, workingmen's 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 give good religious reading to the people, all circulated, besides the sermons, to a great extent by voluntary helpers. We are making way to better observation of the Lord's day. The new law on the social question has closed our shops on Sunday, and the complaints raised against this measure at first soon made way to a sense of gratitude for the freedom to weary people who have hard work during the week.

Our emperor and empress have given a powerful stimulus to the building of new churches. The empress tries to stimulate the ladies to more of what you call woman's work, and a society of 3,000 women in Berlin last winter shows that her call was not in vain. We have altogether learned a great deal more of aggressive Christianity. Our Sunday schools have nearly doubled in the last three years. The institute founded for training Evangelists has been removed to Barmes, where it works more efficiently. Lay work, unknown in former generations, quietly but steadily gains ground. I would mention a number of eminent laymen who no longer object to presenting the gospel publicly. We are not afraid for the cause of believing evangelical Christianity in Germany; it is more a power now than it ever was, though, of course, in every land and at all times only a minority truly and fully experience the depths of religious feeling.

I did not mention the last Jewish movement because I hold it to be purely political, not religious. It is one of the things that we have to contend with, but a beginning has been made. There is much darkness in Germany, but there is also much light. May God grant that the light increase.

THE SPIRIT OF ISLAM.

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 Islam 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 Islam 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 Islamic 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 Islamic 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 practiced. There are conditions under which it is beneficial. But we must first understand what it really means to the Mussulman, not what it means to the American. I say that a pure-minded man can be a polygamist and be a perfect and true Christian, but he must not be a sensualist.

When you understand what the Mussulman means by polygamy, what he means by taking two or three wives, any man who is honest and faithful and pure minded will say, "God speed him." Now, I don't intend to go into this subject. With the gentleman 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 Islam. It influenced my opinion of Islam and when I began ten years ago, to study the Oriental religions, I threw Islam aside as altogether too corrupt for consideration.

But when I came to go beneath the surface, to know what Islam 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 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 illalla Mohammed resouls 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 Islam and not love it.

It was at first suggested that I should speak on the theology of Islam. There are some systems which have in them more theology than religion. Fortunately Islam has more religion than theology.

There are various explanations of the meaning of the word religion. One has but to read Max Muller'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 to or gives to us the hope of a future life. In order to understand Islam and its effects—to understand the spirit of Islam—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 Islam published in England, 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 Islam. 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 Islam 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 are not the exact words that Irving used, but they convey practically his meaning. After saying these things he goes on to say



MOHAMMED ALEXANDER RUSSELL WEBB.

what a sensuous, grasping, avaricious tyrant the prophet was, and he closes his work by saying that the character of the prophet is so enigmatical that he can not 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 this 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 Islam 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 "Al Ma'mun, 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, "Khadijah," 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 Khadijah 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 allowed him to take as many wives as he pleased, Christian historians agree that he was true to Khadijah 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 Islam 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 Islam system is designed to cultivate all that is purest and noblest and grandest in the human character. Some people say Islam is impossible in a high state of civilization. Now, that is the result of ignorance. Look at Spain in the 8th 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 Imam 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, there is so much of it, that I can only touch upon it. There is so much unfamiliar to Americans and Englishmen in Islam 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. Thy 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 look at the practical side of Islam in reference to the application of the spirit of Islam 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 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 12 and 1 o'clock, or just as the sun is passing the meridian. At no other time. The third prayer is between 4 and 5 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 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 Islam 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 Islam.

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 Islamic idea that prevails among the Moslems--and now I am speaking, not of the lower classes, not of the masses of the Moslems that 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 can not 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 desert 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 things, 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 Islam is its fraternity. One of the first things that Mohammed did after being driven out of Mecca and located in Medinah was to encourage the formation of a Moslem brotherhood, with a perfect community of property, a socialistic idea impracticable in this civilization but thoroughly 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 need 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 Islamistic power in Spain.

Readers of history can very readily trace where the first serpent made its entry into the Islamistic 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 knew 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 Islam.

In closing, I want to say this: that there is no system that has been so willfully and persistently misrepresented as Islam, 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, and 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 will have a universal system which will elevate our social system at least to the position where it belongs.

CHRIST, THE SAVIOR OF THE WORLD.

REV. B. FAY MILLS OF RHODE ISLAND.

We are all agreed that, in its present condition, this is not an ideal world. We all believe that it is not what it is meant to be; we all hope that it is not what it is to become.

The doctrine of Christianity centers not in a theory of morals, nor a creed, but in a person. 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. He showed the triumphant possibility of life among the hardest human conditions, when lived in fellowship with God. He taught one great object lesson of trial and triumph that there could be no excuse for sin, and that there would be no escape from righteousness. His one great mission and message was that God had "sent His Son into the world not to condemn the world, but that the world, through Him, might be saved."

He was Himself the revelation of all history and mystery and prophecy, concerning God and man, the origin and destiny of the race. His whole conception of Himself was summed up in these words, "Christ, the Savior 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 world—that His mission was to save humanity in all its relationships, to save individuals, indeed, but also to save society and the nations.

If Christianity is not fitted and destined to be the universal life of man, it is fitted for "nothing but to be cast out and to be trodden under the feet of men," Christ stands or falls in connection with His claim to be the Savior of the entire world.

Whenever in the teachings of Christianity there has been a limitation of the extent of the atonement of Christ, for the saving of this world from out its present conditions of bondage and sin in the glorious liberty of redemption, there has come a deadly paralysis of His spirit and of the progress of His kingdom.

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.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him, and without Him was not anything made that hath been made.

There was the true light, even the light which lighteth every man coming into the world.

He was in the world, and the world was made by Him, and the world knew Him not.

But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name,

"The true light that lighteth every man that cometh into the world," was shining in darkness for all the ages before the shepherds heard the angel song, and "as many as received Him, to them gave He the power to become the sons of God." And then the "Word became flesh and dwelt among us and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth."

The scriptures of the Old Testament and the annals of all nations teach us that "there never was a time when a penitent and consecrated soul might not walk with God." Enoch "walked with God," "and before his translation he had his testimony that he pleased God." Abraham was called "the friend of God." Moses was called "the man of God." Socrates was, in his true light, a true prophet of the Most High and a forerunner of Jesus of Nazareth.

But the mission of Christ 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 the wretched and sinking world."

He came to give the church a "commission that includes the saving of the wreck itself, the question 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.

The first annunciation by his immediate forerunner, when he stood in

his presence, was: "Behold the Lamb of God which taketh away the sins of the world." He said of Himself, "For the bread of God is He which cometh down from heaven and giveth life unto the world." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." He said to His followers; "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

The mission of Jesus Christ as the Savior of the world may be expressed, as has already been suggested, in four conceptions.

1. He has 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. "God was in Christ, reconciling the world unto Himself." He revealed the meaning of forgiveness and of deliverance from sin.

A popular writer has suggested to us the vast distinction between indifference to sin and its forgiveness, which may well be illustrated by the experience of an individual in forgiving injury against himself. Resentment against sin is a far higher experience than that of indifference to it, but there is something far better than either, and that is to realize the enormity of the transgressor at its very worst, and then to let resentment be destroyed and a self-sacrificing love fill the place that had been occupied by the resentment.

It would be better for God to hate sin than to tolerate it; it would have been better to punish the most trivial sin of the most thoughtless sinner with all the excruciating tortures of the most terrible unending hell conceived by the imagination of man; but it was infinitely better to take up into His own pure heart the blackest and deadliest sin of the lowest sinner, who should be willing to forsake it and return to God, and there let it be forever blotted out; to bind it upon the bleeding Lamb of God, and let Him bear it away, as far as the east is from the west, into God's eternal forgetfulness of love.

A tender-spirited follower of Jesus Christ said to me not long ago that it had taken him twelve years to forgive an injury that had been committed against him; and God's forgiveness of sin means something infinite in contrast to His being able to look at it with indifference, and something even infinitely beyond the mere destruction of its grasp on man and his deliverance from its penalty and power. It meant the realizing of it in God's own soul in all its foul hideousness and deadly strength, and the consuming it in the fires of his infinite love. "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him."

It has 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 came to show us what God was. He 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 "God so loved the world, that He gave His only begotten son." He taught, not that He had come to reconcile God unto the world, but that "God was in Christ reconciling the world unto Himself." He said of His Father, "I delight to do Thy will, O God, Thy law is written on my heart." He said in His prayer to His Father, "I have declared Thy name unto them; yea, and I will declare it. I have glorified Thee on the earth, I have finished the work."

He came to show us that the world had never belonged to the powers of evil, but that, in His original thought, God had 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. The cry upon the cross, "My God, My God, why hast Thou forsaken Me?" was the exhibition of what had been in the heart of God through the ages of the world, and was God's eternal cry of self-renunciation as He forsook Himself in order that He might forgive us.

The Son of God was "the Lamb slain from the foundation of the world." He was "fore-ordained before the foundation of the world, but was manifested in these last times for us." Our hope of eternal life was promised by "God, that can not lie, before the world began," and "God hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

This is a prodigal world, and the Father's eyes have been looking through the centuries until He should see it coming to Him from the far-off country to have its stripes healed with His love, its weakness made strength with His self-sacrificing power, its hunger appeased unto fullness in the banqueting house of love, the new robes placed upon it, the dead made alive again, and the lost forever found.

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. Maniel says that all depends on whether we consider 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."

Jesus says: "I know whence I came and whither I go," and he thereby indicates that there is, in another's words, "no power to come forth out from the beginning or the end, from the first to the last, with intimation of force or fear, that can claim subjection from man or assert dominion over him, or can effect the subversion of the love that is at the source and center of all things, or the disruption of the unity that is in the will of God, that is manifesting itself in the reconciliation of all things.

Christ says: "I am the first and the last, the beginning and the ending, I am He that was, and is, and is to come." 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 was tempted in all points like as we are, ye without sin." He said that His own body was the temple of God, and he taught his followers that they too were to become temples of the living God in which God should meet with man.

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." "Other foundation can no man lay than that which is laid; which is Christ Jesus."

Under the pride and vanity of the nation; under the scheming and frivolity and dishonesty and self-will of those who sit in high places in the earth; under the disregard of the law of love by the social, commercial, and industrial organizations of the day; under every disobedience of the domestic and individual life, is the eternal righteousness of Jesus Christ, striving for manifestation and "straitened until its baptism is 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.

For ye have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed that henceforth we shall not serve sin. Now if we be dead with Christ, we believe that we shall also live with Him. Knowing that Christ, being raised from the dead, dieth no more; death hath no dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin. But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you; for ye are not under the law, but under grace.

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 period of life, to the uttermost length of depravity, to the uttermost depth of misery, and to the uttermost measure of perfection."

The Quaker poet has beautifully written:

Through all the depths of sin and loss,
Drops the plummet of the cross.
Never yet abyss was found,
Deeper than the cross could sound.

Paul says, "If any man be in Christ he is a new creature. Old things have passed away. Behold, all things have become new."

It is when the soul is willing to say, "He was wounded for my transgressions," that he is in a position to realize that if he will surrender himself unto the cross of Jesus and to the teachings of Jesus, the power of death and hell over him shall have forever been broken, and he may live a life of freedom in the righteousness of Jesus Christ.

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 principle 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 affections 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.

God was "not willing that any should perish," and the bitterest drop in the dregs of the unrepentant sinner's cup of woe will be that it is utterly needless, and worse than needless, because of the redemption of the world through Jesus Christ.

But if a man "sin willfully after that he hath received the knowledge of the truth there remaineth no more sacrifice for sin;" and to-day, in view of the infinite love and purpose of God, and the great possibility and destiny of man, I do "beseech you, that you receive not the grace of God in vain."

The last thought concerning the salvation of the world through Jesus Christ is that the loving righteousness of God must be finally triumphant. We can not 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, saying: "If I make my bed in hell, behold Thou art there," and yet choosing through the ages and ages to turn away from the righteousness of God, and to pursue a life of indifference and sin.

Though God be good and free be heaven,
No force can love compel;
And though the songs of sin forgiven
Might sound through lowest hell;
The sweet persuasion of His voice
Respects thy sanctity of will,
He giveth day. Thou hast thy choice
To walk in darkness still.

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 and a fire that is not quenched." "It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire."

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 eons, in the establishment of righteousness, shall be with Him in the new earth, no other heaven can be imagined. The redeemed earth shall be at least a part of heaven, and the city which John saw, the new Jerusalem descending out of heaven from God, shall be established.

The tabernacle of God shall be with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And He shall wipe away every tear from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

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. If we had, it is my honest conviction, that we could not be gathered here to-day as a "Parliament of Religions," but that we would all be praising God together for His wonderful salvation in Jesus Christ our Lord.

We have already in this parliament been rebuked by India and Japan with the charge that Christians do not practice the teachings of Jesus. If China has not been heard from in words of even keener censure it has not been because she has not had good cause, as she thinks of the opium curse forced upon her by the laws of Christian England and of the action of the corrupt legislatures and congresses and presidents who have enacted or stood by and consented to the enacting of the unjust, selfish, unreasonable, inhuman, unchristian, and barbaric anti-Chinese laws of these Christian United States.

I might reply by pointing to our hospital walls and college towers and myriad missionaries of mercy, but I forbear. We have done something, but with shame and tears I say it—as kingdoms and empires and republics,

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 practicing the teachings of Jesus as he said them and meant them, as the earliest disciples understood and practiced them, and as we must again submit 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 for, in so far as the Christian church and Christian state are not coincident, the church has come short of the command of the Master: "Go ye, therefore, and disciple all nations, teaching them to observe all things whatsoever I have commanded you."

One of the local papers said the other day that perhaps the non-Christian delegates to this parliament might be converted to Christianity if they could be taken about Chicago blindfolded.

There have been and are to-day in every Christian community white-souled saints of God, who are following "the Lamb whithersoever He goeth" and bearing His cross after Him, but let us be willing to say plainly, although with shame, that while we have in the life and death and resurrections and teachings of Christ and the descent of the Holy Ghost the complete remedy for all the ills of individuals and nations, 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 practiced 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 spitefully 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.

And this I will say: That 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. And this also I say: That 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.

This, my brothers, is all that must, is all that can endure—it is the teaching of teachings and the inspiration of inspirations for the sons of men.

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. God to-day looks down on such a spectacle of sincere desire and of honest purpose to know the truth as the groaning and travailing creation has never before seen, and the only solution of all the questionings and differences and hopes of men must be in the principles of the ruler of the kingdom of God: "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, and thy neighbor as thyself."

No message of love to God and man has ever been in vain. No love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message; and this is the reason why the mission and message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal and that all things must be subdued unto Him: for "Love never faileth; but whether there will be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. For now we see in a mirror darkly, but then face to face; now we know in part, but then shall we know even as also we are known."

For lo the days are hastening on
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold,
When peace shall, over all the earth,
Its ancient splendor fling,
And the whole world give back the song
Which now the angels sing.

And when, at last, we shall clearly know what we now dimly see in Jesus Christ, that "Love is righteousness in action"; that mercy is the necessary instrument of justice, that "good has been the final goal of ill"; and that through testing, innocence must have been glorified into virtue; when we shall see that God is love and law is gospel, and sin has been transformed into righteousness—then shall we also see that "there is one body and one spirit, even as also we were called in one hope of our calling; one Lord, one faith, one baptism, one God, and father of all, who is over all and through all and in all." 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," and "Every kindred, every tribe, on this terrestrial ball, to Him all majesty ascribe and crown Him lord of all."

RECONCILIATION VITAL, NOT VICARIOUS.

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." Once of sympathies so narrow that he was for bringing fire from heaven down upon a village which would not receive his Lord as He journeyed, he was now so tenderly conscious of the infinite love which had sought him out and gathered him, that he could say: "He that loveth not knoweth not God, for God is love; beloved, if God so love us, we also ought to love one another."

John had attained to this conviction by the process of religious experience. Others have seen the same infinite fact written in vernal fields and ripening harvests. Others find it in the intricate harmony of natural forces. They all see that there is as the center and source of life a fountain of fatherliness which is even begetting and nurturing, so that, indeed, we can not conceive of the idle God, the neglectful God, or the God of limited interests. Our minds will not work until we place before them the ever-creating God who neither slumbers nor sleeps; the ever-present help. "Peradventure He sleepeth" might be said of Baal, for there was no answer; but when Elijah called on the God of Abraham, of Isaac, and of Israel, "the fire of the Lord fell."

It is in the light of this fact of the universal divine love that the fallen condition of man finds its remedy disclosed. There may have been a time when this light was so dim that Judaism fancied its God a partisan, and a regressive Christianity thought that it had ascertained the limits of the divine care, but now we know that God is one, and that "His tender mercies are over all His work." This being so, it is true to say that 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 longings, 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 fattened calf, he reproves the cold vindictiveness of the elder brother, he is all shepherd-like.

We need not dogmatize as to the fallen state of man. Intellectually, man has not fallen. He is as bright as he ever was. He is growing brighter. The evolution of the intellect is indisputable. But as to the will, what is man? Is he the worshiping child that he once was? Does he eagerly do the truth he learns or does he find it necessary to compel himself to do it? There is a degree of ignorance, of illiteracy, but it is easy to find a remedy for it in the common school. There is on every side a spectacle of lust and greed and indolence and selfishness, and our schools touch it not. 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, else mind life is like John Randolph's mackerel in the moonlight, which stank as it shone. So was man in the sad days of Roman sensuality and Jewish hypocrisy, and so do our daily chronicles testify to-day.

The cure for the lost sheep is to seek for it till it is found. "All we like sheep have gone astray; we have turned every one to his own way." (Is. liii. 6.) The question is: How should the Divine Lord accomplish the purpose with which it must be teeming—the recovery of the last state? Our answer is in general to say that the remedy was within the keeping of the infinite love and wisdom which had so far made and conducted man, or we must hold some view which limits the Holy One of Israel. If God would come with any mercy He must descend to the place of the fallen. If He would conquer the evil without destroying them, He must contend with them on their own plane. To take upon Himself the nature born of woman would be His means of redemption. He must take on the office of Joshua, who led the people out of the wilderness into their inheritance. And a virgin conceived and bore a son, and called His name Jesus—that is Joshua. The Wisdom or Word of God was made flesh so that we behold the glory of the Father. It was the Father in the Son who did the works.

How marvelously clear are the prophetic songs of Mary and Zacharias! She said: "My spirit hath rejoiced in God, my Savior. He hath showed strength with His arm. He hath holpen His servant, Israel, in remembrance of His mercy, as He spake to our fathers." And the father of the

forerunner said: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people; that we, being delivered out of the hands of our enemies, might serve Him without fear all the days of our life; the day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet in the way of peace." Therefore John the Baptist proclaimed Him as the "Lamb of God that taketh away the sin of the world," and therefore He bade His hearers prepare the way of Jehovah and make strait His path.

Born of woman, and so open to every temptation, He was early led to find the written word, His light of life. He went about his Father's business by expounding it. Tried in the wilderness, he made no other answer than the law. Going about doing good, He healed the sick and gave sight to the blind and brought good tidings to the meek. At Jerusalem he cleansed the temple of its corruption even as he was daily rendering His own nature the temple of God. The inevitable conflict was not shunned. The perceived unfaithfulness of many did not provoke a word of resentment. The attempts of habitual sinners of this world and the other to overthrow him failed again and again, but it was inevitable that there must be a last and most direful assault. He foresaw it, but behold the conduct of infinite love. He bathed His disciples' feet in order to teach them the new commandment of love to one another. He bade them be not troubled, and spoke of the peace He had to give to them. He chastened Himself in the garden. On His way to the cross He asked them to weep rather for themselves than for Him. He gave the mother a son to care for her old age. To perjured Peter His answer had been but a look. To the false accusations He had been dumb. For His love they were His adversaries, but He gave Himself unto prayer.

Rising again He came with indescribable gentleness to the recognition of Mary Magdalene. To the two discouraged disciples He was all patience. To doubting Thomas He was infinitely condescending. As He stood there for the time made visible to their spiritual sight, having entered where the doors were shut, He was the embodiment of prophecy fulfilled, of divine love triumphant. He was. He is "our Lord and our God," "the brightness of His glory, the express image of His person."

This is no merely vicarious act of a subordinate or additional person of God. 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. In the case of the man healed of his blindness in the ninth chapter of John we have first the evil condition, then the remedy offered, next the remedy accepted; at once the cure effected, and finally a vital union of safety for him established with the Lord, as shown by his saying, "Lord, I believe," and by his worshipping Him. In more difficult cases, as we know by some experience, the knowledge of the remedy may be cold and unfruitful in the memory until in seeking to lead a less selfish light, to be worthy of a loving wife or a trusting child, or to consecrate our lives in full to the Lord's service, we begin to form new motives with the divine aid, to hate what we once wickedly loved, and to love what we once wickedly hated, and so, little by little, born from above, a new heart is formed within us, and we come to act as faithful rather than as unfaithful servants of the Lord, as friends rather than as enemies. So do we cease to do evil and learn to do well, if we will.

Thus we may see that the will and the power to rescue and to reconcile wayward souls sprang from the infinite love; that the method is that of the divine order, and that the result in the individual redeemed through repentance and regeneration is just what man's fallen state required and requires. It is precisely as Paul said: "God was in the Christ reconciling of the world unto Himself." (2 Cor., v., 19.) And again he said "In him

dwellet all the fullness of the Godhead bodily." (Col., xi., 9.) "We dwell in Him," said John once more, "and He in us; we loved Him because He first loved us." "This is the true God and eternal life."

That uncreated beauty which has gained
My raptured heart, has all my glory stained;
His loveliness my soul has prepossessed,
And left no room for any other guest.

THE ESSENTIAL ONENESS OF ETHICAL IDEAS AMONG ALL MEN.

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.

The laws which, with unswerving fidelity, the stars obey in their eternal sweep through space, that the dewdrop responds to when it becomes an ocean to mirror back the world, that chisels the lichen's circle and paints the sunset, that draws the lily from the black ooze of the pond and calls the atoms to their foreordained places in the crystal—this law is ineradicably written in the nature of man and issues as ethical sense. Of course we understand that with some the experiences of animal and human life in the long eons of their existence is the explanation of the existence of this sense. Add to the experience of individuals the hereditary tendency which accumulates and passes on in increasing power from generation to generation, the results of all struggle, and you have an all-sufficient answer about the whence of this ethical sense. We do not deny the truth of the cumulative tendency of experience, but we do deny that it solves all of the problem. Would this not be evolution doing that which it claims can not be done, creating something out of nothing? If the fittest—morally as well as physically—is to survive, then there must have been something that had the element of fitness to start with. In the fire-unit and world-stuff of our solar system's beginning there were the elements, or element, from which, through change and growth, has come the multiplicity of the life of our world. What is the meaning of all this varied life? It is not real. It is not stable. To what is it passing? From whence does it come? Is there no infinite fact to match the finite fact, or the human mind and soul? Is there no invisible real to which the visible passing stands related?

The old oak tree we say is what it is because it has grown through years and storms, through heat and cold, withstanding and outliving them all. What made it to be an oak tree? It will not always be so, and what will the life of it be when it is not an oak tree? Did sun and rain and storms and seasons create the oak? Then plant a piece from your polished oak table, give it to the earth and the sun, and the rain and storms, and ask them to make it grow. Will it? What is in the acorn that answers back to the call of the voices of the earth and air, and draws from the invisible places of the universe the atoms that come trooping to take their places in root and trunk, and limb and leaf, and blossom and fruit? Is it not God in the acorn? And could it grow without its God? I ask this question reverentially, and when I say God, friends, I mean the

same invisible spirit that you mean when you pronounce another name. We each know that the other is but naming his or her best conception of the infinite, and if we should put all of these words together, we would not have the whole name, for the secret of its pronunciation lieth with Him, whose children we all are. This all-pervading principle—this sense of right, of good, that we find to be the possession of all peoples, of life, is it not God in us! You may call it a categorical imperative, a primitive element in the soul, a sense rooted in the nature of things, the moral sense of the universe, what you will, it is the sign and seal of our heredity from God. Mine, yours, ours, humanity's. Humanity is *not* God-touched in spots, with primitive exterior revelations on mountain tops for a chosen few. He is the Divine Immanence, the source of all—revealing Himself to all; recognized just so fast as His children grow able to discover Him. It is an infinite revelation—an eternal discovery. Hunger is the goad to growth; hunger for protoplasm, and then—Oh, the weary way that stretches between!—then hunger for righteousness. An eternal search—an eternal finding. The resistless sweep of the divine forces bears man on to newer and ever newer births.

We find that we can not speak of ethical principles without touching religious realities. Let us identify morals with religion. Is it not time? I do not mean by religion theological formulas, creeds, doctrines. I do not mean a religion. I mean religion. The science of man's highest development, physical, mental, moral development. There is no part of life that may not, ought not to be religious. You can not make one part of your nature religious, as though it were a side issue of real living. In the last analysis it becomes at-one-ment with the nature of things with God. Not simply dependence on, as though there was a full sway from Him, but consciousness of unity, and as if we craved the unity as if He needed us and we were hastening to do His will and ours. The doing of the will is ethical action. It is man at work on the problem, the making of religious conditions. It is humanity on the road toward God.

How rarely do we enter into the full possibilities of our high heritage. They who have learned to live on the heights have been the prophet souls of all ages and all races. The multitudinous voice of humanity has uttered itself through them. I know that there are sore souls; but if we would know humanity, we must interpret it at its best. What these are, all humanity may be. The ideal man is the actual man. It is what all men may become. The ought that moves one man to deeds that thrill a nation is essentially the same in kind with the ought that impels the lowliest deed in the obscurest corner of the world. If one human soul has come into being without a tendency toward goodness, toward the right, the true, and with hope to at length reach a divine destiny, then the universe is a failure. There is a place where God is not, and infinite goodness, infinite justice, is a myth. Morality may not be possible in ant and bee and beaver and dog, but ethical principle is there. Striving to be man, the worm struggles through all the spheres of form. Not that man is recognized and there is a conscious reach toward him, but because back of worm and clod there is the same persuasive power that impelled man to be man, that led him to lay hold of the forces of the universe and compel them to serve him. Through the realization of the divine potency of the ethical sense in the experience of his own life, man becomes conscious of God, of God as good. Rising to this higher realization through the lesser, the lesser takes on new meaning. Our relations to tree, to dog, to man, assume new dignity. We find the ultimate meaning of these common relationships. Here is the explanation of life's details. They are all manifestations of God. He is Lord of these hosts; He is all. And we find Him only as we tread loyally the pathway of the common place. Relationship to Him is the culmination of all these lesser relationships.

We turn from seeking Thee afar
 And in unwonted ways,
 To build from out our daily lives
 The temples of Thy praise.

Humanity does not reach its best life through any scheme of redemption, but through an age-long struggle with God. 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? Well, it will not be surprising if he enters heaven without a label. He who can not 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 steal now with impunity? Pity the man whose moral nature is not a law unto itself. Shrink 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. In this country, even while the armies were gathering, which eventually freed the slave, 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 by human hearts.

Try to evade the truth, if you will; you must face it at last. No creedal 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 co-operate 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 sick, turn prisons into reformatories, and unite to stay the atrocities of legalized cruelties. 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. 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. Those 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 a dead faith.

Interesting is the history of a religious convention, and not to be lightly estimated, but as a working force in spiritual advancement it is useless. It was well said from this platform 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 aspirations that give birth to the ethical science, that made to be alive old forms, have passed on to vivify new forms and systems that yet shall have a day and give place to others. "It is the spirit that gives it life; the letter kills it."

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 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 a religious people? This pentecostal session is rich with blessing if we are able to bear it. May it help us to help each other, to understand each other, to believe in each other, and out of the fellowship of this time may there grow a divinal love for all that is human; a deeper reverence and braver faith in its possibility; a surer knowledge of this essential oneness. Learning to love each other, may we abide in the measureless, matchless love which, because we know no better naming, we call our Father, Mother, God.

RELIGION AND MUSIC.

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Where religion has been exalted among men there music has been among her most honorable handmaidens. This union, seen among the barbarous and civilized alike, is a reasonable and natural union. It is not a caprice or fashion, nor an arbitrary or accidental connection. The more we know of the real nature and sources of both religion and music the better we see why they should co-exist and co-operate. Essentially diverse as the two certainly are, in themselves belonging to different categories of thought, yet experience shows that between the inward realities of religion and the outward realities of music there exists a genuine correspondence. Religion is the most ideal interest of practical life, and music is the most ideal of the fine arts. The spiritual ideality of religion lays hold eagerly upon the artistic ideality of music as a fit means for its own incorporation, and the means proves singularly suited to the desire. The basal substance of religion is essentially spiritual, but religion in practical life is constantly taking on concrete forms, and for this purpose what could be more natural than to utilize such an artistic vehicle as that of the art of tone?

To be sure, 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 prayers 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. Music, in all its typical developments, is a golden currency flowing back and forth among men, and is hardly conceivable except where evoked by some strong social motive.

I am aware that this statement will be thought extreme. The old spectacular or pyrotechnic notion of music still lingers as one of the relics of a lifeless theory of the fine arts generally. To not a few, music is nothing but the manufacture and explosion of tone fireworks, whose noise and brilliance tickle the senses and amuse the attention without transmitting or being able to transmit any particular message, certainly not a message of any serious import. But such a notion, however common and well received, is a crudity and an anachronism. Surely it totally fails to explain the patent facts of music's imperial position in civilized society.

Music stands with the drama and with literature as chief among the

fine arts to-day, not because of the sensuous sparkle and sweetness of its products, or because of their curious intricacy and statuesque sublimity, as mere constructions, but because, like the drama and like literature, it presents in a mobile and vivid way a transcript of emotional life, a transcript that is also a voice from one life to other lives, an electric arm reaching forth from one man to another, a message of vitality and purpose. Whatever impersonal value it may have, however it may be cultivated merely as a surface delight, by whomsoever it may be put to lesser uses, this personal eloquence of music is its essential fascination and its secret of power. Music is a voice proclaiming something that demands utterance. It is also an intelligible and persuasive voice, setting the user in real relations of fellowship and influence as regards the hearer. No other view of the nature of music will comport with the known facts of its place in the economy of the civilized world.

Herein is the justification of the almost constant presence of music in the social rites of religion. Common sense perceives, even in spite of traditional pressure to the contrary, that the core of religion is not mere beliefs, not mere sentiments, not mere resolves, certainly not merely external ritual or regimen. Religion is not anything merely of or in or for the individual man. The core of religion is mutual communion or intercourse between personalities, intercourse multiform, progressive, and of incalculable spiritual content; and the primary communion that constitutes religion is between man and God. One side of this mutual process, that from man to God, is what we call "worship," using the word in the broad sense that includes conduct as well as formal prayer and praise. The other side of the process, that from God to man, is variously covered by terms like "revelation," "providence," "redemption," and the like. The reciprocity of the two processes is obvious, and the two together make up the heart of religion. Just how the reciprocation occurs, by what terms its many stages shall be distinguished, how the several stages are related to each other—these and many other kindred questions are not pertinent to this paper.

For us the important thing is 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; here, as so universally in human life, the interaction of man with man is inevitable.

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 is a voice whereby unseen spiritual states and motions are embodied and realized. As such a voice, it is an instrument of intercourse between man and God and between men. Music may have other reasonable applications, but there should be no question about its religious application. The union of religion and music, as we said at the outset, is a reasonable union.

Time fails for the amplification of these basal thoughts. Let us rather turn to the corollaries that issue from them. Religious music, I have claimed, 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. Religious music appears chiefly as a part of public worship. What is the design of public worship? Is it not by the help of symbolic sound and act to embody and consummate the interactions between man and God which are religion, and at the same time to embody and consummate the interactions between men in God's presence, which make religion a social as well as a personal power? The interactions intended are between the spirits of the participants. The means employed—music among the rest—are pertinent only when they are expressive of some spiritual reality. 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.

But it will at once be objected that this doctrine is easy to preach, but impossible to apply. It will be said that music has a protean suggestiveness, but no absolute content; that it is a powerful mental stimulant, but yields no solid nutriment; that it presents universal symbols or formulæ of emotional processes without supplying definite values for any of the unknown quantities employed.

Taking the relative accuracy of speech as a standard, this indictment of vagueness is seemingly valid against music. Yet all language is made up of conventional symbols, the precision and depth of which vary infinitely according to the standpoints of both speaker and hearer. Speech seems precise and adequate because through extended usage the values of its symbols have become relatively established and individualized. Music, on the contrary, seems to many a mere haze or cloud of tones—massive, perhaps, curiously compounded, roseate as with the glow of morning, but impenetrable and mysterious nevertheless. Of what use is it, then, to talk of the content of music? How can the message of religious music be made consonant with the design of public worship when no one can demonstrate just what that message is and when some flatly deny that there is any message whatever?

This charge that music, if it be in any sense a language, is a language without any fixed values and manageable powers is natural enough and common enough. Yet it can be successfully met in a variety of ways. Of the many possible retorts I shall utilize here only three. On the subjective side the known character of a man goes far toward fixing the meaning of what he says. This fact is of radical importance in sacred music. The time has been (and even still is) when the personal character of religious musicians has been counted as of no value in fixing the meaning of their music. Scoffers and profligates have been supposed capable of uttering genuine messages of peace and love and joy, provided only that they use the dialect of tone. Happily this foolishness is becoming antiquated. Musical eloquence is being more and more tested as to subjective sincerity exactly as every other kind of eloquence is tested.

Again, on the objective side, in every period and country established manners and forms of musical utterance may be found among those who are engaged in its study and use. A distinguished musician is reported to have said, when asked to speak of church music: "There is no such thing," meaning that there is no style of music peculiar to church use. But this opinion is not held by musicians generally. Most of them recognize a circle of qualities that constitute a religious style. In practical work their artistic instinct leads them to determine with decided unanimity that certain compositions are by nature suitable for sacred use, and certain are not. This artistic consensus regarding styles or forms is of the highest import-

ance in a truly constructive theory of religious music. And once again, the greater part of sacred music is vocal, and as such is a musical setting of words. Surely this fact is decisive in fixing much of the value of musical expression in relation to religious purposes. Everyone will admit that a verbal utterance must conform to the design of its occasion. Whether or not a musical setting of words fully displays the verbal jewel committed to it, to be otherwise determined in each case, but if a fair degree of suitability between text and setting be given, the problem of the consonance of vocal music with its occasion should be plain almost to obviousness.

To recapitulate up to this point. 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 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 of the text. I forbear entering upon details since the variety of views here represented about the methods of public worship is too great to make detailed exposition proper, but the application of these principles is manifest.

Every musician is not fitted to be a religious musician simply because he is an artist. All kinds of music are not 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. And, yet, the history of religious music shows that they have not always been perceived and certainly not always conscientiously adopted as the rules of action. So long as they are unobserved, religious music will be meaningless and neutral, if not false and positively injurious. The specious cry of "art for art's sake" cannot remove the stubborn fact of experience that the finer fine art is the more potent in its message for good or for evil to every participant.

But there is another equally important side to this matter. We have noted that if music be a language, its content 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. Religious music, as we have seen, should be genuinely expressive of something germane to public worship. It should also be powerfully impressive to be really worth while. 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.

One frequently hears music in humble places among untrained singers and players that is evidently sincere in its spiritual intent, but whose application is so inartistic and untactful as to be quite ineffective. The zeal of the gunner is most commendable, but his ammunition is poor and his aim wide of the mark. Religious musicians of this sort ought to be respected for their fidelity, but they suffer severely from technical criticism and from the reaction of practical failure. 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 intrusted to those to whom art is first and piety and edification second or worse.

It has been sometimes supposed that typical patriotism could be displayed by mercenary troops, if only they were veterans at their work. Now, I venture to say that there will be unrest and difficulty wherever religious music is handled without due regard to both truth and effectiveness in conjunction and in due co-ordination. If a choice must be made no doubt truth is ideally of infinitely more value than mere outward effectiveness. But sincerity without skill bungles its work so seriously as really to discredit that which it seeks to serve. Music as a language is highly special and peculiar. It may do more harm than good; even with the best of intentions. Sincerity may carve the arrow, forge the tip, and fit the feathers; but skill must see the mark and draw the bow. Truth is as potent as steam or electricity, or any other natural force; but truth, like every physical force, must be made practically efficient by intelligent application to a purpose before its power is manifest.

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. The forms of music are cultivated for traditional or sentimental reasons, without a due sense of either the sincerity or the skill requisite to make them valuable. The best interests of both religion and music would be benefited by so checking such use as to force it to justify itself in both directions. Many good things can be kept from deterioration only by some kind of enforced rarity or choiceness. Speech is silver; but loquacity is pewter. The pure beauty and choiceness of words are sometimes only seen when duly set off by golden silence. Love is sweet; but a life of uninterrupted kisses ends in heart nausea. The divine cordial of tenderness must be sipped in drops or, perhaps, even put by for a time, if we would keep its flavor and its restoring efficacy.

The poet, Sidney Lanier, with his seerlike insight, called music "love in search of a word." His sensitive, music-loving soul would have been quick to agree, however, that a constant, heedless iteration of love's search for utterance through tones would strip the language of song of all value as a message bearer and finally debase the love itself to a puppet. This is what has happened with not a little 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 oratories 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. It degrades the service of the art which is most divine, not only by caricaturing its true serviceableness but by turning its power to the slow destruction of the healthy religious feeling it was made to build up. The remedy is largely to be sought in restriction, in abstention, in prohibition, except when knowledge and skill and purpose all unite, under favorable conditions, to take the tremendous forces of tone, as concentrated into the songs of voice and instrument, and turn them into propulsive and productive religious engines. 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. Religion throughout the civilized world is a great social institution. It has

its ecclesiastical organizations, its ranks of official leaders, its specialized systems of instruction and training, its widespread and multifarious literature. In all these organized departments of religious activity, music should, more than ever hitherto, be a prominent special object of thought, and care, and effort. We have just been arguing that of certain pseudo-religious music there should be less and less. 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.

Among the many branches of the Christian church, for example, there are only a few communions in which music is explicitly recognized as a true spiritual weapon, only isolated cases in which systematic musical discipline is regarded as in any way pertinent to religious education and ministerial training, only a few noble men and women devoting their lives to the study and use of religious music. 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. Only in the single department of hymnody is there any strong and ample thinking and publication, and even here hymnody is considered rather as a branch of poetry than as a mode of social religious action. The consequence is that 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. The strong prejudices of some whose notion of music is wholly wrong, the strong inertia of those whose eyes have never seen its majesty, the deep-rooted traditions of the medieval time when music was only a worldly luxury and diversion, the distrust engendered by the character and work of many who wear the name of musician, the difficulties resulting from the many secular uses to which music has been successfully put and to which it has even been supposed exclusively to belong, the drift of our time away from the more poetic and ideal of the fine arts—upon these and many other obstacles to the desired educational advance we need not enlarge. The path of true progress is beset with barriers, and is steep and slippery. But unless our Christian energy and faith are willing to climb it patiently and persistently the alternative is clear; either wise education, so that sacred music shall better achieve its assumed mission, or a general reduction and exclusion of it as an intruder and an alien. This thesis is capable of much amplification and varied illustration, for which there is here no time.

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 transcendent human interest is religious truth and religious living. Music will certainly not have reached the culmination of its career as a fine art until it has justly exhibited its unique aptitude for religious utterance and its unique potency in religious stimulation. Within certain limits it is truly

unique. Within those limits its dignity ought to be beyond debate, its service freighted only with genuine benefit, and its use guarded and enhanced by the best wisdom and the highest spirituality that religion can attain.

THE RELATION BETWEEN RELIGION AND CONDUCT.

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At the present time the external relation between conduct and religion is an intimate one. All religious ministers and manuals are also instructors in ethics; our sacred books and our pulpits alike emphasize conduct. This has been the case in human history a long time, but not always. In the very early times, in the childhood of the race, if we may judge from existing savage life from the earliest records of civilized peoples, religion and morality occupied quite separate spheres, which rarely or never touched each other.

The God was approached and propitiated by methods known to the purest by magic formulas which had no more to do with conduct than the word by which Aladdin controlled the slaves of the lamp. But the intermingling of moral and religious ideas has been parallel with the growth of society. One test of the elevation of a religion, in some respects the best test, is the closeness of its reliance with morality. This is equivalent to saying that religion and morality stand hand in hand on the same stratum of civilization; it is in general the highest culture that has the purest religion. The union between the two elements of life is further strengthened by the fact that religion has given powerful sanctions to morality. By a natural process of thought men have always identified their moral conceptions with the will of the Deity, and ethical rules have been supported by theories of divine rewards and punishments.

The subject of our inquiry is to discover, if possible, the precise relation between the religions and the ethical sides of our nature in order that each may have due recognition and best perform its function in human development. The necessary harmonious co-operation of the two can be secured only by doing justice to both, by allowing neither to usurp the place of the other.

Our thesis, then, 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 unrefined religious ideal. Religion, properly speaking, has no thought content; it is merely a sentiment, an attitude of soul toward an idea, the idea of an extra human power. The religious sentiment does not know what is the ethical character of its object till it has learned it from human life. Morality is the human reflection of divine goodness, produced by the same human endowments whence springs the sentiment of relation to God. Or to state the case more fully, the content of the conception of God is the perfect ideal in truth, beauty, and goodness, as given by science, æsthetics, and ethics. Let us look at certain facts in man's moral religious history which appears to illustrate our 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. The great teachers in Egypt, China, India, Persia, Palestine, and Greece, show remarkable unanimity in the rules of conduct which they lay down. The common life of the people was about the same in all lands. Whatever the status, a member in a given class in one country is not to be distinguished on the ethical side from his confreres elsewhere. Judean and

Persian prophets, Chinese and Greek sages, when they are called on to act, show the same virtues and the same weaknesses. The higher family life, as far as we can trace it, was the same everywhere.

The moral principles regulating commerce and general social relations were scarcely different throughout the ancient civilized world if we compare similar periods and circles. David acts toward his enemies very much as does one of the Homeric chieftains or one of the heroes of the Mahabharata. The internal politics and court life of Judea remind us of the parallel history of China, India, and Egypt. The prevarication of Jeremiah and the trickery of Jacob may be compared with the wiles of Odysseus and with double-dealing the world over. Instances of beautiful friendship between men like those of Jonathan and David, and Damon and Pythias are found everywhere. We find charming pictures of home life in Plato, in Confucius, in the Old Testament.

Special laws were the same throughout the world. Slavery, polygamy, and child slaughter were universal, yet everywhere yielded gradually in part or in the whole to the increasing refinement and the increasing recognition of the value of the individual. The position of woman was not materially different in the different peoples. Notwithstanding certain restrictions she played a great role, not only as wife and mother, but also in literature and statesmanship, among Egyptians, Chinese, Hindus, Greeks, and Romans.

From this ethical uniformity we must infer that the moral development was independent of the particular form of religion. Under monotheism, dualism, and polytheism, whether human or zoomorphic images of the deity were fashioned or no images at all, with varying methods of sacrifice and widely different conceptions of the future life, the moral life of man went its way and was practically the same everywhere.

Another fact of the ancient world is that the ethical life stands in no direct ratio with the religiousness of a people or a circle. While ancient life was in general deeply religious, full of recognition of the Deity, there were several great moral movements which were characterized by an almost complete ignoring of the divine element in human thought. These are Confucianism, Buddhism and Stoicism and Epicureanism. Whatever we may think of the philosophic soundness of these systems, it is undisputed that their moral codes were pure, and that they exerted a deep and lasting influence on ancient life. They all arose in the midst of polytheistic systems, against which they were a protest, and they attained a moral height and created a type of life to the level of which society has not yet reached. We may set the phenomenon over against the picture of kindness and honesty, which sometimes presents itself in savage tribes, every act of whose lives is regulated by religion.

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 Knights Templar, the guardians of what was esteemed the most sacred spot in the world, came to be, if report does not belie them, shining examples of all the vices. Medieval Rome was a hotbed of corruption. Protestants and Catholics alike burned heretics.

The English Puritans of the 17th century were the most religious and the most barbarous and unscrupulous of men. In our day the same evil spirit sometimes disfigures our political assemblies and appears sometimes also in our religious bodies. Trades and professions are characterized by certain virtues and vices without respect to the religious relations of their members. In a word religion has, as a rule, not been able to maintain a high moral standard against adverse circumstances and has not extended its proper influences.

Let us take some typical case of moral rule. 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. Thus, in a family, a father can not be dishonest toward the children absolutely dependent upon him. Further, the idea of property is at first physical, non-moral, involving the mere notion of possession.

A dog or a savage has a bone. He thinks of it simply as something good, as the means of supplying a want. Another dog or savage snatches it. What is the feeling of the original possessor? Simply that he has lost a good thing, and that he desires to get it back. If he fails to recover it his judgment of the situation is two-fold; he says to himself that he has suffered loss and that the invader is an enemy of his well-being. In all this there is nothing ethical; but the successful marauder in his turn suffers similar loss and makes similar reflection. When this has happened a number of times the difference between the brute and the man begins to show itself. The former keeps up the struggle from one generation to another without ceasing; the latter reflects on the situation.

The savage after a while acquires permanent property, a bow and arrow, the loss of which involves not merely a momentary but a permanent failure of resources. He perceives that he secures the greatest good for himself by an understanding with his fellows which assume to each the use of his own possessions. As social relations have become more numerous the advantage of such an arrangement becomes more and more evident, and the respect for the property of others becomes an established rule of the community. The moral sentiment now makes it apparent, at first dim and untrustworthy, but gathering strength with every advance in reflection and intelligence, until finally the rule of life is embodied in the law, "Thou shalt not steal."

From this point the progress is steady 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 invasion of these rights. Recognition of the property rights becomes a duty, but always under the condition that gave it birth, namely, the well-being of the community. So soon as it appears that this right stands in the way of general property, it ceases to exist. Society, for example, does not hesitate to seize the property of an enemy in war, or to confiscate the property of its own citizens by fines or taxes. Or, in another direction, we do not hesitate to take what is not our own if we have reason to believe that it will not injure the possessor, and if there is a general presumption of his consent, as when, in passing by a field, we pluck an apple from a tree whose owner is unknown to us.

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 right to slay a criminal by legal process, to slay an enemy in war, to slay a midnight burglar or would-be assassin is recognized by all codes as necessary to the existence of society. Men everywhere claim the right to state what is contrary to fact in certain cases, as, to enemies in war, to maniacs, in fiction, and in jest. The statement of a novelist that a knight called Ivanhoe followed King Richard to Palestine, the declaration of the poet that the waves ran mountain high, the assertion of Tallrand that language is meant to conceal thought, though all contrary to fact, are not injurious, for they deceive nobody, and the obligation of truthfulness results from its bearing on our well-being. Under certain circumstances a man may conceal his opinion without offense to his conscience, namely, when he is convinced that such concealment will work no harm.

But there are two situations in which concealment is violation of truthfulness; when a man from his position is expected to speak and his silence

will be misleading, and when, being a public teacher in science, art, or religion, he uses phrases which he knows to be understood by his audience in one sense while he employs them in another sense. There is still a more subtle form of untruthfulness in which a man deliberately turns his mind away from certain evidence for fear it will change his opinion. This procedure is fatal to the intellect and to the soul; it obscures thought and prevents conscience, and is therefore a worry to oneself. This is an illustration of how the clever recognition of the dignity of the individual refines our conceptions of duty.

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. The affection of the untrained man for his child, or his family, or tribe, is not controlled by considerations of right. It must be ethically ineffective till experience and culture have determined its proper objects. 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.

The standard of good is determined, as we have seen above, by the observation of what is needed in society for the perfecting of each and all. The devotion to the interests of the individual is likewise a generalization from the facts of experience. The consciousness of one's own personality and its needs leads to the recognition of the other personalities and her claims. Thus the best ethical thinkers of the world have in different lands come to the identification of oneself with others as the leading principle of moral life—the golden rule. Only is it to be observed that this rule is valueless unless a moral standard has been previously established. To do to others as I wish them to do to me is morally inefficacious in conduct unless I wish what is right. In a word, love is an impulse without moral content. Its proper objects must be determined in part by ethical experience and its method of procedure must be learned in the same way.

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 recognition of individual rights is a product of reflection on social experience out of which two conceptions inevitably flow—namely, the absolute right of the individual to perfection, and the absolute right of society to perfection. These two conceptions, which appear on the surface to be mutually antagonistic, are reconciled by the fact that the individual finds his perfection only in society.

A fundamentally wrong theory of life is involved in the statement that the individual surrenders certain rights for the sake of living in society. The proper statement is that he 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. When we have determined this we have determined everything. There is nothing higher than this. Love can do no more than recognize the rights of every being, for to do more would be wrong. Mercy is only a name for a higher thought of justice, it is the recognition of the fact that, under the circumstances, the delinquent deserves something different from that which rough justice, or what passes for justice, has meted out to him.

Finally 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. This is not to be set aside as merely refined selfishness. It may take that shape in its cruder forms in what is called the "Poor Richard" system of morality. But it is properly that regard for self-development which all the highest schemes of life recognize as a fundamental and necessary principle. It is contained in the

beatitudes of the Sermon on the Mount and in the ethical systems of Plato, Zeno, and Kant, and it is not inconsistent with the purest unselfishness. 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 a restraining or impelling power of a physical control over us. The second of these is what we call sanctions, with rewards and punishments. These, again, are of two sorts, internal or organic and external or inorganic, and it is only the first thought that can be called moral.

Thus let us suppose that it is better for a college student, physically and intellectually, not to study after midnight, and that he does stop work at that hour. Whether this is a moral process depends on the consideration which has formed his habit. If he has himself, through observation of his life and that of others, reached the conclusion that late study is injurious and has therefore avoided it, or if he has on reflection followed the advice of others as probably wise, he has acted as a moral being; but if his conduct has been determined solely by his fear of incurring penalties or by his hope of securing rewards held out by college rules it is non-moral.

In the sphere of religion the two sorts of sanction are what we call natural and supernatural. The laws of nature may be considered to be laws of God and the natural penalties and rewards of life to be divine sanctions. Obedience to these laws is a moral act, because it involves control of self in the interest of organic development. But supernatural sanctions are inorganic and non-moral, since they do not appeal to a rational self-control. He who is honest merely to escape punishment or receive reward fixed by external law is not honest at all. But he who observes the laws of health or of honesty, because he perceives that they are necessary to the well-being of the world, is also religious if he recognizes these laws as the ordination of God.

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. That it has at various times been influential can not be doubted. In the ancient world and in medieval Europe the deity was believed to intervene supernaturally in this life for the protection of innocence and the punishment of wickedness; but this belief appears to be vanishing and can not be called an effective moral force at the present day. Men think of reward and punishment as belonging to the future, and this connection is probably of some weight. Yet its practical importance is much diminished by the distance and the dimness of the day of reckoning. The average man has too little imagination to realize the remote future. At the critical moment it is usually passion or the present advantage that controls action.

It is also true that the supernatural side of the belief in future retribution is passing away; 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 char-

acter 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-putting in the world as the ideal of right, as a comrade of man in moral life shall be, if received into the soul as a living every-day 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. There is no moral precept, high or low, in any ethical manual or sacred book which has not been experienced, discovered, created, tested, approved by man himself, living his life in sympathetic relationship with his fellow-creatures. The deepest, the ultimate source of our ethical codes, as actual phenomena, is social unity. It is this that cultivates sympathy, evokes the recognition of the right of the individual man to perfection, defines that perfection, and creates the moral ideal. The building up of this unity is the highest moral duty of us all, and offense to it is the blackest sin of which man is capable. He who perpetuates distinction of caste and class, who by any social or religious code rears artificial barriers between man and man, and thus hinders the free interplay of social forces and the free communion and co-operation of individual men, commits a crime of far deeper import than the ordinary offenses which excite our indignation.

Here we see the moral function of love. It has no code, but it is an impulse which tends to foster unity. Nowhere is this fact more clearly recognized than in the Sermon on the Mount, which denounces all selfish antagonism, and involves, though it does not explicitly state, the conception of social unity as the basis of moral life. Religion, accepting the ethical code established by man, identifies it with the will and nature of Deity, a procedure to which no exception can be taken. 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 exultation 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. To feel the reality of a divine personality in the universe, to value this personality as the ideal of justice and love, to keep the image of it fresh and living in the mind day by day in the midst of the throng of petty and serious cares of life, demands an imaginative power and a force of will rarely found among men. It is in this power that the great creative religious minds have excelled. The mass of religious people are controlled by lower considerations and never reach the plane of pure religious feeling. Most men look to God as their helper in physical things or as an outside lawyer, 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 massive shape? Is there anything to prevent our living in moral contact with the soul of the world, and thence deriving the inspiration and strength we need? What has been done by some may be done in a measure by all: 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.

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Progress of Christianity in Japan is quite remarkable. It is only thirty-four years since the first Protestant missionary put his foot on its shore. And it is scarcely twenty years since the first Protestant Church was organized in Japan. Yet now there are more Christians here than in Turkey, where missionaries have been working more than seventy years, and there are more self-supporting churches there than in China, where a double or thrice number of missionaries have been working nearly a century. In Japan, Christian papers and magazines are all edited by the natives, not only in name but in reality. Christian books, which have been most influential, have nearly all been written or translated by them, while in other countries it is very rare to find the native Christians writing Christian books or editing papers. Only recently the *Christian*, the most influential Christian paper in Japan, had a symposium to name fifteen books which are most useful in leading men to Christianity, instructing Christians and giving good counsel to young people; and it is interesting to see that most of the books named are those written or translated by Japanese Christians.

Christianity in Japan has already reached a stage that no other missionary fields have ever attained. Their native Christians not only take a part in all discussions, but they are in fact leading all kinds of discussions, theological as well as practical. They are leading, not only in all kinds of Christian work, literary and evangelistic, educational and charitable, but they are also leading Christian thought in Japan. Let me relate one or two instances.

Some six or seven years ago, when we were contemplating the union of the Itochi and Kumiai denominations, the two most powerful Christian bodies in Japan, among twenty members of a joint committee appointed by the synod of one and general council of the other, there were only four missionaries. When, a few years ago, the Kumiai denomination adopted a new confession of faith, the missionaries took almost no part. This confession was drawn up by a committee, consisting entirely of Japanese, and adopted in the general council, in which missionaries took very little or no part. In Japan missionaries are really "helpers," and I should say to their credit they, in most cases, willingly take secondary position in all Christian works. All this, I say, is not to disparage the work of missionaries, but only to show the progress of Christianity among the natives of Japan.

There are now many peculiar features in Japanese Christianity which are seldom seen in other countries.

One distinctive feature lies in the peculiarity of the constituency of its membership. In other countries female members always predominate. For instance in most of the churches in this country, female members are almost two to one in proportion to male members. The membership of the Congregational Church in 1892 stands as follows:

Male members.....	170,000
Female members.....	350,000

But it is quite otherwise in Japan. Female members in relation to male members are nearly three to four. It is almost in inverse ratio as it is in the United States. The statistics of the Kumiai churches in the last year is this:

Male members.....	6,087
Female members.....	5,087

Another fact we may notice is the predominance of young people in our churches. You may step into any of our churches in any city or village and see the audience and you will be struck by the great preponderance of

young faces. We have not yet taken any statistics of members as to their age. But anyone who has experience in Christian work there notes this peculiarity. The last year when Dr. F. E. Clark, president of the Y. P. S. C. E., was in Japan, in advising the need of that society, he said that young people were hard to reach and were diffident and slow to take any part in Christian work. But the case is different there. In many places young people are the only people who are accessible. They are most easily reached. In most of our churches young people are most active in all kinds of Christian works, while in some churches young people are so predominant and take everything into their hands that elderly people feel often quite annoyed.

One more point is the predominance of the Shizoku or military class. They have been and still are the very brains of the Japanese people. Though they are not usually well off in material wealth, they are superior intellectually and morally. Christians in other missionary fields are usually from the lower classes. In India the Brahmans rarely become Christians, neither do the literary class in China. But in Japan the Shizoku class take a lead.

These peculiarities in the constituency of the membership of Christian churches in Japan may be accounted for by the simple fact that the males, the young, and the Shizoku classes are most accessible. The Shizoku class as a body has had hitherto almost no religion, and they have been mostly Confucianists. By the last revolution they lost their profession as well as their means of support, and thus they are all unsettled in life, and so accessible to every kind of new influence and truth. Young people have also no settled opinions, and are open to new influences, and thus accessible to new truth. And so it is with men as compared with women. They are generally more progressive and hence more accessible.

These peculiarities are of its strength as well as its weakness. As the Japanese Christian population is composed of such a constituency, the native Christians are more progressive, more active, more able to stand on their own feet, and more capable of establishing self-supporting churches. But this strength is also their weakness. They are more liable to be drifted, more apt to be changed, and more disposed to be flippant.

The next peculiar feature of Japanese Christianity is lack of sectarian or denominational spirit. About thirty different denominations of Protestant churches, represented by about an equal number of missionary boards, are on the field, each teaching its own peculiar tenets. But they are making very little impression on our Christians. In fact, denominations which have strong denominational spirit are getting fewer converts than those which have less. The broader their principle or spirit the greater is the number of their converts. Anyone who is at all conversant with the history of denominations knows that all over the world, other things being equal, denominations having stronger denominational spirit are making greater gains in their membership than those which have less. But in Japan it is the exception.

We have been having, at first annually, but lately once in three years, what was called "Dai Shin Baku Kwai," which is afterward changed into the Evangelical alliance, the meeting of all Christians in Japan, irrespective of denominations or churches—the most popular and interesting meeting we have. Japanese Christians did not know any distinction in denominations or churches. But when they found out that there are many different folds, and that one belongs to his denomination, not by his own choice, but simply by chance or circumstance which could in no way be controlled, there is no wonder that these Christians begin to ask: Why should not we, all Christians, unite in one church?

The union movement in Japan rose at first in some such way. Though we have now lost much of this simple spirit, still 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 adopted the broad name "Itschi," the "United"; but, not content even with this broad name, it has recently changed it to a still broader name, "Nippon Kinisuto Kio Kwai," "The Church of Christ in Japan."

The church which has adopted an Episcopal form of government lately dropped the name of Episcopacy and adopted instead the name of "The Holy Church of Japan." Kumiai churches for a long time had no name except this: "A Church of Christ." When it was found out that it is necessary to adopt some name to distinguish itself 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 was until then independent of each other. They always refused to be called the "Congregational Churches," although they have adopted mostly Congregational policy of church government.

The church union which failed lately may not be revived in any near future. But there is a hope that some day our different denominations may be united in some way.

The third distinctive feature of Japanese Christianity is the prevalence of liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the 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 Japanese pastors and evangelists are more or less liberal in their theology.

While the Presbyterians in the United States are persecuting Drs. Briggs and Smith, the Presbyterians of Japan are almost in a body on the side of these two professors. While the A. B. C. F. M. is strenuously on the watch to send no missionary who has any inclination toward the Andover theology, the pastors and evangelists of the Kumiai churches, which are in close connection with the same board, are advocating and preaching theology perhaps more liberal than the Andover theology. Just to illustrate, some years ago, in one of our councils, when we were going to install a pastor, he expressed the orthodox belief on future life, which was a great surprise to all. Then members of the council pressed hard questions to him so as to force him to adopt the doctrine of future probation, as though it is the only doctrine which is tenable.

Only recently, when a bishop of a certain church was visiting Japan, he was surprised to learn that a young Japanese professor in the seminary connected with his own church was teaching quite a liberal theology, and he gave him a strong warning.

As to the creeds: When the "Church of Christ in Japan" was organized it adopted the Presbyterian and the Reformed standards, namely, the Westminster Shorter Catechism, the Canon of Dort and the Heidelberg Confession of Faith. But Christians of the same church soon found them too stiff, one-sided, and conservative, and thus they have lately dropped these standards as their creeds altogether. They have now the "Apostles' Creed" with a short preface attached to it.

When the Kumiai church was first organized it adopted the Nine Articles of the Basis of Evangelical Alliance as its creed. But Christians of the same denomination became soon dissatisfied with its narrowness, and so in 1890 they made their own creed, which is far simpler and broader. But even this creed is not understood as binding to all, but only as a common expression of religious belief and prevailing among them in general.

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 the Japanese were in general

inclined to Unitarian Christianity. The most of our educated classes have no religion. Though they favor some kinds of Christian ethical teachings they have no faith in any religion or supernatural truth, and thus they are seemingly in the same position as certain Unitarians. But Christians are as a whole loyal to Christ, and are all to be characterized as evangelical. Often Unitarians and those who call themselves "Liberal Christians" are as narrow and prejudiced as some orthodox Christians. And, moreover, their beliefs are too negative. Where there are bigoted, hard, orthodox Christians they may have soil to thrive on, but in such a place like Japan they will find it hard work to keep up interest enough to have any religion.

There was a time when Christianity was making such a stride in its progress that in one year it gained 40 or 50 per cent. increase. This was between 1882 and 1888. These years may be regarded as a flowery era in the annals of Japan. It was in 1883 that, when we were having the "Dai Shin Baku Kwai" in Tokio, perhaps the most interesting meeting in its history, one of the delegates expressed his firm belief that in ten years Japan would become a Christian country. This excited quite an applause, and no one felt it as in any way too extravagant to cherish such a hope, such was the firm belief of most Christians at that time. Since then progress in our churches has not been such as was expected. Not only members have not increased in such a proportion as years before, but in some cases there can be seen a decline of religious zeal and the self-sacrificing spirit. And so in these last few years the cry heard most frequently among our churches has been, "Awake, awake, as in the days past."

To show the decline of that religious enthusiasm I may take an illustration from the statistics of the Kumiai churches as to its amount of contribution. In 1882 this amount was \$6.72 per Christian; in 1888 this amount ran down to \$2.15, and in the last year there has been still more decline, coming down to \$1.95. In amount of increase of membership there has been a proportional decline. Why there was such a decline is not hard to see. Among various causes I may mention three principal ones.

1. Public sentiment in Japan has been always fluctuating from one side to another. 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 pointed out. From 1877 to 1882 I may regard as a period of reaction and that of revival of antiforeign spirit. During this period the cry, "Repel foreigners," which was on the lips of every Japanese at the time of the revolution, and since then unheard was again heard. It was at this time that Confucial teaching was revived in all the public schools, and the emperor issued a proclamation that the Western ethical principles were not suitable to the Japanese, and were not to be taught in our public schools.

Then the pendulum went to the other side. And now another era came in. This was a period of Western ideas which covers the years between 1882 and 1888. This was the age of great interest in everything that came from abroad. Not only was English eagerly taught, but all sorts of foreign manners and custom were busily introduced. Foreign costumes, not only of gentlemen, but ladies, foreign diet as well as foreign liquors became most popular among all classes. Every newspaper, almost without exception, advocated the adoption of everything foreign, so that Japan seemed as if it would be no longer an Oriental nation, but would become Occidentalized. It was at this time that such a paper as *Jiji Shimpō* advocated adoption of Christianity as the national religion of Japan. It was no wonder that people poured into Christian churches and that the latter made unprecedented strides in progress.

But the pendulum swung to its extreme and now another movement came in. The sign of reactionary and anti-foreign spirit might be seen in everything—in customs, in sentiments, as well as in opinions. Then the

"Japan for the Japanese" became heard in all the corners of the empire. Everything that has flavor of foreign countries has been stigmatized as unworthy of adoption by the Japanese, and, instead of it, everything native is praised as superior or worthy of preservation. Buddhism, which has been regarded for years as a religion of the ignorant and inferior classes, is now praised as a superior religion, much superior to Christianity, and many who once favored adoption of Christianity as the national religion are seen publicly in Buddhistic ceremonies. Christianity is denounced as antagonistic to the growth of our national spirit, in conflict with our best morality, and also as against the intent of the imperial edict which was issued two years ago as the code of morals in all our schools. Conflict between Christianity and national education has become the most popular theme among certain classes of the people. Strong sense of national feeling has been aroused among all classes of people, and now it is not strange that Christians also feel its influence.

And thus the doors to Christianity seem to have been closed, and we have a great decline in its growth. But now, again, the pendulum has reached another end, and there are signs that another era is ushering in. Every movement has rhythm, says Herbert Spencer, and this is true in the progress of Christianity in Japan.

One word as to the prospect in future. 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 above doubt, and it is only a question of time. Still "Rome can not be built in a day," and so it will take time to Christianize Japan. That there are strong obstacles and great hindrances can easily be seen. It may be easy to show the reasonableness of Christianity, but to instill the true Christian spirit into the heart of the people is not an easy task. We can show them more easily the folly of other religions, but to build up a true Christian church requires a long time. As it was in the time of the apostles and prophets, so it will be in Japan that, except a certain grain of wheat falls into the earth and dies, it abideth by itself alone. Unless a great many precious lives must be spent in this difficult and great work, we can not hope much for its results.

I am not at all anxious about the future of Christianity in Japan, as far as its final victory is concerned. But there are many difficult problems pressing us hard for their solution. I shall here simply state these problems in a few words.

1. The first problem that comes under our notice is that of relation between Christianity and our nationality, namely, our national habit and spirit. Professor Inonge and others have been raising their voices against Christianity, claiming it is in conflict with our national spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists, and Reactionists, that they make it the only weapon of their attack against Christianity. But in my belief, this problem is not so hard as it looks. What outsiders think to be the real conflict seems to us only shadow and vapor.

2. Relation between missionaries and native Christians is another problem. How must they be related? In other countries, such as India or China, such a question, perhaps, may never arise, but in Japan it is entirely different. Japanese Christians will never be satisfied under missionary auspices. To be useful to our country, the missionaries must either co-operate or join native churches and become like one of the native workers.

3. Problem of denominations and church government is another difficulty. Of course we shall not entirely dispense with denominations and sects. But it seems rather foolish to have all denominations, which are peculiar to some countries, and which have certain peculiar history attached to them, introduced into Japan where no such history exists, and

where circumstances are entirely different. And so we think we can reduce the number of denominations. But how to begin is a hard problem.

So also with the form of church government. It is needless to say that we need not or ought not to copy in anyway the exact forms of church governments which are in vogue in the United States or any other countries. But to formulate a form of government that suits our country the best, and at the same time works well elsewhere, is quite a difficult task.

4. Whether we need any written creed, and, if so, what kind of creed is best to have, is also a question. In all teachings of missionaries and others there is always more or less of husks mixed with genuine truth. And at the same time every form of Christianity has some excellent truth in it. And it is hard to make distinctions between essentials and non-essentials, between creed and husks. This is a hard problem for Japanese theologians to solve.

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 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.

And now, in conclusion, I may say that Christianity is from God, and so it will be in all times. We may plan many things, but all will be executed by the divine will. As the saying runs, "Man proposes and God disposes." Then our prayer is and always must be: "Thy kingdom come. Thy will be done, as in heaven so on earth."

RELIGION IN PEKIN.

ISAAC T. HEADLAND, A PROFESSOR IN PEKIN 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 Chien Meng gate, which stands immediately in front of the emperor's palace, more than 400 people froze to death during a single 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 Pekin than there are churches in Chicago. There are temples of all sorts and 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 100 feet tall, and 1,500 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.

Professor Headland had a series of pictures of scenes and incidents among the district of temples in and about Peking. His address was largely explanatory of these pictures. Continuing, speaking of the temples, he said:

Besides these, the Temple of the Sun, the Temple of the Moon, the Temple of the 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 these 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 the others in beauty, design, and workmanship. They have three very fine cathedrals, the East, the South, and the North, the last of which would be an ornament to any city in the United States.

The following translation of the inscription on two tablets at the mouth of a cave called Hermit's Cave will show how temples are sometimes repaired. The cave is 8 feet square and $4\frac{1}{2}$ feet high, and is cut out of the solid rock:

On this stone is recorded the restoration of the idols and the rebuilding of the temple Tung Ching Au on this mountain, Tsui Wei Shan. By whom this temple was originally built many years ago is unknown. A number of eunuchs of the emperor's palace have contributed to its entire restoration, and that the work is completed, the buildings, idols, and Lo Han fully restored, I make this record that the merit of these generous men may be known to future generations. I, Chas Yu, Chamberlain of the Emperor's Palace, make this record, inscribing first the names of the forty largest donors. Ming Dynasty, Wau Li, Emperor.

The number of temples in the city that are entirely out of repair is not small. In the purchase of our mission premises we 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. When we made our second purchase one of the priests walled himself up in one corner, tied a rope to a large bell, and declared that he would never leave the place. He kept ringing the bell at intervals for some time, but this after awhile became so monotonous that he took opium for the purpose of committing suicide. Our physician was called, and, by administering the proper remedies, he was saved, and eventually left. Our third temple was turned into a charity school last winter, in which seventeen small boys are studying the catechism and other Christian books, and Durbin Hall takes the place of the temples.

All sorts of stratagems are resorted to by the priests to secure patronage. I have heard of an old priest whose temple was rapidly falling into decay, who, after thinking of many ways, settled upon the following scheme:

Having made arrangements with an old woman, he sent her away from the temple some distance and persuaded her to buy a donkey and ride to the temple. She did so. Dismounting she left the donkey and driver outside while she entered the temple. Not returning for a long time, the driver became impatient and made a disturbance about his pay. Hereupon the priest entered in the midst of the crowd that had gathered and asked what was the matter. When told he said that it was impossible, that no old woman had come into the temple, and invited the driver to go and examine. He led him in among the geni which were arranged around the building and the driver soon picked out the right one.

But," said the priest, "this is not an old woman, this is one of the gods; fall down and worship her and she will give you your money."
 He did so and to his surprise found a piece of silver on the ground where he knelt. When he returned to the donkey he found a string of cash on its back. He began at once to spread the news. The people went to worship and many of them found silver. The news spread, the money poured into the temple treasury and the crowd so increased about the temple that the government was forced to interfere.

Whether or not it may be considered a misfortune that the Buddhist 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 no 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, especially those situated near the Lama temples, and visited by the priests, were set forth they would reveal a condition of things among the 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." Says Chaucer:

For if a priest be foul, on whom we truste,
 No wonder it is a lewid man to ruste.

And it is by no means a matter of doubt that a large number of 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 their 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 spring-time, 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 (sham pilgrims) get their candles, ascend the hill at 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 detection of those distributing candles. Thus, instead of worshipping, they become thieves.

One thing is noticeable as we pass through the country villages. The houses are all built of mud—mud walls, mud roofs, paper windows, and a dirt floor. But no matter how poor the people may be or 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 in 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 \$1.50 each year in the worship of ancestors, of which at least two-thirds is for paper money. China is estimated to contain about 80,000,000 families, which would give \$80,000,000. A fair estimate for the three annual burnings to the vagrant dead would be about \$6,000 to each hsien, or county, which would aggregate about \$10,000,000 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 \$40,000,000 for all China. Thus we have the aggregate amount of \$130,000,000 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 house and at the temple amounts to about \$4,000,000 per year. The rich, of course, burn many times this amount, and some of the poor families perhaps not quite so much. But \$4 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 80,000,000 families would amount in one year to the enormous sum of \$320,000,000.

As an incident of the afternoon meeting the chairman introduced Rev. A. Marderos Ignados of Smyrna, who addressed the meeting, through Mr. Kiretchjian as interpreter, as follows :

When I lived on the banks of the Euphrates, I used to hear of America as the lower earth, and it seemed to me to be just as far away as the moon seems to the Americans to-day ; but the Lord God sent his children from this land to come to our land and preach the glorious gospel of Christ. There were Christian people there already, but by the coming of the missionaries about 150 evangelical churches were organized. There is, then, a community of about 50,000 Protestants in Turkey now. Our circumstances do not allow us to have a representative to come here and speak directly on behalf of that community, but I have no doubt that the hearts of all that people are with me to-day, and on their behalf I come to greet you, and I expect that an opportunity will be given me to read a paper to you to show what influence Protestantism has had in Turkey.

Herant M. Kiretchjian of Constantinople was introduced by the chairman, and said :

Mr. Chairman, Ladies and Gentlemen: I should consider myself happy, under any circumstances, to come to this most wonderful Parliament of the World's Religions, in the most wonderful country of the world, and especially to stand here and represent that wonderful race known as the young men of the Orient, who are the result of most wonderful conflicting influences for centuries, for it certainly is the greatest honor that could

come to any man. Again, it is a great honor to stand before any religious body in the world and represent the greatest religious city of the world—Constantinople. We have had there a religious parliament for 400 years, and we have survived it. You are certainly like Constantinople to-day, when you have a minaret in the Midway Plaisance and actually the gospel of Mohammed has begun to be preached to you. I wish to assure you that it is not going to stop, and I believe you will be specially interested in the young men of the Orient, because you may look upon them as the outcome after 400 years, such as you, very likely, will become in the future.

I shall have the great honor to speak to you, at some place here, about the young men of the Orient, and I think you will regard them as something of importance, because young men, unless hindered by some great accident, are generally in the habit of becoming older men some day, and if we are to have the same influence in the Orient that our forefathers have had, supplying the world with almost all they have, I am sure it will be a matter of interest to know what they think of religion—past and future. In the meantime, you can be sure the young men of the Orient, whose domain is from the waters of Japan to the *Ægean*, have the keenest interest in the outcome of this religious parliament as a basis for the brotherhood of man.

THE REDEMPTION OF SINFUL MAN THROUGH JESUS CHRIST.

REV. D. J. KENNEDY OF SOMERSET, OHIO.

In the consideration of different plans on the restoration of fallen or faulty man no thinking mind can fail to attach the greatest importance to the life, works, and death of Christ, the Savior revered, loved, and adored by Christians. Men have disputed, and will probably continue to dispute, about the true significance and value of Christ's life and mission. This will not surprise us if we remember the prophecy of holy old Simeon: "This Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted" (Luke ii., 34), and that passage of St. Paul's First Epistle to the Corinthians: "We preach Christ crucified; unto the Jews indeed a stumbling-block and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I. Cor. i., 23). In the midst of the confusion and obscurity of these doubts and disputes one bright truth shines out clearly, namely: that the work of Christ is one of the most important facts recorded in the history of the human race. We Christians believe that it is not simply one of the most important, but the most important fact of all; we believe of Christ all that St. Peter expressed when he said of the Crucified: "Neither is there salvation in any other; for there is no other name under heaven given to men whereby we must be saved" (Acts iv., 12). We believe that Christ is the "Son of Justice" mentioned by the prophet Malachi (iv., 2); that there is "health in His wings and light in His path," for He is "the true light which enlighteneth every man that cometh into this world" (John i., 9).

"The law was given by Moses, grace and truth came by Jesus Christ" (Mid. v., 17). We think that all men should heed the exhortation of St. Paul, who wrote to the Colossians that they should continually give thanks "to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love; in whom we have redemption through His blood, the remission of sins" (Col. i., 12, 13, and 14). And we feel that all men should desire to fall down in adoration

before the Lamb and sing unceasingly the new canticle: "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and glory and benediction" (Apol. v., 12). We are well aware that all men do not share in these opinions, that all men do not entertain the same sentiments with regard to the Redeemer whose name has made Nazareth illustrious and dear to the millions who are His followers. We are well aware that only "to those that are called" is Christ "the power of God and the wisdom of God" (I. Cor. i., 23).

The life, sufferings, and death of Christ for the redemption and salvation of sinful man are a mystery of God's tender mercy tempered with justice; we shall never fully understand the sacrifice of Calvary until that happy day when in the heavenly kingdom we shall see God face to face; because never until then shall we fully understand the greatness and sanctity of God, the enormity of sin and the value of immortal souls that Christ died to save. But in the meantime we and all who look upon Christ with the eyes of faith, shall see enough to convince us that He is the power and wisdom of God, the surpassing miracle of His omnipotent love.

Since we are here for a comparison of doctrines and not for controversy, it is not our intention to set forth in this paper proofs of the divinity of Christ and of His mission; it is intended to give a plain and necessarily brief and imperfect exposition of the divine economy for the redemption and salvation of man through Christ according to the teachings of the Catholic Church. The subject is vast, the theme is grand. To many our words will be but a new expression of truths that they have believed from their earliest years; to others they will, perhaps, be less familiar; to all they will be an invitation to examine more closely the character and work of Him whom they call the Redeemer of the world, because He died for all men, and He is the propitiation not for our sins only but also for those of the whole world (I. St. John, ii., 2).

What will be said of the life and death of this Redeemer and of the benefits which He conferred upon mankind must not be regarded as the teachings of any one man or of any special school; they are the tenets of a church which can claim 200,000,000 adherents, and are drawn principally from the decrees of the Council of Trent, the most notable, perhaps, and the best known of all the councils of the Catholic Church. In the sixth session of that council, held on January 13, 1547, the justification of a sinner is called a "translation from the state in which the sons of the first Adam are born to the state of grace and adoption of sons of God by the second Adam, Jesus Christ, our Savior" (Chap. iv.). We are born "children of wrath," says St. Paul (Eph. ii., 3, and following), "but God (who is rich in mercy) for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved), and hath raised us up together and hath made us sit together in the heavenly places through Christ Jesus." For, "as in Adam all die, so in Christ all shall be made alive" (I. Cor. xv., 22).

From these texts it is evident that 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.

The universal tradition, attested by various legends concerning the "golden age" of man, assumes in the Catholic Church the form of a precise dogma which says that our first parents were constituted by Almighty God in the state of original justice (Conc. Trid., sess. v., de Pecc., originali can. 1). The late lamented Cardinal Manning, in his book on the "Internal Mission of the Holy Ghost" (ch. i), describes this happy state in the following words: "The general work of the Holy Ghost, as the sanctification of the soul in man, began before the fall in the creation of man, for Adam,

when created, was constituted in the state of grace. He was not created in but constituted in the state of original justice. The distinction between created and constituted is this: Original justice was no part of the nature of man; it was a superadded gift, a supernatural perfection over and above the perfection or integrity of human nature. It was not due to man that he should have the gift of original justice; his perfection consisted in the body and the soul, the faculties and the powers—intellectual and moral—which constitute human nature. But original justice is more than this; namely, the gift of a supernatural grace and state by the indwelling of the Holy Ghost in the soul, illuminating it by the infusion of his light in the form of truth, and sanctifying it by the infusion of His grace in the form of sanctity. This was original justice; and therefore Adam was in two ways the son of God—he was the son of God by nature, because he was created by God; and a son of God by grace, because the Holy Ghost dwelt in him. Because he had this original justice he had also two other gifts. He had immortality in the body, because he was without sin, and he had perfect harmony and integrity or order in the soul, because the soul was under the direction and guidance of the Spirit of God. Therefore 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." In order to make the exposition complete it must be added that, 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. Alas, this happy state was not to endure forever!

God had distributed with a plentiful hand the wonderful treasures of His bounty. He had enriched and adorned Adam with His choicest gifts; He gave him control over the earth and all that it contained, placing him just a little lower than the angels (Ps. viii., 6), and raising him in dignity above all the creatures of the earth by the gift of intelligence and of free will. By an act of this free will all was lost. Adam chose to listen to the suggestions of the tempter rather than to obey the command of God; he ate the forbidden fruit, and he had to die the death (Gen. ii., 17). "By an act of disobedience," writes Cardinal Manning, "that first creation was shattered, the presence of the Holy Ghost was forfeited, and the soul and body of man were left in the substantial integrity which belongs to our nature, but it was wounded with the three wounds of ignorance, of wickedness, and of passion." The Council of Trent (Sess. V. de Pecc. 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.

What an unfortunate change! He who had been the beloved child of God, and an object of complacency to the three persons of the most Holy Trinity, is now the enemy of God because he freely and ungratefully

ignored his Creator. Supernatural grace and the infused virtues and gifts of the Holy Ghost have departed; Adam is doomed to die. "God made man incorruptible," we read in the Book of Wisdom (ii., 23), "but by the envy of the devil death came into the world." The harmony between the inferior and superior parts of man was dissolved, the sting of inordinate concupiscence was felt, and then began that conflict mentioned by St. Paul (Rom. vii., 23) between the law of the members and the law of the mind, which makes the life of man on earth what holy Job calls a continual warfare (vii., 1). Man's 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 (Gen. viii., 21), and he became the slave of Satan, for, writes St. Peter (2 Ep. ii., 9), "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 had been innocent and just, he was now a guilty and fallen man; he could not enter into heaven, and he was doomed to suffer the other miseries brought on by his own sin until God saw fit to send him a Redeemer. He, no doubt, soon repented of his sin; and if he returned to God with a sincerely contrite heart the guilt would be remitted and he would not be punished eternally for it. But 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. The perfections of original justice would have passed to his descendants had he remained faithful, but he failed to comply with the conditions on which they had been granted, and, having lost them himself, he could not transmit them to his children. In consequence of his sin we too were deprived of the supernatural perfections that he possessed. Though not guilty of any actual, personal sins the children of Adam are, as St. Paul says (Eph. ii. 3), "by nature children of wrath"; they are displeasing in the sight of God, because He does not see in their souls the graces, virtues, and perfections He had intended for all, and of which they were deprived through the fault of Adam by an act in which he was morally the representative of the human race. This is what is meant by original sin; at least this is the explanation of its essence given by the majority of theologians; and if anyone tries to see in original sin, as taught by the church, a personal act by which men offend God, he will not succeed, because it is not a personal 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, not only as to a law of nature, but also as a penalty, for "by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned." (Rom. v., 12). 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. Then began the rule of him who had the empire of death—that is to say, the devil (Heb. ii., 14), which was to last until Christ came to destroy that empire by his death. St. Augustine, in one of his sermons, calls this unhappy condition a sickness of human nature that had spread over the face of the earth ("Magnus per orbem jacebat aegrotus"). And in another place he says that in consequence of sin the nature of man, which should have been a beautiful olive tree planted and watered and nurtured by the hand of God, and bearing fruits for eternity,

became a miserable oleaster, contemptible and disagreeable by the ugliness of its appearance and the bitterness of its false fruits. (Serm. 342, No. 4.) The work of the gardener had been interfered with and man was condemned to taste the bitter fruits of his own planting. He was displeasing to God and he needed some one who could reconcile him with the Heavenly Father by atoning for his sins; he had lost the graces of God, and of himself could not recover it; he was a slave under the power of Satan and stood in need of a Redeemer.

Immediately after the fall God promised this Redeemer—the seed of woman that was to crush the serpent's head (Gen. iii., 15), 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 savior. 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 Savior. Almighty God, then, who ordered all things in the manner that would best promote His glory and man's welfare, chose the most suitable time, and “when the fullness of time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons.” (Gal. iv., 4, 5.) 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. (Matt. i., 21.)

And now that we come to consider the work of that Savior, where shall we find the tongue of a Chrysostom to describe what St. Paul calls “the abundant riches of God's grace in his bounty toward us in Christ Jesus”? (Ephes. ii., 7.) The Apostle rejoices in having received the grace “to preach among the Gentiles the unsearchable riches of Christ—that the manifold wisdom of God may be made known—according to the eternal purpose which he made in Christ Jesus our Lord. (Ephes. iii., 8.) Men of all ages have admired Christ; even those who do not believe in Him must admit, in the light of history, that his preaching and his religion have changed the face of the earth. The greatest intellects the world ever knew have felt proud of the lines or pages which gave even a faint representation of his greatness and loveliness; bright minds, loving hearts, eloquent tongues and powerful pens have been employed in His service, and yet we have no adequate description of the character and work of Jesus of Nazareth. They could not paint him as man; much less could they tell us of the infinite wisdom and dignity of the divinity that was in Him; for Christ was, as all Christians believe, both God and man. The second person of the Trinity assumed to itself the human nature which was formed in the pure womb of the Virgin Mary by the power of the Holy Ghost. “God so loved the world as to give His only begotten Son—that the world might be saved by Him.” (John iii., 16, 17.) These are words which Christ spoke to Nicodemus; they are the key to a mystery which no man can fully explain; all we can do is to join with our feeble voices in the chorus of praises sung in honor of the Savior, begging pardon of Him for the imperfections of our ideas and expressions.

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 penances of Adam or of some of his descendants (see S. Thom. de Incarn. Qu. 1, Article 2 ad 2). But, says

St. Athanasius (Serm iii Contra Anianos), 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 sufferings 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, as we are told by St. John Damascene and St. Thomas Aquinas—two princes of theology.

This plan of redemption was freely and lovingly accepted by the second person of the Trinity, and the Son came into the world in the form of a man that He might be our Savior; and as a Saviour He manifested Himself from the first moment of His incarnation until the day of His ascension; a Savior He is still, for as ^{St.} Paul tells us (Rom. viii. 34), sitting now at the right hand of God He continually intercedes for us, offering to the Father in our behalf His superabundant merits. He was a Savior by His teaching, by His example, and by His death. The prophet Isaiah had foretold, 800 years before His birth: "Behold, I have given Him for a witness before the people, for a leader and for a master to the Gentiles" (lv., 4); and when he came, after He had been baptized by St. John, the Father's voice from the clouds announced that He was the divinely appointed teacher of mankind: "This is My Beloved Son, in whom I am well pleased; hear ye Him," (Matt. xvii., 5), and St. Peter afterward proposed that his Master's doctrine was heavenly and salutary: "Thou, O Lord, hath the words of eternal life" (John vi., 69).

Our Lord certainly fulfilled the mission of saving men by preaching; in private and in public, during the three years of His public life, on the mountain-tops and in the valleys, in the temple and in the houses of those whom He visited, at the sea-shore and on the waters—everywhere He was preaching, teaching men the truths of salvation; and the worst enemy the Christian religion ever had must admit that 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 can not 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 Savior. His teachings consisted principally in inculcating the two great precepts of love and of suffering, of charity and of the cross, of loving God above all things, and of denying ourselves in order that we might be free to follow Him. But He required of men nothing that He did not practice. He went about, writes St. Luke, "doing and teaching" (Acts i., 1). His life was so sublime and holy that He could stand before the world and dare His enemies: "Which of you shall convince Me of sin?" (John viii., 46.) None could say of Him what He with so much truth said of the Scribes and Pharisees: "They bind heavy and insupportable burdens and lay them on men's shoulders, but with a finger of their own they will not move them" (Matt. xxiii., 4).

He taught that we should love God, and of Himself He could say that His daily food was to do the will of His Father (John iv., 34). He taught that we should not be over-attached to the goods of this world, since men can not serve God and mammon (Luke xvi., 13); and of Himself he could truly say: "The Son of Man hath not where to lay His head" (Matthew vii., 20). He taught obedience and submission to the will of God, and He was obedient unto death, even unto the death of the cross (Philip. ii., 8). He taught that we should be humble, becoming as little children (Matthew xviii., 3); and He could say without fear of contradiction or reproach: "Learn of Me, because I am meek and humble of heart" (Matt. xi., 29). He taught that we should be loving and kind toward our neighbor; and He was so kind and tender-hearted that the sight of a hungry multitude would cause Him to almost melt into tears, and on several occasions He performed

miracles to supply their wants (Matt. xiv., 17 and fol., xv., 36 and fol.). And so it is with every part of his doctrine; in all things he gave the example, that, as he had done so also we should act. It is for this reason that St. Paul so often exhorts us to put on the new man (Eph. iv., 24), to put on Christ (Gal. iii., 27; Rom. xiii., 14), to be in all things conformed to his example (I. Cor. iv., 16), for in the example he gave he was also our Savior.

But the saving influence of Christ is to be found principally in his death; because by his death He reconciled us with God (Col. i., 19; Eph. ii., 14, 16), freed us from sin and satisfied God's justice (Heb. ix., 13 and following; I. John i., 7; Apoc. i., 5), restored us to grace and justification (Rom. ii., 25; Col. i., 21, 22) freed us from the power of Satan (Col. ii., 15), and made us once more the children of God (Col. i., 12, 13, 14). Christ came into this world, lived among men, and died upon the cross in execution of a sublime plan for man's redemption; of a plan which nothing less than the infinite wisdom of God could conceive, and nothing less than the omnipotence of God could execute. "We have thought Him as a leper and as one struck by God and afflicted," wrote the prophet Isais, "but He was wounded for our iniquities, He was bruised for our sins." "He was offered up because it was His own will, and by His bruises we are healed." God had been offended, grievously offended by the sin of our first parents, so much so that from that time the gates of heaven were closed against men. Even the souls of the just who died under the old law could not enjoy the happiness of heaven; they were compelled to remain in a place called Limbo until atonement had been made for the sin of Adam. And besides this sin of the human race, there were other sins, black and shameful and hideous, some of them, and as numerous, alas, as the sands on the seashore. There were the personal actual sins committed from the time of Adam up to the last breath of the last man that will live in the world. All these had to be atoned for, and how could man hope to offer any satisfaction that would bear the least proportion to the infinite sanctity of the God who had been offended and insulted?

Then it was that our Savior consented to be a voluntary victim offered up in expiation for the sins of the world. "The Word was made flesh and dwelt among us" (John i., 14); Christ came into the world, true God and true man. Being man He could suffer; being God, any one of His actions would have infinite value both for merit and for atonement. "God laid on him the iniquity of us all," says Isaiah (liii., 6); by his death God's justice was satisfied and man was redeemed; for, says St. Peter (I. Ep. i, 18) we were "not redeemed with corruptible things as gold and silver, but with the precious blood of Christ as of a lamb unspotted and undefiled." Thus was blotted out the handwriting of the decree that was against us (Col. ii. 14). By his death Christ not only freed us from evil, He also merited for us the graces we need in order that we may do good, performing actions meritorious of eternal life. Without Christ we can do nothing (John xv., 5). All those who were saved under the old law were saved through faith in the Redeemer to come; grace was granted to them owing to His foreseen merits. In the new law all our sufficiency is from Him (II. Cor. ii., 3); all graces are granted, as we ask them, "through the merits of our Lord and Savior Jesus Christ." He merited these graces for us by all the acts of His life, but principally by dying for us; the precious blood shed on Calvary flows through the church; it vivifies the sacraments, the channels of grace, by partaking of which we drink from that "fountain of water springing into life everlasting." (John iv., 14.)

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



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SWAMI VIVEKANANDA.
Hindu Monk.

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" (John iii., 8), and if we ask anything in Christ's name the Father will give it (John xvi., 23). 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 (Apoc. iii., 20), which will excite within him horror for sin and a desire to return to God (Conc. Trid. Sess. vi. de Justif., cap. v.).

This grace is so powerful that after conversion the sinner must not boast as if he had not received the gift from heaven (1 Cor. iv., 7), and yet he must not remain inactive. He must consent to grace and co-operate with the movements of the Holy Spirit (Conc. Trid., loc. cit.). He must prepare himself for justification by believing in God and His power; he must hope in Him and begin to love Him, desiring to do penance and receive the sacraments and lead a new life (*ibid.*, cap. vi), thus disposing himself to receive through the merits of Christ the abundance of grace which will complete the work of sanctification. When the sanctification is complete his sins are blotted out, he is the friend and lover of God by charity, and an heir according to hope of life everlasting (*ibid.*, cap. vii. and Tit. iii., 7). Then the Holy Ghost dwells in his soul with the fullness of His gifts; and if he persevere in the grace and love of God and the observance of the commandments, he will be one of those of whom St. Paul writes: "Being now justified by His blood, we shall be saved from wrath through Him" (Roman v., 9).

Even after receiving these benefits, men must work out their salvation in fear and trembling (Phil. ii., 12, and Conc. Trid., *ibid.*, cap. 13), because man is weak and can fall again. Our Lord's passion and death repair the injury done to the human race by the sin of Adam, but not all the prerogatives of our primitive happy state are restored in this life. 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. These trials have been left by a merciful Providence to remind us of the fall and of the redemption; they are merely inclinations or temptations in which there is no sin if the will does not consent to them; they form the battle for good against evil, and those who strive lawfully will receive a crown, says St. Paul. (II. Tim. ii., 5.) This struggle will last as long as we are in this world, and those who persevere unto the end shall be saved. (Matt. x., 22.) Only those who have been saved and are now with God can see the full intent of the benefits conferred upon mankind by the life, teaching, and death of the Redeemer; they alone see clearly how the redemption of sinful man through Christ is a manifestation of the power and wisdom of God; but even in the dim light of faith we understand enough to make us feel eternally grateful to Christ and to the Father with whom He reconciled us by His death. We see enough to make us believe and feel that all men should repeat with appreciation and gratitude the words of the new canticle, "sung by many angels round about the throne:" "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and glory and benediction." Amen!

STONES WHEN THEY NEED BREAD.

During the evening session Suani Vive Kananda spoke extemporaneously for a few moments.

Christians must always be ready for good criticisms, and I hardly think that you will care if I make a little criticism. You Christians are fond of sending out missionaries to save the souls of the heathens, but why do you not try to save the bodies of these poor heathens from starvation? In India, during a famine, hundreds and thousands of Hindus die from starvation. Thousands of churches have been erected in India by the Christians, but they do not alleviate the pangs of hunger. The crying evil in the East is not religion; they have religion enough and more than they need; it is bread that these suffering millions in the East want. They ask us for bread and we give them stones. It is an insult to a starving man to preach him the doctrines of the metaphysics.

The speaker referred to statements characterizing the monks of his order as beggars, replying that for the last twelve years he had not known where the next meal was coming from. In India a priest that preached for money or pay would lose caste and be spat upon by the people. "I come here," he said, "to seek aid for my impoverished people, but I fully realized how difficult it was to do it." Mr. Vive Kananda concluded his speech with reference to Hindu re-incarnation.

CHAPTER XI.

ELEVENTH DAY, SEPTEMBER 21st.

CONNECTION OF RELIGION WITH SOCIAL PROBLEMS.

A turning point was reached in the parliament on the eleventh day, metaphysical speculation and theological presentation gave way to the consideration of practical problems and actual facts of life. There were three sessions of the great congress on this date. The exercises were opened with prayer, in the recital of which Rev. George F. Pentecost of London was the leader. Before the first speaker on the programme was called, the chairman read two papers, and appointed three committees to report a list of fifty or more of the best books on religion.

THANKS FROM ARMENIANS.

Dr. Barrows read a letter from the Philharmonic Association of America, thanking the parliament for according a cordial reception to Professor Minas Teheraz as a representative of the oppressed church of Armenia.

NEW YORK, Sept. 15, 1893.

Rev. John Henry Barrows, D.D., Chairman Parliament of Religions, Chicago, Ill. 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 languished 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 Professor Minas Teheraz, 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 delegation 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 Philharmonic 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 assist the number of sympathizers with Christian Armenians in their present persecution and suffering.

I am, reverend sir, your faithful and obedient servant,

P. MATTHEWS AYVAD, Secretary.

RESTORATION OF HOLY PLACES.

Dr. Barrows also read a letter from S. Horiuchi, secretary of the Indo Busseki Kofuku Society of Tokio:

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 Kusunagara, where Buddha entered Nirvana.

Two thousand nine hundred and twenty years ago—that is, one thousand and twenty-six years before Christ—the world-honored Prince Siddhartha was born in the palace of his father, King Sudhodana, in Kapilavastu, the capital of the kingdom Magadha. When he was nineteen years old he began to lament man'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 to 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 Buddhism 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 everyone can bathe in his blessings and walk in the way of enlightenment.

When the ancient King Asoka of Magadha was converted into 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, since the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, it fell into the hands of a Brahmanist priest, who chanced to come here and seize it.

It was early in the spring of 1891 that the Japanese priest, Rev. Shaku Kionen, in company with 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 such desecration in the hands of the Brahmanist 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 Brahmanist priest, we organized this Indo Busseki Kofuku Society in Japan to accomplish the object before mentioned; in co-operation 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.

BROTHERHOOD OF CHRISTIAN UNITY.

Theodore F. Seward was then introduced to explain the objects of the brotherhood of Christian unity. Mr. Seward said that two and one-half years ago a layman in a union meeting made a simple suggestion in the line of Christian unity. He said:

We can not break up the denominations; we should not wish to do so if we could; we can not lead the people to accept one creed at the present time; we can not secure organic unity. But is there not something we can do? Suppose a larger circle be created, leaving all things as they are, churches and individuals, in the freedom of their belief; but form a larger fraternal circle on the basis of love to God and man under the leadership of Christ. It might be called the Brotherhood of Christian Unity. The suggestion made in a small town was responded to from all parts of the country by all classes of religious people. The poet Whittier wrote immediately to express his satisfaction that the suggestion had been made, and joined the brotherhood before his death. The following is a brief presentation of the objects of the fraternity. It has received the indorsement of many more than those whose names appear. It will be noticed that we simply unite ourselves to this brotherhood under the declaration of love to God and man under the leadership of Christ.

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 new 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.

DR. JOHN HENRY BARROWS, Presbyterian.

DR. GEORGE DANA BOARDMAN, Baptist.

DR. LYMAN ABBOTT, Congregationalist.

DR. ALFRED W. MOMERIE, London, Church of England.

DR. EDWARD EVERETT HALE, Unitarian.

CHARLES C. BONNEY, New Church.

J. W. PLUMMER, Friend.

BISHOP J. H. VINCENT, Methodist.

MISS FRANCES E. WILLARD, President W. C. T. U.

DR. HIRAM W. THOMAS, Independent.

MISS JEANNE SORABJI, Bombay, Church of England.

MINAS TCHERBAZ, King's College, London, Armenian.

BISHOP J. S. MILLS, United Brethren.

DR. W. F. BLACK, Christian.

MRS. LAURA ORMISTON CHANT, London, Independent.

DR. CHARLES H. EATON, Universalist.

DR. PAULUS MOORT, Monrovia, Liberia, Episcopal.

CAPTAIN ALLEN ALLENSWORTH, Fort Bayard, New Mexico, U. S. Chaplain.

PRINCE MOMOLU MASSAQUOI, Vey Territory, Liberia, Episcopal.

DR. CARL VON BERGEN, Stockholm, Sweden, Independent Lutheran.

BISHOP B. W. ARNETT, African Methodist Episcopal.

TEST OF WORKS APPLIED.

COLONEL THOMAS WENTWORTH HIGGINSON.

He was introduced by Dr. Barrows as a man "whose life has been devoted to social reform and who believed that the spread of the Christian religion would have led to the abolition of slavery."

Mr. Chairman, Ladies and Gentlemen:—I should not dare to come before you again, after the kindness with which you listened to me the other day, but for the fact that my immediate departure from Chicago will save me from the effects of your natural indignation and turn it fully upon your chairman, whose shoulders have already to take care of so much.

I wish to call your attention to the fact that this is a 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 programme, 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 one hundred feet from the earth you began to have an uncomfortable sensation of having got up higher than your natural position and you almost wished for a moment that you had given your place to the other man who was 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 in the air—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 was no matter who was in those cars. There might have been Rev. Joseph Cook in the car on the right and Mohammed and his seventeen wives in the car on the left. You could not 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 either side in as much danger as you were and presently, with the blessing of Providence, you got back to mother earth again. Oh, 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 blessed the muezzin 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 were glad, even if you had the somewhat shady society of the Midway Plaisance.

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 presbyters, 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?" "Oh," said the exhausted candidate, looking around at his persecutors, "I'll not say that it might not be well enough to have a few of them."

Here to-day we are aiming to have a few of them. We have tried to contrast ourselves 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. Suppose we try them by this 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. That 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 eeling around miscellaneously, getting into all manner of mischief. It is recorded that the fishes heard him in rapture, 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?

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 virtues of heart as well as in the virtues of thrift, of industry, or organization, and in 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. "Oh," 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? You find this curious combination of trials 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 the day, not alone for the way he has organized this great parliament, but for the sonorous decisions 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 instance the deer which he brought in had been

shot by himself with a single bullet through the ear and through the left 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 scratch he ear wiv his off hoof and massa shot him." There was complete triumph on the huntsman's part, and when his friend 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 speck I never can do it again."

"I am sorry," remarked Dr. Barrows, "that Colonel Higginson has ended his beautiful address with a word of skepticism. I believe what has been done once can be done again."

RELIGION AND THE ERRING AND CRIMINAL CLASSES.

REV. ANNA G. SPENCER

The words "erring" and "criminal," while they have a constant meaning, have also a variable application. That is to say, sin and crime are always understood to be departures, of lesser or greater degree, by an individual from the accepted moral standard of his time and people. Since, however, moral standards change with changing social conditions and intellectual conceptions, the act thought sinful or judged criminal in one period by one nation may be deemed innocent or even noble in another era and place. The contrast, for example, between the ancient Greek and Jewish customs and legal codes in respect to child-life and a striking proof that the differing moral standard of two races lead to this widely different conception of sin and crime. To the Jew, who defined the state in terms of morals, one of the chief duties of mankind was to replenish and multiply the people of the earth, and hence every act which tended toward the lessening of population, whether committed before or after the birth of a child, was deemed by them a crime and punished severely. To the Greeks, on the other hand, who defined the state in terms of the intellect, the quality not the quantity of its citizens was the chief concern and therefore they commended, not blamed, a parent who destroyed a feeble, ill-formed, or otherwise defective infant; and some of their noblest moralists approved the common practice of destruction of life before birth, Aristotle even recommending that it may be made compulsory whenever the population of a city threatened to exceed the limits which would secure pecuniary ease and comfort to all the free people of that community.

The element of time in its influence upon moral standards, and thus upon the definition of vice and crime, is as conspicuously shown in the history of human slavery as that of racial peculiarity just noted. Slavery, which was rightly characterized in both England and America during the abolition movements as "the sum of all villainies," was at first a great step upward in human progress toward justice—a great step upward from the stage of development which preceded it, in which all enemies captured in battle were tortured and slain, and in which thousands upon thousands of the poor and helpless were butchered in times of peace to make a tyrant's holiday. The unexampled heinousness of American slavery consisted in the fact that it was the most monstrous anachronism of moral history.

Vice, sin, and crime are then always and everywhere acts done by the one against the common moral sense of the many as that sense is expressed in social custom or code of law. This moral consensus itself, however, is but a part of the changing thought of growing humanity and must, therefore, manifest all the varieties of era and race and condition which mark all other forms of human development.

The essence of moral obligation is eternally and universally the same—"Do that which thou seest to be right." The definitions of what constitutes right action are as numerous as the distinct types of social relation. This sense of moral obligation, which is the root of all personal and social ethics, is a part of religion's own being—that is, if religion be defined, as in this parliament it has supreme right to be, in its largest terms. So defined religion is the conscious response of the human being to those universal powers which make for cosmos out of chaos, for moral order out of personal willfulness, for good out of evil, for beauty out of ugliness. This response of the human being to "whatsoever forces draw the ages on" has been intellectually the philosopher's attempt to explain the universe and man's relation to it; it has been morally the struggle to make the life obedient to the highest law of right perceived; it has been emotionally the yearning of the human heart to feel at one with a central heart of all life and to picture that idea in worship and in art.

Accepting this definition of religion we find that the sense of obligation to do the seen right, whatever that may chance at any given time and place to be, that sense of moral obligation which is the essential root of all ethical development, and which gives us the words sin and crime themselves, is religion's contribution to moral science.

Not only does religion give ethics its root but it has also played an enormous part in the variations of the moral standards of the world. The student finds it hard to accept even so excellent a guide as Mr. Lecky, when he separates primitive religion so entirely from morals as in his analysis of pagan religion and civilization. For Coulanges has shown us how the ancestor-worship of Greece and Rome built up the great city life of those nations, and was the root from which grew the social customs of their dual civilization. It was only when the ethnic religions of the pagan world were dying that they ceased to have influence over the moral life of the people.

Religion has often indeed been called upon to give a divine sanction to actions already done from pressure of social exigencies or mistakes; but, looked at critically, these exigencies will often prove but the reflex or resulting tendency of the religious ideas of the people. As, for instance, the suttee of India was not suggested in the early Vedas, whose spirit would indeed condemn it. On the contrary, the Hindu scriptures recommending the burning of widows on their husbands' funeral pyre were written after this, and, assisted and encouraged, suicide of widows had become a common fact. But the child marriages and the ill-treatment and suffering of widows which resulted in the suttee were the outgrowth of some tenets of the early Brahmanical faith. It is therefore strictly true to say that while the first relation of religion to the erring and criminal classes is that of supplying the sense by which we distinguish between right and wrong, its second relation is that of a subtle and interior element, in varying moral definitions. Ancestor worship is the moral side of the religion of people who are in the early patriarchal order of society; and hence the primitive penology of most people is the science and art of punishment within the family and for sins against the family. When the father was priest and king the prison and the penal code of custom were only the family provision for dealing with its refractory members. In this form of human association there was no written code of law, no trial, no assignment of one specific penalty to one source of wrong-doing. The offender against the reigning family powers met with instant judgment and personal penalty.

Prisons were private in those days, places in which the offender languished or died in secret excepting some important member of an enemy's family who was held for hostage.

As the patriarchal order of society began to enlarge and differentiate into the two departments of church and state there began to be a division of evil-doing into two sorts, namely, ecclesiastical offenses or sins against the religious ideal, and civil crimes, or sins against the public well-being as defined by a legal code or a well-known custom. In this progress religion played a great accompanying part, for it was only as the family gods began to enlarge into those of the city and even the common god of many allied cities, thus weakening the bond of ancestor-worship, that the state was born. And it was only as the religious ideal separated from a distinct locality and assumed a more spiritual significance that the church was born. As the ideal of religion began to include a sense of relation to universal powers, with which not only one family alone but all humanity was connected, the individual sense of moral obligation was directed toward the state instead of as formerly solely toward the kindred of blood relationship.

The sharpest contest between the ancient and the modern treatment of 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 of law which is based upon the agreement of many minds and wills. And, as we have seen, this change is chiefly 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 so much a part of the social and moral history of the leading Christian nations that it must be traced almost exclusively in Christendom. And this is not, as some think, because Christian ethics are alone sufficiently advanced to apply the doctrine of human brotherhood to the sinner and the criminal. Other than Christian teachers—the noble Stoics, the gentle Buddhists, the duty-loving Confucians, and other strivers after truth and right—have taught that the mightiest and the best of humankind owe duty most sacred toward the feeblest and the worst. But our Western civilization has attained most completely of any the new order of society, in which the individual, not the family, is the social unit. And, therefore, it is our civilization which must first work out the problem of the just and wise relation of the state toward the individual who is criminal and vicious.

Rome, because of her governmental genius which has led the world in all forms of political development, shows the beginnings of modern penology better than any other nation. We must, therefore, trace a further relation of religion to the criminal and erring classes through the changes which supplanted the Græco-Roman civilization by medieval Christianity. In Rome's cosmopolitan life many different religions were allowed to thrive, and the priest and the rulers of those religions had freedom to punish all offenders against their own authority—that is to say, all religious sins—according to their own discretion. But the Roman imperial government arrived at a certain moral consensus of many nations in what is called the "Law of Nature." This was obtained by selecting the rules of conduct and social usages common to all the important nations represented in the empire and setting them down in a written code. This soon established the fact that certain violent crimes of murder and robbery were condemned by a general moral sense. Then came the distinction between offenses against the state or individual persons. An offense against the state was punished by a single act of the state, a sentence against the offender, usually of death or expatriation.

This offense against the individual person was earlier subject for jurisprudence proper; in other words, for the assignment of a recognized punishment to each sort of offense. We find that in Anglo-Saxon law a sum was placed on the life of every free man according to his rank, and a corresponding sum on every wound that could be inflicted on his person and for nearly every injury that could be done to his civil rights, honor, or peace. The Roman "Twelve Tables" allotted with equal care the money price of smaller thefts and other offenses against private person and estate. Thus was introduced the idea of money in connection with punishment, which in earlier times had been almost solely corporeal.

The first great step in the legal restriction of the personal will of the reigning powers in respect to sin and crime was taken when Rome separated the "free-born" from the slaves of a family and declared the former released from the father's control and subject only to the state for punishment of graver offenses. This established the public prison in addition to, and often in place of the private dungeons of the family.

The prison, however, made a comparatively small showing in the old world's paraphernalia of punishment. The death penalty was so freely used and physical torture of all sorts was so marked a feature of punishment that the prison in the olden times was most often only a place of temporary detention for those on the way to cruel and fatal suffering. The idea of imprisonment as itself a punishment aside from any hardship of torture to be suffered by the prisoner, is essentially a new one. There seems to have been but one public prison in Rome at the time of Juvenal. Her methods of punishment by transportation, by enforced exile, by penal labor on public works and in mines and granaries at a distance from the great cities (methods, be it said in passing, copied by most modern states), relieving her population from the support of the criminal class.

When the Christian church ascended the throne of the Cæsars there was no immediate change in the methods of punishment, although gradually a very different scale of virtues was evolved leading to a very different definition of the criminal and erring classes. The feudal system which represented the state during the medieval system of Christianity marked, indeed, a retrogression and not an advance from the ancient Roman code of offenses and offenders. For again the prison became a secret part of the family stronghold, and again the criminal and erring, at least of the lower classes, were defined in a political sense almost exclusively by the individual judgment of the reigning family head, who could punish almost unrestrainedly according to his will. The Christian church, in the meantime, defined the criminal and erring in an ecclesiastical sense by its own standards, and punished them in its own secret places of torture, and by a will as unrestrained. The to us almost incredible rights of the feudal lord over his vassal's and his vassal's person and estate prove that the power of the chieftain class over offenders leads always to abuse and tyranny. And the to us almost unimaginable tortures of the inquisition prove that the personal power of the priestly class over offenders results in a confusion of the moral sense.

The only chance for a just and wise science of penology lies along the path which pagan Rome opened in her "Law of Nature;" that is, in the development of a "common law" of righteousness based upon the more universal elements in human thought and action, on which to found a common code of punishment. When the Roman law was re-established in Christian courts, just as the dark ages lightened toward the dawn of our modern day, a fresh start was taken toward this universal moral standard, and the consequent rational definition of crime and sin, and the resulting human treatment of the criminal and erring classes. 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 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 offenses 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 an accepted model of citizenship.

A few dates will help us to fix in our minds some points in this progress of penology. In 1215 the twenty-ninth section of England's magna charta declared that "no free man shall be taken or imprisoned unless by lawful judgment of his peers or the law of the land." This freed the vassals of England from the irresponsible tyranny of the nobles. The agitation against domestic slavery in England, which began in the council of London of 1102, was triumphant in the Abolition Act of 1806. The emancipation of slaves in all the British colonies succeeded in 1838-39. In France the noble but ineffectual signal for the liberation of slaves given by the constituent assembly was followed long after by the emancipation acts of 1848. The church finally condemned slavery in 1839 by the bull of Pope Gregory VI. These and other kindred acts placed all men under the law and thus made possible the universal application of a civil code in Europe.

The policy of England in respect to the criminal and vicious was for many years that of expatriation for many grave offenses. She found it convenient to push off the edge of her little island onto the domains of her colonies many of her undesirable children. James I., you remember, shipped one hundred prisoners to our own Virginia in 1619, and in 1789 England sent her first cargo of convicts to Australia. In 1857 this transportation of criminals was abolished by the English Parliament, thus setting England right in the fourth step of penal reform.

France, meanwhile, had been enlightening the penal code of Europe in another direction. In 1624 John Grevius, a preacher who had been imprisoned for his religious belief, published a book against torture, and in 1780 the attempt to extract confession from accused persons was abolished in France. In 1791 the national convention recognized in its new penal code simple imprisonment as punishment for the first time in the history of France, and for the first time in such distinct form in Europe.

The lessening of capital crimes and the limitation of the death penalty to the crimes most universally abhorred by humanity was a step slowly taken. When our Pilgrim Fathers landed on Plymouth Rock, England, in a retrogressive mood, the number of capital crimes had increased from thirty-one at the accession of James to 223, while what would now be called minor offenses were punished by death in every state in Europe. The Pilgrims established in Plymouth Colony the most humane code in this and other respects which the Christian world had yet seen, only five classes of crime and those the most repugnant to all humane sentiment, carrying with them the death penalty. And of these five but two were ever actually enforced in the case of an offender.

This was very different from the penal code of the Puritans of Massachusetts Bay Colony, which made thirteen crimes capital, and also from that of Virginia, which made seventeen crimes subject to the death penalty, among these, be it remembered in passing, the crimes of refusing to attend public worship after the third offense, and of being a Unitarian! Gradually, however, all the Christian States have lessened the number of capital crimes until murder is now generally held to be the only offense against society heinous enough to justify the legal taking of life, while there are many opposed to capital punishment for any form of offense.

The first comprehensive, humane, and rationally consistent law in respect to the establishment and management of penal institutions which was ever enacted was that which the combined wisdom of John Howard, the greatest of prison reformers, and of Blackstone and Eldon, the great lawyers, presented to the English Parliament, and which was passed in 1778. Although for a long time it was rendered inoperative by the determination of the English government to transport its criminals to British colonies, it marks the actual advent of modern ideas of penology into codes of law. This law suggested by Howard recognized the right of the criminal to good sanitary conditions in jail and prison, to protection from extortion and cruelty, to helpful employment where it could be given, and urged the need of his education and moral training. When we consider what were the conditions of European prisons when John Howard began his work of reform, we can faintly estimate the power and use of his labors. Torture was still known; cruelties of many sorts were practiced; miasma, filth of all sorts, extreme cold, poor and insufficient food, almost utter nakedness prevailing, and inevitably loathsome diseases; neglect of every sanitary and moral regulation made terrible the common experience of the prisoner. This experience might be mitigated for the richer and more influential offender through the corrupt and corrupting system of jailers' fees, by which the person who had the money to bribe the jailer and his associates might secure the best rooms, good food, and plenty of intoxicating drink as well, and medicine and care when ill.

These jailers' positions, you remember, were so remunerative that no salaries were attached to them, some men even paying for the chance to thus fatten off the distresses of their outcast fellowmen. And when in this connection we remember that only those guilty of the gravest crimes were transported, leaving all minor misdemeanors to be punished at home, and when we remember also that imprisonment for debt was very common, we can faintly estimate the injustice to which the sentence of the courts consigned many whose worst fault was their poverty.

The Protestant Reformation resulted alike in Protestant and Catholic countries in limiting the church power to the infliction of spiritual penalties for ecclesiastical sins. The state then took into its own hands all other forms of punishment along with many another social function once held within the grasp of the Roman Church. Hence all the more modern progress in penology has been carried along political lines. Yet Protestantism in America as well as in the Old World made its civil law conform to its religious conceptions and used the strong arm of the court to enforce the moral standards of the church.

In Massachusetts Bay Colony, where no one could vote who was not a free householder and a member of the church, all ecclesiastical offenses were punished by the magistrates as regularly and often more severely than those crimes which were specially committed against the state. The religious life of Protestant New England was therefore for many generations organically bound up with the definitions and administration of its penal and correctional codes. And it is instructive to note the fact that the difference between the harshness of the Puritan and Southern laws and the more humane statutes of the Plymouth Pilgrims was exactly matched by the difference between the religious bigotry of the former and the remarkable toleration and breadth of the latter in church, creed, and idea.

The radical changes in the treatment of the criminal and the erring classes which mark so conspicuously the last forty years—changes which have revolutionized 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. One must, indeed, be isolated from the rest of

the world, for society's sake and perhaps for his own; one must be taught the majesty of the law and subjected to moral discipline, but who is entitled to the best possible chance for moral improvement.

The 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. No matter how long that result might be, as it was delayed by Roman imperialism in the church itself, the freedom of the soul's choice of a heavenly kingdom carried with it the Magna Charta of equality in social rights.

Again 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 lightly hurt or slain. This not only did away with the pagan cruelties of the gladiatorial shows and the exposure and destruction of infant life, but helped in the abolition of slavery and mightily in the humanizing of penology. And last, the ideal character which the Christian church worshiped 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.

There is a new form of religion dawning upon the Western world and I believe also upon the Eastern. Christianity was and is a composite faith, compounded of Jewish religious ideals, of Greek thought, Roman organization, and of Germanic racial influences of domestic and social habit. The new religious ideal which is shaping the reform movements of Christianity, and of other great historic faiths as well, is the outgrowth on its thought-side of that new conception of the universe and man's relation to it, that new conception which is cosmical and universal rather than racial or special. The new religious philosophy finds the synthesis of all religions in the universal and eternal elements of human aspiration toward the everlasting truth, the absolute right, the boundless love, and the perfect beauty. This conception in brief puts at the center of all things perceived or experienced "one law, one light, one element, and one far-off divine event toward which the whole creation moves." This new and scientific thought conception makes of morals, not a series of obligatory commands given by one God or many gods to one race or many races, but a turning of the will of man by the force of moral gravitation toward that central law which reveals itself in the human conscience and is developed through social influences, and in obedience to which alone mankind finds his true orbit of action. This view of morals, which is fast becoming common to all enlightened men of all historic dates, has already started the newest tendencies in the treatment of vice and crime. Those newest tendencies we set down as reformatory, those which aim to make over the criminal and erring 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, and is concerned with 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 first teaches an intelligent pity which traces evil to producing causes, and thus forbids all spiritual arrogance to the well-born and bred. The other bids us to make haste to give a new chance for growth to every ill-born and ill-bred man or woman; and, moreover, is showing us how we may act in determined and wise alliance with all those forces which make for general growth in the case of each undeveloped man or woman.

The new scientific element in religion has given us social science of which enlightened penology is a part. The old word of religion said to the soul: "Be ye perfect here and now, no matter how ye were born or trained, or in what depths of social degradation ye find yourself." The new religion says that also—such forever must be the clarion call to the will to work out a personal salvation or it will cease to be religion. The religion of the future, however, which is already born, has taken counsel of facts as well as of faith, and it has added the social ideal to the personal. It has learned that evil heredity, and poor physique, and degraded home influences, and bad social surroundings, and too severe toil, and too little happiness and education make for millions of mankind walled barriers of circumstance, behind which the dull and torpid soul catches but faint echoes of the divine summons.

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 which shall yet forbid that any shall perish. In this new ideal of religion 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 social lifting of all the weaker souls of our common humanity upon the winged strength of its wisest and best. The new social ideal in religion calls upon us to make this world so helpful a place to live in "for the least of these our brethren" that it shall yet be as easy for the will to follow goodness "and the heart to be true, as for grass to be green, or skies to be blue," in the "natural way of living."

THE RELATIONS OF THE ROMAN CATHOLIC CHURCH TO THE POOR AND DESTITUTE:

CHARLES F. DONNELLY.

The paper was read by Bishop Keane.

The Christian Church was from the beginning always solicitous of the poor, even in her early struggles and in the persecution she was then undergoing. This solicitude is shown in the first papal prescript, transmitted by St. Clement, the fourth of the popes, to the Church of Corinth, wherein he said: "Let the rich give liberally to the poor, and let the poor man give praise and thanks to God for having inspired the rich man with the good will to relieve him." A little later St. Cyprian, bishop and martyr, wrote his book, "On Good Works and Alms-Deeds," an admirable treatise on Christian charity, for which he was distinguished.

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 17th century and still perpetuated. Of it Helyot wrote many years ago:

There is no one who sees the nuns of the Hotel-Dieu not only dress the wounds of the patients, keep them clean and make their beds, but also, in the most intense cold winter, break the ice in the stream which runs through the hospital and go into it up to their waists to wash the linen impregnated with filth of the most nauseous description, but must consider them as holy victims, who, from excess of love and charity, in order to serve their fellow-creatures, voluntarily run into the jaws of death, which they defy, in a manner, amid so much infection, occasioned by the great number of patients.

Another notable instance still to be seen of the church charities of primitive times is to be witnessed to day in the Commune of Gheel, near Antwerp, Belgium, where there exists and has existed, tradition says, for nearly twelve hundred years, a colony of the insane poor, now numbering 2,000, leading a home life, living, working, and associating with the people of the village instead of being in confinement in such buildings as are usually provided for the insane elsewhere. The cost to the state of maintaining the Gheel colony is but small, comparatively, and the patients selected to be sent there are thus happily and humanely provided for.

The story of the origin of resorting to the place for the cure of the insane is that an Irish princess, Saint Dymphna, was slain there May 15, A. D. 600, by the hand of her own father, a pagan, who, having become enraged at her conversion to Christianity, caused her to flee, and, pursuing her there, beheaded her. An insane person witnessing the act was cured, and thus a belief became current that miraculous cures of the insane were effected by visiting the spot where she was beheaded. A shrine was erected there and in A. D. 1340 a memorial church was added.

It is fair to assume that the charitable religions of the neighborhood saw early that the ancient methods of imprisoning the insane were irrational, and so gradually surrounded them with conditions akin to their home lives, and gently led them to improve, if not to wholly recover their reason, under a method of treatment centuries in advance of the most intelligent methods pursued with the insane until our time, when we find no better system can be followed.

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. Thus the governments which had confiscated the religious houses, were compelled to organize a method of relief of the poor themselves and support them out of their treasuries. In the year 1536, the twenty-seventh year of the reign of Henry VIII., a law was enacted by the Parliament of England for the purpose of providing in some permanent way for the support of the poor, and that statute marks the period of the beginning of all legislation by English-speaking communities for the public relief of the poor.

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 the 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 17th century a man surpassing all who preceded him in directing the attention of mankind to the wants and necessities 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, 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. St. Vincent de Paul's life closed the 27th of September, 1660. The rule of his Congregation of Priests of the Mission is a summary of the gospel maxims designed for daily life. He spent nearly thirty years in arranging it, and one of the later popes said that its perfect practice would be a sufficient title to canonization. His Holiness Pope Leo XIII. has formally declared St. Vincent patron of the Charities of the Universal Church. The church is indebted to him for showing the way that holy women may, though religious, be in the world and yet preserve the sanctity of the religious state, and accomplish more by their works and example with believers and unbelievers than they could by the life of the cloister, or than could be accomplished by the most eloquent sermon preached in the grandest of cathedrals.

In the great work of St. Vincent de Paul nothing commends itself more to this practical age than his plan of enlisting large bodies of laymen to co-operate with the clergy by establishing confraternities in each parish of men who devote themselves to seeking out, visiting, and relieving the sick, the orphaned, and the destitute. Such associations achieve in a quiet and unostentatious way wonderful results by the modest contributions of their own members chiefly and by the zeal and effectiveness of the work they do. France leads in such organizations naturally enough, but the United States is emulating her successfully, and will, in view of what has been accomplished here of late years, soon surpass that nation.

The work of founding ecclesiastical charitable organizations did not cease with the labors of St. Vincent de Paul, 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 St. 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 St. 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 now 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 in 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 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.

Perhaps the greatest service the church rendered the poor was in the work of social regeneration, especially in Europe, where the individual man, at the advent of Christianity, lived amid slavery, the degradation of women, indifference to human life, and the neglect of the aged and infirm, while the whole social edifice rested on an odious tyranny sustained by military force. To reform morals, to impose a check on power, to abolish slavery, and to seek the reconstruction of society, where paganism and barbarity mainly prevailed, was the task of the church from the beginning. Society was strong, the individual was weak; there was no encouragement to cultivate the feeling of personal independence; there was no comprehension of the dignity of man, and none of that respect for every individual with which God intended he should be surrounded. The church alone battled for the dignity of man, for the progress of individuality, and educated man to comprehend and believe he was not made for the earth, or the kings of the earth, but for God, his Father and Creator, and after His own image and likeness, and for Him alone.

And so man's mind was gradually raised from the dust, from pagan ignorance and superstitions to the dignity and grandeur which the Christian soul attains in fully contemplating its destiny. To regenerating the social state the church devoted her efforts until she gradually saw the dawn of that civilization for which she had been contending, lighting the world to a future when the individual would be respected, his family held sacred, and governments would exist to protect men and not to tyrannize over them. She has been the exemplar of democracy herself; of the equality of all men before her laws at all time; of the equal right of king and peasant before her altars; of the right of the humblest of her members to be elevated to the priesthood, the episcopacy, or the papacy, as well as the most rich and influential; to-day a shepherd boy becomes her pope, to-morrow a swineherd.

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. One may take the dictum of Sir William Blackstone as stating the matter, when he says:

The law not only regards life and member, and protects every man in the enjoyment of them, but also furnishes him with everything necessary for their support. For there is no man so indigent or wretched but he may demand a supply sufficient for all the necessities of life from the more opulent part of the community, by means of the several statutes enacted for the relief of the poor, a humane provision; yet, though dictated by the principles of society, discountenanced by the Roman laws.

But is the state the best almoner? In ancient times in England it was considered wiser to leave the whole duty of providing for the poor to those who would be required by humanity and religion to care for them, namely, the clergy, regular and secular, and that duty devolved on them for centuries, as we have seen. Out of the tithes, the products of the labor of the monasteries, and the charitable contributions given by the laity to dispense, came the sole means of maintaining the poor in Catholic England, there being no compulsory methods by common law, or statute, looking to their support, and Blackstone himself credits the monasteries with the principal support of the poor in Catholic times.

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 refutation of the claim that laws for the relief of the poor make all the provision for them which is necessary.

The charity which is dispensed officially is sometimes dispensed with kindness, often formally, coldly, and indifferently, and sometimes heartlessly. 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,

For all mankind's concern is charity.

The affecting death of Father Damian among the lepers of Molokai was better than all polemical discourses to allay religious rancor where it may exist, and to awaken in the mind of all reflecting Christians the importance not only of extending charity to the heathen in remote places, but to each other at home in our differences relating to creed and opinion.

It is probable 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 19th 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.

Ubi Petrus Ibi Ecclesia: "Where Peter is, there is the church," and Rome was made by the poor fishermen of Galilee the seat of the church nearly nineteen hundred years ago, and the seat of the church it remains, and shall to the end of time. In considering our subject it would seem the work would be incomplete if we did not inquire what the relations of the

church to the poor and destitute have been, at its seat and center. Far back in the history of Christian Rome all the nations of Europe assisted in contributing to the opening of asylums for strangers there in distress. Prior to the advent of secular rule there, under the existing government, the income for her charities was \$800,000 per annum, with a population less than 175,000. The Santo Spirito Hospital was established in 1198, by Innocent III., for the care of foundlings; in 1548 the Via Lungara Hospital, for the insane, originated; in 1531 the Hospital for Convalescents, in the Trinità di Pellegrine, was founded by St. Philip Neri; in 1540, the orphanage of Sta. Maria in Aquiro; in 1560, the Hospital of St. Gallà, a temporary refuge for the homeless poor, where they received a supper and bed; in 1686, the Hospital of St. Michael, for the aged of both sexes; in 1693, the Apostolical Almonry, established by Innocent XIII., its officers being ecclesiastics who divided the city into eleven districts for dispensing medical aid, nourishment at the houses of the poor of each district where needed, and transporting the sick to a suitable hospital when required. Three hospitals existed for diseases requiring surgical operations and special treatment: St. Giacomo, with 366 beds, founded in 1338; St. Gallicano, with 180 beds, commenced in 1724, and Sta. Maria della Consolazione, with 156 beds. The Lying-in Hospital of St. Roch was opened in 1770, and the Hospital of Benfratelli in 1581.

There were also the Asylum of St. Catarina di Funari, for female orphans, established by St. Philip Neri, two hospitals especially dedicated to medical cases, St. Savior's, for females, with room for 570 patients, and Santa Spirito Hospital for men. To those may be added many others, like the Conservatory of the Mother of Sorrows, and the Borromeo, the asylum of the Trinitarians and of St. Euphemia, the Asylum of Divine Providence in the Ripetti near St. Pietro in Mentorio, and St. Mary's Refuge—all the latter named institutions being for orphans. There was a number of small asylums for poor and aged widows, confraternities for the sick and dying, and the Society of the Divine Piety, for the relief of families in reduced circumstances, founded as far back as 1679.

It is impossible in a summary of this nature to give more than an outline of the ecclesiastical charities of Rome, as they existed up to the assumption of the government by the reigning family in Italy; but in the recital of those charities it is well to mention the schools of gratuitous instruction, which were founded by Clement XIII., in 1592, by the Peres Doctrinaires, in 1727, and by St. Angela de Mercia, in 1655, the latter mainly for poor females, and all instructing in the ordinary branches of a common-school education. Then there were fifty-five regionary schools; a number of parochial schools, and besides 374 general, or public free schools for the young, with 484 teachers, and 14,000 pupils in attendance. So it appears the church has not failed in her duty to the poor at her center.

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 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 paused during the reading of the paper submitted by Mr. Donnelly 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 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.

And let me also say here, because it is in close connection with the thought printed in the paper, from my heart I indorse 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 their faith. The question might well be asked whether among Christian people such a system was possible; and yet we have only to look back to the history of the famine in Ireland in order to know that such things have been. A shame, a disgrace, to those who call themselves Christians. But I am happy to state, in answer to a half-question also asked last night, and in connection with this subject, that in China and in India, the Sisters of Charity and the Little Sisters of the Poor have many institutions in which they are pledged by holy vows to care for the indigent, no matter what might be their faith, without asking any man to be guilty of the sham hypocrisy of pretending conversion in order to get bread.

I will go farther and say: We were startled at the denunciation that came also from the heart of the Hindu monk last night, of the Christian system of the atonement, as he understood it. I sympathize with him from his standpoint. There have been men who through a mistaken piety have so exhausted the supremacy of God as to utterly annihilate all responsibility and the co-operation of the human free will. For any such system or idea of the atonement of Christ I have no more sympathy than has our Buddhist friend. I say to him let him go on criticising us Christians; we do not hear half enough of this. I firmly believe in the principle laid down by dear Bobby Burns:

O wad some power the giftie gie us
To see oursel's as ithers see us.

And 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, I for one will be profoundly grateful to our friend, the great Hindu monk.

CHRISTIANITY AND THE SOCIAL QUESTION.

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Each age in the history of human thought is marked by one central problem which stands out from a distance against the horizon of the past as the outline of some mountain stands out, miles away, against the sky. In one age, as in that of Luther, the center of European thought lay in a problem of theology; in another age, as in that of Kant, this commanding interest was held by a question of philosophy; fifty years later, in the time of Darwin, the critical problem was one of science, and both the theologian and philosopher had to recast their formulas under the new thought of evolution. And now, fifty years later still, with a distinctness hardly reached before, a new era finds its center of interest in a new problem.

We do not have to wait for the philosophic historian to look back on our time as we look back on that of Luther or Kant or Darwin for the mark which must always stamp the present age. It is already past a doubt what the Great Master of the ages, in his division of labor through the history of man, is proposing that this special age of ours shall do.

The center of interest, alike for philosophers and agitators, for thinkers and workers, for rich and poor, lies at the present time in what we call the "social question." The needs and hopes of human society, its inequalities of condition, its industrial conflicts, its dream of a better order—these are the themes which meet us daily in the books and magazines, the lectures and sermons, which speak the spirit of the present age. Never before in the history of the world were the moral senses of all classes thus awakened to the evils of the present or the hopes of the future.

Once the relations of rich and poor, or employer and employe, were regarded as, in large degrees, natural conditions, not to be changed, but simply to be endured. Now, 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 same subjects are being discussed in workingmen's clubs and in theological seminaries. It is the age of the Social Question. And of this concentration of attention in the problem of human society there is one thing to be said at the very start. It is to be counted by us who live in this present age as a great blessing. The needs and hopes of society open, indeed, into very difficult questions, often into very pathetic ones, sometimes into very tragic ones, but such questions have at least two redeeming traits which make the age devoted to them a fortunate age. They are very large questions. Some epochs in history have been devoted to questions which were very near, but very small, such as questions of personal culture or taste, and some to questions which very large, but very remote, such as the controversies which once rent Christendom as to the interior nature of the Godhead, but for the present we are happily freed both from smallness and remoteness. We are called to think chiefly, not of ourselves, but of others, and that gives us a large subject, and we are called to think of others as bound up with us in the social order—that gives us a near subject.

Here is a situation which should first of all make us glad. A time which thus redeems the mind from smallness and from unreality may be a time of special apprehensions and grave demands, but it is a time, at least,

in which it is invigorating and wholesome to live. It has many of the characteristics of the time when Jesus of Nazareth, reading the signs of His own age, opened the book of the prophet Isaiah and found the place where it was written, "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." We, too, are set free in these days of the remoter controversies of theology, or the narrower study of tradition and law; and are anointed to a gospel of social welfare and to the healing and recovering of the bruised and broken-hearted of the modern world; and that is what makes this year of the Lord, to any thoughtful student of human progress, an acceptable year in which to live and to learn.

But now, as we thus observe the signs of the times, a further question presses upon us. What has religion to say to this problem of the modern age? What has Christianity to do with these things? What is the attitude of Christ's disciples toward these varied programmes of reform? And, as we face this question, there opens up before us, first of all, two ways in which Christians have often tried to answer it—or, to speak more accurately, have often avoided the answering of it and shirked the real issue in the case.

On the one hand, the Christian may try to dismiss the question from his mind. "Why," he may ask himself, "should such worldly problems as wealth and poverty, capital and labor, intrude themselves into the sacredness of my worship? In the church, I am thinking of my soul; elsewhere I will think of my business. In worship let me find peace with my God; peace with my employers, my tenants, my lands, is a matter not of the church or the Lord's Day but of the market and the mill."

Often enough have Christians pursued this policy as to worldly affairs. Often enough has the language of religion been kept clean of the phrases of the street; and worship has seemed to become more sacred thereby. But the inevitable reaction has to come from such a view. If the Christian church is to have no interest in the social distresses and problems of the time, then those most concerned with such distresses and problems 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 desertion is the neutrality of the churches toward the social problems of the time.

I asked that honest and temperate leader of the working class in England, John Burns, two years ago, what he thought would be the future of religion in England—and he answered: "I see no future for it. It plays no part in the workingman's programme." That is one way for the Christian to stand toward the social question. He tries to evade responsibility for it; and forthwith the Church of Christ is helpless to reach and redeem the lives of a whole section of mankind. But the opposite way is hardly less vicious and, just now, a more probable peril. The pressure of these new interests is just now so great that indifference to them is unlikely. The churches are accepting these human questions as a part of their religious duty.

The theological seminaries are adding to their instruction the new field of sociology. The preachers are dealing with the social question. Is there not some danger, one may well ask himself, that the new humanitarianism may crowd out the old religion? Are our sermons to become discussions of political economy? Are our churches to be transformed into labor unions? Is our theological education to be given over to economics? Is religious worship to be abandoned for social reform, and the need of Christ to be forgotten in the need of society? So the pendulum of opinion swings

from one extreme to the other—from indifference to absorbing interest, from the Christ who shuts out social problems to the social problems which shut out Christ. And in both situations are the two factors of the problem which lies to-night before us—the eternal needs of the soul in worship, and the pressing question of the day, the churches on the one hand and the world on the other, Christ and the social question stand unadjusted and opposite.

And so we return again to our original question. Is there no organic, normal relation between the two? When the Christian returns to the social questions is he, on the one hand, turning away from the themes of a Christian church, or is he, on the other hand, sacrificing Christ to society, or is there, lastly, any law laid down by Christ Himself which directs a Christian in his study of such affairs? That is the question with which we turn to Christ, and He gives us a clear and often reiterated reply. One of the first things which strike one as he reads the gospel is that Jesus Christ was a great individualist. His appeal is always to the single life; his central doctrine of humanity is that of the infinite worth of each single soul.

Nothing can make up for the loss of the individual. The shepherd goes out after the one lost sheep; the woman sweeps the house to find the one bit of money; the gain of the world is nothing if a man loses his own soul. Thus Christ and his teachings stand forever over against the schemes which are going to redeem the world by any impersonal mechanical plan. He seeks to save men one at a time; His kingdom is within; He calls His disciples singly; He calleth His own sheep by name and leadeth them out. It is a personal relation, an individual work.

This personal method of Jesus has been taken up into the history of the world. The new value of the individual has become the key of modern thought. A new brotherhood, a new philanthropy, sprang from this root of the worth of even the humblest soul. The Protestant Reformation was an appeal to the individual reason. Modern philosophy, modern jurisprudence, all alike have accustomed us to this sense of the individual as the center of concern. "The movement of progressive societies," says Sir Henry Maine in his "Ancient Laws," "has been uniform in one respect. The individual is steadily substituted for the family as the unit of which civil laws take account. So far, then, the method of Christ seems to stand apart from the problem of society. It seems to confirm Christians in their neutrality toward social questions and needs. What has the church, from this point of view, to do with social questions? The church has but to deliver the message of Christ for the saving of the individual soul.

But, in reality, there is one whole side of the teaching of Jesus which such a view entirely ignores. Suppose one goes on to ask humbly: "Why does Christ thus appeal to the individual? why is the single soul of such infinite worth to Him? Is it for its own sake? Is there this tremendous significance about my little being and doing that it has its own isolated worth? Not at all. A man's life, taken by itself, is just what it seems—a very insignificant affair. What is it that gives significance to such a single life? It is its relation to the whole of which it is a part. Just as each minutest wheel is essential in some great machine, just as the health of each slighted limb or organ in your body affects the vitality and health of the whole, so stands the individual in the organic life of the social world. "We are members of one another," "We are one body in Christ," "no man liveth or dieth to himself"—so runs the Christian conception of the common life; and in this organic relationship the individual finds the meaning and worth of his own isolated self. What is this conception in Christ's own language? It is his marvelous ideal of what he calls "The Kingdom of God," that perfected world of humanity in which, as in a perfect body, each part should be sound and whole, and thus the body be com-

plete. How Jesus looked and prayed for this coming of a better world. The Kingdom of Heaven is the one thing to desire. It is the good seed of the future. It is the leaven dropped into the mass of the world; it is the hidden treasure; the pearl of great price. It may come slowly, as servants look for a reckoning after years of duty done; it may come suddenly, as virgins wake and meet the bridegroom.

However and wherever this Christian commonwealth, this kingdom of God arrives, then and there only will the hopes of Jesus Christ be fulfilled. "Thy kingdom come" is the central prayer of the disciple of Christ. What does this mean, then, as to Christ's thought of society? It means that a completed social order was his highest dream. We have seen that he was the great individualist of history. We now see that he was the great socialist as well. His hope for man was a universal hope. What he prophesied was just that enlarged and consolidated life of man which many modern dreams repeat, where all the conflicts of selfishness should be outgrown, and there should be one kingdom and one king; one motive—that of love; one unity—that of the spirit; one law—that of liberty. Was ever socialistic prophet of a revolutionary society more daring or sanguine or, to practical minds, more impracticable than this visionary Jesus with his assurance of a coming Kingdom of God?

But how can it be, we go on to ask once more, 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? How can he be at once the great individualist and the great socialist of history? Are we confronted with an inconsistency in Christ's doctrine of human life? On the contrary, 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. Think of those great words of Jesus, spoken as he looked back on his completed work: "For their sakes, I sanctify Myself." "For their sakes"—that is the sense of the common life working as a motive beyond all personal desire, even for holiness itself. "I sanctify Myself"—that is the way in which the common life is to be saved. The individual is the means; the Kingdom of God is the end.

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 means together make a motto of a Christian life—"For their sakes I sanctify Myself." Such is Christ in his dealing with the social question. He does not ignore the social problems of any age, but he approaches them always at their personal ends. With unflinching sagacity he declines to be drawn into special questions of legislation or programmes of reform. Changes of government are not for him to make. "Render unto Cæsar the things that are Cæsar's." The precise form of the coming kingdom is not for him to define. "To sit on my right hand is not mine to give."

It is in vain to claim Jesus Christ as the expounder of any social panacea. He simply brings all such schemes and dreams to the test of a universal principle, the principle of sanctifying oneself for others' sakes, the two-fold principle of the infinite worth of the individual and the infinite hope of a kingdom of God, and of every plan and work which is proposed

for social welfare, Christ says: "Let it begin with the individual—his character, his liberty, his enlargement of life—and then out of this individual sanctification will grow the better social world."

Such, I say, is Jesus Christ in His relation to human society. 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. Here is the Christian, facing the modern social order, and asking himself how its seriousness and plans are to be met. How pressing, how burning, are these questions which thus surround us, and in some of them each of us has his inevitable part. 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 own responsibility, its irritations, and its threats. And then, growing out of all these conflicts and equalities of the time, there are the dreams of some transformed future, when there shall be no rich and no poor, no employer and no employed, but all shall find the peace and leisure, which now seem, to all almost alike, denied. How baffling and perplexing, how tragic and hopeless often appear such questions to the student of the time. How varied are the panaceas proposed and how bitter the disputes.

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. And then comes Christ 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. Let us see how this answer of Christ to the social questions fits the lock of each such case.

What has Christ, let us ask in the first place, 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. Who are so devoted to sentimentalism in charity, one might ask, as the religious people? Where is beggary most conspicuous and most shiftless but in European countries like Italy or Spain, where the Church of Christ has had for centuries uninterrupted control? And where do spurious poverty and pious mendicancy find their easiest victims to-day, if it is not in the hearts of the Christian congregations.

All such criticisms have much to justify them; but they only 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. It has found an independent insignificance in each humblest life—the beggar, the helpless, the poor—and forthwith has proceeded not to lift them out of their condition, but to support them just as they were. Thus it is that Christians have been led into the most mistaken charity. Almsgiving has been a part of their religion. The problem before them has been not that of education to usefulness, but simply that of temporary relief.

And, 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. The question of the Christian is to make as much out of that life as can be made. It must be made the life of a man, not the life of a brutal, degraded mendicancy; the life of a woman, not a life of starved and tempted labor.

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 meets a drunken woman in the streets, as did a fair young girl the other day, takes the poor slatternly wretch gently round the waist, walks down the crowded thoroughfare and puts the half unconscious woman to bed, warms some soup, leaves her to sleep, and then from day to day visits the home until for very love's sake the better life is found and the devil of drink cast out by the new affection. In short, 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 the one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker. It is as when Peter and John stood at the beautiful gate of the Temple and the lame man lay there, as the passage says, "hoping that he might receive an alms," but Peter fastened his eyes on him and said: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk."

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 looks 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.

Luxury and ostentation, indolence and extravagance are eating into the heart of modern life as they did in that earlier Roman world, and we begin to understand the solemn wisdom of Christ when he said: "How hardly shall they who have riches enter into the Kingdom." 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. "The cares of this world, and the deceitfulness of riches," as He said, "choke the world, and it becometh unfruitful."

He would have seen the same thing now. We might as well face the fact that one of the severest tests of character which our time affords has to be borne by the rich. The person who proposes to maintain simplicity and sympathy, responsibility and high-mindedness in the midst of the wealth and luxury of the modern times is undertaking that which he had better at once understand to be very hard. The rich have some advantages, but they unmistakably have also many disadvantages, and the Christianization of wealth is beyond question the most serious of modern problems.

But this is not saying that rich men should be abolished. Wealth only 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. Never before did the world provide so many opportunities for the services of

wealth, and never before, thank God, did so many rich men hold their wealth as a trust for whose use they owe responsibility to their God.

What, then, does Christ ask of the rich? He asks that they should take the place in the organism of modern society which no one else can take so well. If wealth will not do its duty, then Christ sweeps it aside as a hindrance of the coming kingdom, as he did with that young man who had great possessions. But if the rich will but meet the rare opportunity which the new times afford, then Christ stands for the right of each part in the welfare of the whole.

Christ calls the rich, that is to say, to the extraordinary privilege and happiness of the wise uses of wealth for the common good. 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.

Thus, to rich and poor alike, Christ comes with his two-fold doctrines of society. And now take the same teaching into the larger world of our modern industrial affairs. How does Christ enter into the economic problems of modern life? How does he deal with the relations of employer and employed? What are his rules of trade? Who, in short, is the Christian man of business?

At first sight there might seem to be no such thing as Christianity in business. What is the business world, one asks himself, but a scramble of self-interest, a victory of shrewdness and cunning, a close shading of one's conduct between what is absolutely illegal and what is just within the limits of the game? What is modern industry, in short, but the new way of warfare in which the armies of great corporations are pitted against each other and where the great generals get the glory and the private soldiers do the fighting and suffer the loss?

Such is the first look of the business world, a mere field of battle. And yet I suppose that if Jesus Christ could come again into the modern world He would at once recognize that the great present opportunity for bearing witness to Him was in the midst of this battlefield of modern industrial 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. It was so bad a world that they could not conquer it and so they fled to their caves and monasteries to escape its attacks.

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 struggles of the world to seclusion and simplicity. It is a beautiful dream—this of retreat from all the strain of life, and yet it is none the less a retreat. It is not fighting the battle of life, but it is running away. It does not solve the problem of the modern world; it leaves it for other people to solve. The unholy people have to work hard so that the saints may be idle. The battle has to go on, and the best troops are not in the field.

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. He thinks it is somehow wrong to care so much for his business. He hears this world and its affairs spoken of as a vale of tears, a pilgrimage to some better home, but he still feels the joy of business effort, and in the strain of business competition he has to give ten hours

a day to things which on Sunday he condemns, and so his life is hopelessly divided. He can be a Christian only half—much less than half—the time. 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 clays. 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 moulded into an instrument of the higher life. That is the Christian's task in the business world.

Christ comes into the business world of to-day and, seeking the man who wants to be His disciple, says to him: "This world of affairs is not to be abandoned, or yet to be feared; it is to be redeemed. Enter into it. Be as sagacious, far-sighted, intelligent, judicious as the children of this world. Be a thoughtful, good man of business. And then add to this self-culture the larger motive, the bringing in of My kingdom. Ask yourself this question of your business: 'Am I in it hindering or helping the better life of men? Am I in any degree responsible for the ends of the present industrial system, or am I lessening them by the methods of my own? Is my success at the cost of my employes' degradation, or do they share the satisfaction of my own prosperity? In short, am I helping to make this world God's world, or would it, if all dealt as I do, soon be the devil's world?' Then having answered this question in your soul, realize still further how many of the first signs of the coming kingdom wait for business men to show."

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. Co-operation 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. He teaches us the higher use of wealth instead of warning us of its fearful perils. And when the Christian business man dies, the properties he controlled do not rise in the market, because the risk of his management is gone, but the business world says of him: "This man was a consistent Christian. He did not fear or flee from the world, but he made it the instrument of the higher life of man. In this world's battle he was a good soldier of Jesus Christ."

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 toward such hopes as these? How does Christ stand to the great programmes of change which are now so confidently proposed? What has Christ to say to the abolition of all private capital and the system of collective ownership? What is the relation of Christ to the plan of socialism?

First of all, as we have already seen, it is plain that Christ can not be claimed for any one theory of the function of governments or the order of society. He repeatedly refused to be involved in such questions. When one said to Him, "Master, speak to my brother that he divide the inheritance with me," He answered: "Man, who made Me a judge or a divider over you?" Thus Christ is not the advocate for one or another scheme for socialistic change, for 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 make money. We simply put ourselves where, from the common life, profit flows in on us. We do not own our wealth; we owe our wealth. Life in all its aspects is a trust put into our hands. It is not our own. It is lent. To some are given five talents, to some two, to some one. Unequal gifts necessitate social inequality. But all these varied talents are for service of the Master who reckons with us. 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 programme 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 co-operation which shall be compulsory—dictatorial government; the Christian's dream is of a co-operation 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 these 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-forgetfulness, the public good. Christ means both. Cultivate yourself, He says, make the most of yourself, enrich your-



EAST INDIAN GROUP.

Narasima Chaitra. Lakshmi Narain. Swami Vivekananda. H. Dharmapala. Virchand Gandhi.

self, 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." You may accomplish the whole programme of a revolutionized society but it will be neither a permanent nor a happy order until you have better men to use it. The kingdom begins within. The wedding garment makes ready for the wedding feast.

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 transformations 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 our 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 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.

THE WOMEN OF INDIA.

MISS JEANNE SERABJI OF BOMBAY.

I would ask you to travel with me in thought over 13,000 miles across the seas to have a glimpse at India, the land of glorious sunsets, the continent inhabited by peoples differing from each other almost as variously as their numbers in language, caste, and creed, and yet I may safely say I can hear voices in concord from my country saying: "Tell the women of America we are being enlightened, we thirst after knowledge, and we are awakening to the fact that there is no greater pleasure than that of increasing our information, training our minds, and reaching after the goal of our ambitions." 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 would 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. Highly cultured British women, with love for the Master burning in their hearts, have the exceptional privileges of being their companions and teachers, and they have marveled at the intelligence of some of them.

'Tis religion that does give
Sweetest comfort.

These secluded ladies make perfect business women. They manage their affairs of state with a grace and manner worthy consideration. Do we wish these women to give up seclusion and live as other women do? Let us, the Christian women of the world, give up to our high and holy calling in Christ Jesus; let our lights shine out brilliantly, for it is the life that speaks with far greater force than any words from our lips, and let us with solemnity grasp the thought that we may be obstacles in the paths of others. Are we living what we preach about? Do we know that some one is better for our being in the world? If not, why is it not so? Let us attend to our lamps and keep them burning.

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. It is the only college where the zither, the vena, and the violin are taught. The founder had to work three long years before he was able to introduce these instruments, for the simple reason that these nobly born high caste women associated the handling of musical instruments with the stage and women of no repute.

There are schools and colleges for women in Bombay, Poona, and Guzerap; also Calcutta, Alahabad, 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.

Do you wish to see purity as white as the driven snow in woman? Allow me to bring before you in thought that form of a beautiful woman of India, the Pundita Rambai, who has opened the Sharida Sadan or widows' home in India. She has traveled a great deal, and was in America for awhile, taking from you sympathy, affection, and funds for her noble work. Do you wish to hear of learned women? Again let me mention the Pundita Rambai and in companionship with her Cornelia Sorabji, B. A., LL. D. Men and women have written of these in prose and song; their morality is unquestionable, their religion beautiful (for they belong to Christ Jesus), their humility proverbial. These are women for a nation to be proud of. Having prepared themselves to fill important posts they have gone back to

their country and their life to glorify their Maker. These good women must have had good mothers. I can speak of one who lives the life of which she is so great an advocate; with her Godliness and refinement go hand in hand; her faith in God is wonderful and her children will look back in years to come and call her blessed. 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. Therze 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.

Instead of the absurd saying, “a woman is at the bottom of every evil,” let us rather say, all great works are due to good women, noble women, true women, pure women, the greatest as well as the least of God’s creatures.

A woman? Yes, I thank the day
 When I was made to live,
 To cast a bright or shining ray,
 To love, to live, to give;
 To draw aside from paths of sin
 The halt, the lame, the blind.
 A woman, glorious, noble, grand,
 A woman I would be,
 To live, to conquer, to command,
 To lessen misery;
 To glorify, in word, in deed,
 The Maker I adore!
 To help, regardless caste or creed,
 The sad, the lone, the poor.

BUDDHA.

RT. REV. ZITSUZA ASHITSU

The paper was read by Dr. Barrows.

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? I am so happy in giving an address as a token of my cordial acceptance of the membership of this Congress of Religions.

My subject is Buddha. This subject might be treated in two ways, either absolutely or relatively. But if I were to take an absolute way I am afraid I should not be able to utter even a single word, because, when Buddha is observed at absolute perfection, there is no word in human tongue which is powerful enough to interpret the state of its grand enlightenment. So, meanwhile, I stoop down to the lower stage, that is, to the manner of relativity, in treating this subject, and will explain the highest human enlightenment, which is called Buddha, according to the order of its five attitudes; that is, denomination, personality, principle, function, and doctrine.

Denomination. Buddha is a Sanskrit word, and is translated Kakusha in Chinese language. The word kaku means enlighten, so one who enlightened his own mind, and also enlightened those of others, was called Buddha. Buddha has three personalities, namely, Hosshin, Hoshin, and Wojin. Now, in Hosshin, Ho means law, and Shin means personality, so it is the name given to the personality of the constitution after the Buddha got the highest Buddhahood. This personality is entirely colorless and form-

less, but, at the same time, it has the nature of eternality, omnipresence, and unchangeableness. Hoshin is called Birushana in Sanskrit, and Hen-issai-sho in Chinese, both meaning omnipresence.

Then in Hoshin, Ho means effect, so this is the name given to the personality of the result, which the Buddha attained by refining his action. Its Sanskrit name is Rushana, and in Chinese it is Joman, in which Jo means clear, and Man means fullness, and when put together it means a state of the mind free from lust and evil desire, but full of enlightened virtues instead.

This personality has another designation which is called Jiyn-shin, meaning an enjoying personality. And it is again sub-divided into two classes of Jijiyu and Tajiyu. Jijiyu means to enjoy the Buddha himself, the pleasure of attaining to the highest human virtues; while Tajiyu, which is also called world enlightenment, designates the Buddha's benevolent action of imparting his holy pleasure to his fellow-beings with his supreme doctrine.

In short the former is to enlighten one's own mind, while the latter is to enlighten those of others. These two make a whole as Hoshin, which is the name given to the personality of the constitution, as I mentioned before, attained by the Buddha by his self-culture. So this personality has a beginning, but no end.

Lastly, Wojin is the name given to a personality which spontaneously appears to all kinds of beings in any state and condition in order to preach and enlighten them equally. In Sanskrit it is called Shakammi, and in Chinese, Noninjakumoku. Jakumoku means calmness, and Nonin means humanity. He is perfectly calm, therefore he is entirely free from life and death. He is perfectly humane, consequently is not content even in his state of Nirvana.

These three personalities which I have just briefly mentioned are the attributes of the Buddha's intellectual activity, and at the same time they are the distributes of his one supreme personality. Nay, in the way of explanation, we can say that these three personalities are not the monopoly of the Buddha, but we also are provided with the same attributes. Our constitution is Hoshin, our intellect is Hoshin, while our actions are Wojin. 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 are buried in the dust of passions. If we cultivate our minds we can, of course, clear off the clouds of ignorance and reach the same enlightened place with the Buddha.

So in my sect of Buddhism we, the ordinary beings, are also called Risoku Buddha, or beings with nature of Buddha. But, as our minds are unfortunately full of lusts and superstition, we can not be called Kikyosoku Buddha, as Ahaka, or Gautama, is. He is so entitled because he has sprung up to the highest state of mental achievement and there is no higher attainable. He says in his sacred Sutra, "Bomino," "I am the Buddha already enlightened hereafter."

Personality. The person of Buddha is perfectly free from life and death. (Fusho fumetsu.) We call it Nehan or Nirvana. Nehan is divided into four classes—Honrai Jishoshojo Nehan, Uyo Nehan, Muyo Nehan, Mujusho Nehan.

Honrai Jishoshojo Nehan is the name given to the nature of Buddha, which has neither beginning nor end, and is perfectly 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 as Buddha. So it is told in Kego Sutra that "there is no slight distinction between Mind, Buddha, and Beings."

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 there is no such thing as ego. In this state our mind is quite empty and clear, but there still remains one thing, that is, the body. So it is called Uyo, or "something left."

Muyo Nehan is the state which has advanced one step higher than Uyo. In this Nehan our body and intellect come to entire annihilation and there nothing is traceable. Therefore, this state is called Muyo, or "nothing left."

Mujusho Nehan is the highest state of Nirvana. In this state we get a perfect intellectual wisdom; we are no more subject to birth and death. Also, we become perfectly merciful; we are not content with the self-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 accompany them, saying:

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 Buddhahip!

Out of these four classes of Nirvana the first and last are called the Nirvana of Mahayana, while the remaining are that of Ninayana.

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 comprehends the whole mind.

The mind is absolutely so grand and marvelous that even the heaven can never be compared to its highness, while the earth is too short for measuring its thickness. It has shape neither long nor short, neither round nor square. Its existence is neither inside nor outside, nor even in the middle part of 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 (Shinnyo).

It is told in Sutra that "all figures in the universe are stamped but by the one form." What does that one form mean? It is nothing but another designation of absolute unity, and that stamps out figures, means the innumerable phenomena before our eyes which are the shadow or appearance of the absolute unity.

Thus the mind and the figure (or color) reflect each other; so the mind can not be seen without the figure, and the figure can not be seen without the mind. In other words, the figure and mind are standing relatively, so the figure can not exist without the mind, and the mind can not exist without the figure. It is told in Sutra that "when we see color we see mind." There is nothing but the absolute mind-unity throughout the universe. Every form of 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.

Function. Three sacred virtues are essential functions of Buddha, which are the sacred wisdom, the graceful humanity, and the sublime courage. Of these 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. The Buddha with his absolute wisdom is called Monju Bosatsu, or Buddha of intellectual light

(Chiye Kivo Butsu), or Myochi Mutorin (marvelous wisdom, nothing comparable).

The graceful humanity is a production of wisdom. When intellectual light shines, penetrating the clouds of ignorant superstition of all beings, they are free from suffering, misery, and endowed with an enlightened pleasure. It is told in Sutra, "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 own enlightenment is to endow with pleasure and happiness all beings without making a slight distinction among them. So it is told in Hokke Sutra that "Now all these three worlds (which, as a whole, means the universe) are possessed of my hand, all beings upon them are my loving children. These worlds are full of innumerable pains, from which I alone can save them."

The word humanity in Buddhism is interpreted in two ways. One is to tender and bring something up, while the other is to pity and save. Again, the humanity of Buddha is divided into three classes, namely: Humanity relating to all kinds of beings, humanity relating to the appearance and humanity universally common to all things.

Now, firstly, humanity relating to all beings is the humanity with which Buddha comprehends the relation of all beings and saves them all alike, just as merciful parents would do their children. Secondly, humanity relating to the appearance is the humanity with which Buddha comprehends all phenomenal appearances which exist in relation to conditions and preserves them on the field of perfect unity where there are no such distinctions as ego and non-ego and no difference of beings. Thirdly, humanity which is universally common to all beings is the humanity with which Buddha, appearing everywhere, saves all the beings according to their different conditions, as naturally as a loadstone attracts iron. This is one of the four holy vows of Buddha, that is: "I hope I can save all the beings in the universe from their ignorance."

Although the Buddha have 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.

So Amita Buddha also said to himself 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. Courage is the foundation of all requisites for success. It is the same in the saying of Confucius, "a man who has humanity in his mind has, as a rule, certain courage."

Among the disciples of the Buddha, Kwan-on represents humanity, Monju represents wisdom and Sei-shi represents courage; so it is very manifest that these three sacred virtues are essential functions of Buddha.

Doctrine. After Shaku Buddha's departure from this world, two disciples, Kasho and Snan, 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, namely, Kyo, or principle, Ritsu, or law, and Ron, or argument.

Now, firstly, Kyo (Sanskrit Sutra) is a Chinese word which means permanent, so that it designates the principle which is permanent and is taken as the origin of the law of the Buddhist. Secondly, Ritsu (Sanskrit Vinī) means a law or commandment, so that this portion of the stores contains the commandments founded by the Buddha to stop human evils. Thirdly, Ron (Sanskrit Abhidharma) means argument or discussion, so this part contains 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 Monju Miroku, Anan, etc. Both 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 were past they were gradually divided into three parts. One of them has been spread toward northern countries, such as Thibet, Mongolia, Manchooria, etc. One has been spread eastward through China, Corea, and Japan. Another branch of Buddhism is still remaining 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 the Buddhist branches.

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 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.

There have been a great many Europeans and Americans who studied Buddhism with interest, but unfortunately they have never heard of Mahayana. They too hastily concluded that the true doctrine of Buddhism is Hinayana, and that so-called Mahayana is nothing but a portion of Indian pure philosophy. They are wrong. They have entirely misunderstood. They have only poorly gained with their scanty knowledge a smattering of Buddhism. They are entirely ignorant of the boundless sea of Buddha's doctrine rolling just beneath their feet. His preaching is really so great that the famous Chishadaishi of ancient China divided it into five epochs of time and eight teachings.

Right after Buddha attained his perfect enlightenment he preached that all beings have the same nature and wisdom with him. This epoch is called Kegan.

Then he preached the Hinayana doctrine of four Agons; that is Cho Agon, Chu Agon, Zo Agon, Zochi Agon. This doctrine is divided into three classes, namely, Shomon, Engaku, and Bosaku. Buddha preached and taught to the Shomon class of his followers the principle of four glorious doctrines, according to which one can attain Nirvana of Hinayana: First, the world is full of sufferings and miseries; second, superstitions and lusts come one after another and induce us to misconceive birth and death; third, the way of attaining Nirvana is to get rid of pains; fourth, calmness and emptiness is the profound state of Nirvana.

Next he preached to his followers of the Engaku class about the doctrine of twelve causes and conditions of human mind, which follow each other continually just like links in a chain—sudden appearance of idea, continuation of idea, intellect, uniting of intellect and body, completion of six organs, feeling, retaining, loving, catching, having birth, old age, and death. In this class one is also able to attain Nirvana by closely pursuing the course of mental culture.

Then he taught six glorious behaviors to his followers of the Bosaku class, by which man becomes Buddha, such as charity, good behavior, forbearance, diligence, meditation, comprehension. These three teachings of Agon are what are called the three fundamental principles of Hinayana.

After he finished the teaching of Agon he began to preach the principle of Yuima, Shiyaku, Eyoga, Ryogon, etc. This was the means adopted by him to lead the disciples from Hinayana doctrine to Mahayana, and the time is called the Ho-do epoch.

Next comes the epoch of Mahayana, or the time when he taught the personality of wisdom, that it is perfectly spiritual and entirely colorless

and formless. By this teaching he led his higher disciples to comprehend the constitution of the spiritual world.

And he at last brought his disciples to the highest summit of his doctrine, where he taught the perfect principle of absolute unity, the perfect enlightenment of true, grand, Nirvana. This epoch is called the time of Hokke and Nehan (or Nirvana).

These five epochs are so arranged according to the development of the Shaka Buddha's preaching. His intention is simply to lead his followers into the glorious stage of true Nirvana, so he, for the sake of convenience, temporarily showed the truth at the first, and then proceeded, step by step, to the absolutely highest truth.

This is a brief explanation of the five epochs of Buddha's preaching. Now let me speak a few words of the so-called eight teachings.

First comes Ton, that is, sudden, and it is a teaching for the persons who have a quick perception. Second comes Zen, that is, by degrees, and it is a teaching for the class of beings who can only develop gradually, step by step. Third comes Himitsu, that is secret, and it is the teaching which does not correspond to either of Ton or Zen, but which each understand separately. Fourth comes Fujo, that is, unfixed, and it is the teaching which corresponds to both Ton and Zen; it means that the teaching is not limited to any particular class at all, but sometimes it is for the beings of gradual progress, or, in other words, it preaches as the case might demand. Fifth comes Zo, that is, a store, and it is the teaching of three collections of principles, law, and argument.

Sixth comes Tsu, that is correspondence, and it is the preaching which corresponds with those three, the fifth, the seventh, and the eighth. Seventh comes Beku, that is difference, and it is a teaching quite different from those with which the last corresponds. Eighth comes En, that is perfection, and it is the teaching of perfect absoluteness.

Of these eight teachings, the first four are called the four kinds of teaching manners, while the last four are called the four kinds of teaching principle. These eight teachings are the doorway through which the Buddhists enter the perfect enlightenment.

Daizokyo, or "complete work of Shaku Buddha," is really a wonderful store of truth. Most students in Buddhism lose their courage and ambition at the first glance at this inexhaustible fountain of the truth, so profound in meaning. But still the pleasure once felt in digesting its meaning can never be forgotten, and will naturally lead scholars into deeper and deeper parts of the sea of spiritual tranquillity and calmness. They will at once understand that those deep problems are nothing but symbols of grand unity which is perfectly absolute from the human word. So, shortly before closing his eyes, Shaku Buddha said: "I have never spoken a word until now, since I attained to perfect enlightenment." If you understand what Shaku said, you can easily see the greatness of Buddha or his attainment.

I am not an orator, neither a great talker, myself, but I sincerely believe that your characteristic quick perception has made you understand what I have said hitherto, and that the miscomprehension you had about Buddha or Buddhism has been cleared off. But I hope you will not stay there satisfied with what you have hitherto understood. Go on, my dear brothers and sisters. Keep on, and you will at last succeed in crowning your future with the perfect enlightenment. It is for your own sake. Nay, not only for your own, but also for your neighbors. You Occidental nations, working in harmony, have wrought out the civilization of the present century, but who will it be that establishes the spiritual civilization of the 20th century? It must be you.

You know very well that our sun-rising Island of Japan is noted for its beautiful cherry-tree flowers. But don't you know that our native country

is also the kingdom where the flowers of truth are blooming in great beauty and profusion at all seasons? Come to Japan. Don't forget to take with you the truth of Buddhism. Ah, hail the glorious spiritual spring day when the song and odor of truth invite you all out to our country for the search for holy paradise!

I do not believe it totally uninteresting to give here a short account of our Indo Busseki 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 services in 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 became honored—Prince Siddhartha was born in the palace of his father, King Suddhodana, in Kapilavastu, the capital of the kingdom Magadha. When he was nineteen 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 of 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 sought 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 opened for all human beings, so that everyone 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, since the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, its possession fell into the hand of a Brahmanist priest who chanced to come there, and seized it.

It was early in the spring of 1891 that the Japanese priest, Rev. Shaku Kionen, in company with 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 such desecration in the hands of the Brahmanist 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 a Buddhist's religion of grace to the hand of a Brahmanist priest, we organized this Indo Busseki Kofuku Society in Japan to accomplish the object above mentioned, in co-operation with the Maha Bodhi Society, organized by Mr. H. Dharmapala and other Buddhist 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.

THE INFLUENCE OF SOCIAL CONDITION.

ALEXANDER WEBB, A MOHAMMEDAN.

One of the greatest mistakes the follower of any religion can make is to form and express a positive opinion of the moral effects of another religious system from the general conduct of those who profess to follow it, and at the same time to ignore the faults and weaknesses of those who are within the fold of his own faith. It is unfortunate, perhaps, that among the masses of believers, religious prejudice is so strong as to prevent the exercise of a calm and just discrimination in the examination of an opposing creed.

It would be neither just nor truthful to assert that every man who lives in an American city, town, or village is a Christian and represents in his acts and words the natural effects of Christian teachings. Nor is it fair to judge the Islamic system in a similar manner, and yet I regret to say that it is quite generally done in Europe and in America. There are in Asia to-day many thousands of people who call themselves Mussulmans and yet who have a no more truthful conception of the character and teachings of Mohammed than they have of the habits of the man in the moon. If one or a dozen of these should commit an act of brutal intolerance or fanaticism would it be just to say that it was due to the meritable tendencies of their religion?

There are several reasons why Islam and the character of its followers are so little understood in Europe and America, and one of these is that when a man adopts, or says he adopts, Islam he becomes known as a Mussulman and his nationality becomes merged in his religion. As soon as a Hindu embraces Islam his character disappears.

If a Mohammedan, Turk, Egyptian, Syrian, or African commits a crime the newspaper reports do not tell us that it was committed by a Turk, an Egyptian, a Syrian, or an African, but by a Mohammedan. If an Irishman, an Italian, a Spaniard, or a German commits a crime in the United States we do not say that it was committed by a Catholic, a Methodist, or a Baptist, nor even a Christian; we designate the man by his nationality. There are thousands of men in the prisons of our country whose religious belief, if they have any, is rarely or never referred to. We do not refer to them as Christians simply because their parents attended a Christian church, or they themselves had a church membership at some time in the remote past. But, just as soon as a native of the East is arrested for a crime or misdemeanor, he is registered as a representative of the religion his parents followed or which he has adopted.

We should only judge of the inherent tendencies of a religious system by observing carefully and without prejudice its general effects upon the character and habits of those who are intelligent enough to understand its basic principles, and who publicly profess to teach or follow it. If we find that their lives are clean and pure and full of love and charity, we may fairly say that their religion is good. If we find them given to hypocrisy, dishonesty, uncharitableness, and intolerance, we may safely infer that there is something wrong with the system they profess.

In forming our estimate of a religion we should also calmly analyze its fundamental and consider the racial and climatic influences that surround its followers, as well as their national habits and customs.

I take it that we all desire to know the truth, and that we are willing to have our attention called to the fact if we make a mistake in our estimate of our neighbor's religion. That was the sentiment that possessed me ten years ago, when I began the study of the Oriental religions, and I hope that it largely influences the minds of all who hear me to-day.

Another of the most potent reasons for the unfavorable opinion of Islam

and its professed followers which prevails in America and Europe to-day, is the disposition of the people of the West to judge the people of the East by our Western standard of civilization. We of the West believe that our wonderful progress in the arts and sciences, and the perfection of those means by which our physical comfort and pleasure are secured, gives us just cause to feel superior to those who do not bask in the sunshine of our 19th-century civilization. In a general way, and with some few exceptions, perhaps, we consider our social system admirable, and when we find that many Mohammedans, Buddhists, Hindus, and other Eastern people do not join with us in this opinion, we console ourselves with the belief that it is because they are heathens and incapable of recognizing and appreciating a good thing when they see it. It would, undoubtedly, surprise some of my hearers to know what many of the more intelligent Mussulmans and Hindus of India think of this civilization of ours of which we are so proud.

There is a class of Mussulmans and Hindus and Buddhists in the East, with whom the Western missionaries rarely come in contact, and when they do there is no discussion of religious doctrines, because these "heathens" have learned by experience that it is worse than a waste of time to argue over such matters; but generally they are men of profound learning, who speak English as fluently as they do the Oriental tongues, and who are well versed in all the known systems of religion and philosophy. It will probably surprise many people here to know that nearly all the more intelligent and highly educated Mussulmans of India are quite as well informed as to the history and doctrines of the other religious systems as they are concerning their own.

We Mussulmans firmly believe that the teachings of Moses, Abraham, Jesus, and Mohammed were substantially the same; that the followers of each truly inspired prophet have always corrupted and added, more or less, to the system he taught, and have drifted into materialistic forms and ceremonies; that the true spirit has often been sacrificed to what may, perhaps, be called the weak conceptions of fallible humanity.

In order to realize the influence of Islam 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. In view of the very unsatisfactory and contradictory nature of much that has been written in English concerning him, we must learn to read between the lines of so-called history. When we have done this we will 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 hades or 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 1,200 years ago than he would follow before an audience of intelligent, educated people, such as sits before me, in this 19th century.

Before proceeding further I desire to explain that, in order to show clearly the influence of Islam upon social conditions, it will be necessary to make some comparisons between the habits and customs in Mussulman communities and in the cities and towns of Europe and America, where Christianity is the prevailing religion. In doing this I have no intention to reflect upon the latter nor give offense to any of its followers. My purpose is to show, as lucidly and distinctly as possible, a side of the Islamic faith, which is quite familiar to my fellow-countrymen, and which is the life of the Moslem social fabric.

There are a number of objections to Islam raised by Western people which I would like to reply to fully, but the very limited time allotted to me prevents my doing so. I can only enter a general denial and trust to time and the earnest, honest efforts of some of those who hear me to prove the truth of what I say. Nearly, if not quite all, the objections I refer to have their birth and growth in ignorance of the vital principles of Islam.

The chief objection, and the first one generally made, is polygamy. It is quite generally believed that polygamy and the *Purdah*, or exclusion of females, is a part of the Islamic 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. Only the other day I read a communication in a church newspaper, written by a well-known clergyman, who said that the Koran required the Sultan of Turkey to take a new wife every year. There is no such requirement in the Koran, and what surprised me most was that such an intelligent, well-educated man as the writer should make that statement. I am charitable enough to admit that he made it through ignorance. 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.

Islam 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. This is rather a singular charge for Christian writers to make; but they do make it and very inconsistently and unjustly, too.

The truth is that the Prophet never encouraged nor consented to the propagation of Islam 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 has pleased, all who are on the earth would have believed together; and wilt thou force men to be believers?

And in the second sura, 258th verse, it says:

Let there be no compulsion in religion. Now is the right way made distinct from error; whoever, therefore, denieth Yaghoot (literally error) and believeth in God hath taken hold on a strong handle that hath no flaw. And God is He who heareth, knoweth.

Our Prophet himself was as thoroughly non-aggressive and peace-loving as the typical Shaker, and, while he realized that a policy of perfect non-resistance would speedily have resulted in the murder of himself and every Mussulman 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 Islamic 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 thirty-fifth verse of the thirty-third 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 1,200 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 Islam, 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 Islamic 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, 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 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. He comes in touch with his religion five times a day in a manner which produces results proportionate to the intelligence and spiritual development of the man. His religion is not a thing apart from his daily life, to be put on once a week and thrown aside when it threatens to interfere with his business or pleasure. It is a fixed and inseparable part of his existence and exerts a direct and potent influence on his every thought and act. Is it to be wondered at that his idea of civilization differs from that of the West? That it is less active and progressive, less grand, and imposing, and dazzling, and noisy?

I will confess that when I went to live among the intelligent Mussulmans I was astonished beyond measure at the social conditions I encountered. I had acquired the idea that prevailed generally in this country and Europe, and was prepared to find the professed followers of Islam selfish, treacherous, untruthful, intolerant, sensual, and fanatical. I was very agreeably disappointed. I saw the practical results of Islam manifested in honesty, truthfulness, sobriety, tolerance, gentleness, and a degree of true brotherly love that was a surprise to me. The evils that we Americans complain of in our social system—drunkenness, prostitution, marital infidelity, and cold selfishness—were almost entirely absent.

It is a significant fact that only Mussulmans who drink whisky and gamble are those who wear European clothing and imitate the appearance 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 have 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 500 to 3,000 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 called this fact to mind 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 in 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 streets for non-payment of rent are episodes that never occur where Islamic laws and customs prevail. Woman takes her place as man's honored and respected companion and helpmeet, and is the mistress of her home whenever she is disposed to occupy that position. Her rights are accorded to her freely.

It is true that she does not attend public balls and receptions, wearing a dress that some people might consider immodest, and waste her health and jeopardize her marital happiness in the enervating dance; nor does her husband do so. She does not go to the theater, the circus, the races, nor other public gatherings in search of amusement, but 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, just after the 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 Islamic social life that has impressed me is the utter absence of practical joking, or what is popularly known as "guying." 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 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 traveler who has visited nearly all the Mohammedan countries said to me last week: "I would rather be alone in the dark woods and miles away from a town with one hundred Mussulmans than to walk half a dozen blocks in the slums of an English or American city after dark."

He also told me that while he was on a steamer at Constantinople, he gave a Turkish boatman a lira, or about \$5 to buy him some fruit and cigarettes. The English passengers laughed at his credulity and assured him that he would never see his lira again. But just as the anchor was being raised the boatman returned bringing with him the fruit and cigarettes and the exact change.

In April last a lady at the Desbrosses street ferry in New York gave her cloak to a young man to hold while she purchased her ticket. She has not seen him since.

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 mat. One of the best of Islamic 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, "Assallam 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 anyone who hears them. In the slums of our American cities this summer there were hundreds of hungry, homeless people, while hundreds of houses in the fashionable streets were closed and empty and their owners were living luxuriously at summer resorts. Such a state of affairs would be impossible in a purely Mussulman community.

I have seen it asserted that under the Islamic 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. Her fertile provinces, rendered doubly prolific by the industry and engineering skill of her conquerors, bore fruit in a hundred-fold. Cities innumerable sprang up in the rich valleys of the Guadalquivir and Guadiana, whose names, and names only, still commemorate the vanquished glories of their past. 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, 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 ship-building, 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. Whatsoever makes a kingdom great and prosperous, whatsoever tends to refinement and civilization was found in Moslem Spain.

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 in 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 the intelligent comprehension of the true 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 the comings during the day and he is never so completely occupied with his business or worldly affairs that he can not turn his back upon them when the stated hour of prayer arrives and present his soul to God. His love, 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 sings out loudly and clearly from the minaret of the mosque, waking the soft echoes of the morn with its thrilling, solemn, majestic monotonous: "Come to prayer; prayer is better than sleep."

CHRISTIANITY AS A SOCIAL FORCE.

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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 we may go even further and say that it was the avowed aim that Israel should be kept free from both poverty and riches. "Give me neither poverty nor riches. Feed me with food convenient for me, lest I be full and deny Thee, and say, who is the Lord? or lest I be poor and steal and take the name of my God in vain." 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, differing from the Roman codes of the Western World, was not chiefly negative and repressive, but positive and constructive. It perpetually commanded "Thou shalt," as well as "Thou shalt not." It 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 time is too limited to allow a description of the fundamental social institutions in the ideal Hebrew commonwealth, and it can scarcely be necessary, as they will occur to all. 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 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 not forbidden by Moses because he failed to understand the truisms iterated and reiterated by the Manchester men, who fancy themselves far wiser than this greatest of legislators, but because the receipt of interest would have militated against the fundamental social purposes which Moses desired to accomplish. It is, of course, conceded that conditions were different at that time, and that capital in the modern sense hardly existed. But, altogether apart from this, it is true that Moses wished property to be used for mutual helpfulness. 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. He was not, first of all, an Israelite, but a man. Who was the neighbor? is a question answered in the parable of the Good Samaritan, which enforces the lesson that any and every man, whenever and wherever found, is a brother.

Christianity, then, as a social force, seeks to universalize the socio-economical 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, can not 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. When the founder of Christianity said He was the Son of Man, He at the same time proclaimed social solidarity. 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. Wealth, art, music, literature, religion, even language itself, are all social products. What Christianity teaches in this respect social science, rightly understood, teaches also. Isolated life means material poverty and the absence of intellectual achievements. Man becomes great only when humanity moves within him. Art is great only when it is an expression of the social life. Masterpieces of art were exposed on the highways of a nation able to appreciate them. Literature makes epochs when in a writer the national life pulsates and through him the nation speaks. Morality finds its source and its sanction in society and it is re-enforced by the commands of the Almighty.

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.

Christianity has been distinguished in the World's Parliament of Religions into true and false—and this is well. There is false Christianity, which may be termed anti-Christ—for if there is any anti-Christ it is this—which has brought reproach on the name of Christianity itself. It is this 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 can not 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.

It is only necessary to be honest with ourselves in order to answer questions which arise in this connection. If any one individual before me knew that he himself, or his mother, we will say, would be horribly mutilated or crushed to death in case some needed improvements in an industrial establishment or on a railway were not introduced within six months, how he would bestir himself to have these improvements introduced! But we complacently fold our hands because some one else, or perhaps the mother of some one else, will suffer a horrible death. Thousands will die needlessly a cruel death within the next six months. Who will be those thousands?

Christianity as a social force stands for progress. It has been a characteristic of religions to give minute directions for the formation of the social life of the nation. These minute directions and detailed specifications have, doubtless, in many instances, promoted brotherhood, for the time being, at least, but not providing for changes they have later retarded progress. As Christ established a universal brotherhood He could not even for any one time promulgate a social code, and still less could He prescribe legislation for all time. He gave the spirit, however, 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. He 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. Perhaps the spirit of the gospel of Christ in this respect has not been better expressed by anyone than by the French socialist, Louis Blanc, who says:

Man has received of nature certain faculties—faculties of loving, of knowing, of acting. But these have by no means been given him in order that he should exercise them solitarily; they are but for the supreme indication of that which each one owes to the society of which he is a member; and this indication each one bears written in his organization in letters of fire. If you are twice as strong as your neighbor, it is a proof that nature has destined you to bear a double burden. If your intelligence is superior, it is a sign that your mission is to scatter about your light. Weakness is a creditor of strength; ignorance of learning. The more a man can, the more he ought; and this is the meaning of those beautiful words of the gospel: "Whoever will be chief among you, let him be your servant." Hence the axiom, from every one according to his faculties; that is one's duty.

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. It is thus that Christ said he came to bring not peace, but a sword—signifying the opposition of malevolence to social progress; yet a fruitless opposition, for in the end the peace of Christ must triumph.

We can imagine Christ amongst us to-day, pointing, as of old, to our great temples and warning us that the time will come when one stone of them shall not rest upon another. We can imagine Christ pointing to our grade crossings, and to our link and pin couplers, covered with the blood of mutilated brakemen, and crying out to us: "Woe unto you, hypocrites, ye do these things, and for a pretense make long prayers." We can also imagine Him summoning before our vision the thousands who have lost their limbs in needless industrial accidents, and pointing to the hospitals to relieve them, and the charities to furnish them with artificial limbs, and again uttering His terrible maledictions: "Woe unto you, hypocrites!" We can also imagine Him in His scathing denunciations and heart-searching sermons opening our eyes to our social iniquities and shortcomings, and calling to mind the judgment to come in which reward or penalty shall be visited upon us, either as we have or have not ministered to those who needed our ministrations—the hungry, the naked, the prisoner, and the captive. The reward: "Come ye blessed of my Father, inasmuch as ye have done it unto the least of these ye have done it unto me;" the penalty: "Inasmuch as ye have not done it unto the least of these—depart from me."

WHAT JUDAISM HAS DONE FOR WOMAN.

MISS HENRIETTA SZOLD.

Briefly, the whole education conferred by Judaism lies in the principle that it did not assign to woman an exceptional position; yet, by taking cognizance of the exceptional position assigned to woman by brute force, or occupied by her on account of her physical constitution and natural duties, Judaism made that education effectual and uninterrupted in its effects. It would, indeed, be possible to begin with our own Emma Lazarus, distinguished for gifts alike of heart and brain, and pass upward through history, mounting from Jewish woman's achievement to Jewish woman's achievement, our path marked by poetesses, martyrs, scholars, queens, and prophetesses, until we reach the wilds of our patriarchs. Yet, by these last only may we hope to be taught about Jewish women. In

Jewish history, as in that of the rest of mankind, leaders in politics, in thought, in spiritual endeavor, are only milestones. They but indicate the categories of phenomena that deserve attention. Nor do I conceive that it would be a help to dwell upon the acknowledged virtues of the modern Jewish women, which shine out upon us from the darkness of medieval prejudice and glorify the humblest home of the Jew in squalid ghetto. That has been fulsomely treated. We wish to know, as it were, the ancestry of such steadfast, incorruptible virtue. Moreover, Judaism is so compact a system that it is hazardous to speak of any kind of faith. By reason of its conservatism it requires more inexorability than any other system. Our question calls for the spiritual data about the typical woman whom Judaism has prepared for 19th-century work. To discover them we must go back to 1,900 years ago, to the women of the time of Abraham.

Abraham stands out in the 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 should 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 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 equality in position of man and woman. Isaac and Rebecca differ in their conception of educational discipline and factors. But Rebecca, more energetic than her husband, follows up sentiment and perception with practical action. She makes effectual her conviction that mankind will be blessed through the gentleness of Jacob, while Esau's rule means relapse into barbarism.

From the trend of the story we may infer that there must have been much unwholesome discussion between father and mother about the comparative merits of the two favorites, and the methods of bringing up children in general. There in an echo in Rebecca's plaint: "I am weary of my life, because of the daughters of Heth," whom Esau had married. "If Jacob," she continues, "takes a wife from the daughters of Heth such as these, from the daughters of the land, what good will life do me?" And although we are told earlier in the narrative that the wives of Esau "were a grief of mind unto Isaac and to Rebecca," it is only after he has been prodded by his wife's words that Isaac charges Jacob, "Thou shalt not take a wife from the daughters of Canaan." Finally, whatever may have been the difference of opinion between them in regard to 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. (Gen. xxviii., 6.) Isaac, the executive, had completely adopted the tactics of Rebecca, the advisory branch of the government.

The scene, moreover, is remarkable by the fact that we are shown the first social innovator, the first being to act contrary to tradition and the iron-bound customs of society. Rebecca refuses to yield to birth rights, in a case in which were involved the higher considerations of the guardianship of truth. And this reformer was a traditionally conservative woman. Rebecca is, indeed, the most individual of the women of patriarchal days, both in her feminine attractions and inner womanly earnestness. To her strong character, it is doubtless due, that Isaac became a strict monogamist, thus, perhaps, making, by the side of Abraham's and Jacob's numerous additions to civilization's work, his sole positive contribution to its advance.

Such are the ideals of equality between man and woman that have

come down to us from the days of the patriarchs. We hear of the mothers of the greatest men, of Yochebed, the mother of Moses, and of Hannah, the mother of Samuel, and the sole director of his earthly career. We still read 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 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." (Deut. xxi., 18, 19.) It is sufficient to indicate a king's evil character to say: "For a daughter of Ahab had he for a wife" (II. Kings viii., 18), attesting abundantly a wife's influence, though it be for evil. Nor could Abigail's self-confidence (I. Sam. xxv.) have been a sporadic phenomenon, without precedent in the annals of Jewish households. Finally, we have a most striking 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 distinguishes between the husband of a Jewish woman and the lord of a medieval Grisedis: "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 Balali (my lord). * * * And I will betroth thee unto me forever. Yea, I will betroth thee unto me in righteousness and in justice, and in loving kindness and in mercy. And I will betroth thee unto me in faithfulness." (Hosea ii., 18, 21, 22.)

But Israel was a backsliding nation. Even its purity of family life—crowning glory—was sullied, as for instance, at Gibah (Judges xx.), and by David (II. Sam. xi., xii.). In the process of time, Israel came into contact with strange nations, with their strange gods and their strange treatment of women. It went after idols whose worship consisted of unchaste rites. Israel's son married the daughter, not of the 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 the strange god. Direst misfortune taught Israel the folly of worshiping strange gods, but the blandishments of the daughters of a strange god produce 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 up to a brutal standard and Israel was not likely to remain untainted. 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 in the marriage relation, and with regard to divorce. The maid-servant, the captive taken in war, the hated wife, the first wife to be dethroned by a successor—they all are remembered and protected. But woman's greatest safeguard lay in the fact that both marriage and divorce among the Jews were civil transactions connected with certain amount of formality. We hear of the bill of divorcement as early as the times of Moses. Marriage was preceded in some cases by the space of a whole year, during which the woman remained with her father, by the making of a contract of betrothal which in every way was as binding as the act of marriage itself. Thus Malachi's expression, "the wife of thy covenant," was not an empty phrase. It indicates a substantial reality and at the same time emphasizes the difference between Israel's well-regulated, moral household and the irregularities and violences of heathen lands.

This then was the Jewish basis upon which the rabbis could and did build. The subject of marriage and divorce is by them considered so important that one whole treatise out of the six constituting the Mishnah is devoted to it. But its treatment is so multifarious and exhaustive that only a very skilled Talmudist and an equally systematic mind would be able to arrange

all the details under satisfactory heads sufficiently to give it a just idea of its admirable perfection. I am not able to do more than give some instances and some laws in order to illustrate how the rabbis accept woman's exceptional position, and by so doing to shield her from wrong and protect her in her right.

The marriage contract assured to the wife a certain sum of money, the minimum being fixed by law, in the case of the death of her husband, or divorce. This contract had to be duly signed and properly drawn up. Moreover, a widow is entitled to this minimum sum even though no mention is made thereof in the contract. With regard to the position of a married woman the rule was: The wife rises with the husband, but does not descend with him. The expenses of a woman's funeral, for instance, are regulated by the position of her husband; if his is superior hers is superior. A husband must provide his wife with food and raiment, is obliged to ransom her if she is taken captive, and owes her decent burial. A wife's duties are also defined. She must grind, bake bread, wash the linen, nurse her children, make her husband's bed, and work in wool. If she has a servant at her disposal she is not obliged to grind, nor to bake bread, nor to wash the linen. Her work diminishes with the number of servants at her beck and call. If she has four she need do nothing. Even if she had a hundred servants her husband may exact spinning from her, for idleness leads to wicked thought. Rabbi Simon says: "If a husband has vowed that his wife shall do no work, he is obliged to divorce her, and pay her her dowry, for idleness may bring about mental alienation." This last dread of idleness throws light upon the praise accorded the virtuous woman: "The bread of idleness she doth not eat." Furthermore, there are regulations fixing the wife's right to property, her husband's claims upon it, as upon what she may earn; even the girl in her father's home could own property, of which she could dispose as she wished. A man with one wife could marry a second only with the consent of the first—a most potent measure for resisting polygamy.

The laws and regulations of divorce are equally 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—clinging 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 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 interests 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. The important points characterizing the Jewish divorce law and distinguishing it far beyond 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 of Eastern countries, but was obliged to give her a duly drawn-up bill of divorcement, 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. In a mixed marriage, the child follows the religion of

its mother. If men and women present themselves when alms are distributed, the women must be attended to first so that they need not wait. When men and women had cases before Rabba, he first dispatched those of the women, as it is a humiliation for women to wait. Again, if an orphaned boy and an orphaned girl have to be supported by public charity, the girl is to be helped first, for begging is more painful to a woman than a man. Under no circumstances can a wife be forced to clothe herself in a way to attract remark or call forth ridicule.

Women are accorded certain privileges in legal proceedings on account of their grace, that is to say, their sex. This is still subtler in the deference it pays to woman's influence. A daughter must remain with her mother. If a man dies, and his sons, his heirs, who are obliged to provide for the daughters out of the inheritance, wish to do so at their own home, while the mother wishes to keep her daughters with her, then the sons are obliged to take care of them at their mother's house. With regard to the education of women, this may be quoted: According to the Mishnah, girls learn the Bible like boys. The religious obligations of women are thus defined. All the duties toward children rest upon the father not upon the mother. All the duties toward parents rest upon sons and daughters alike. All the positive commandments which must be observed at a fixed time are obligatory on men and not on women.

These and such are the provisions which, originating in the hoary past, have entrenched the Jewess' position even unto this day. Whatever she may be, she is through them. But what is she? She is the inspirer of a pure, chaste family life, whose hallowing influences are incalculable; she is the center of all spiritual endeavors, the fosterer and confidante of every undertaking. To her the Talmudic sentence applies: "It is a 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 rests upon all these things."

Now, finally, with what fitness to meet 19th century demands has Judaism endowed her daughters? Our pulses are quickened and throbbing with the new currents of an age of social dissatisfaction and breathless endeavor. The 19th-century Jewess is wholly free to do as and what she wishes, nor need she abate a jot of her Judaism, Judaism does not, indeed, bid her become a lawyer, a physician, a book-keeper, or a telegraph operator, nor does it forbid her becoming anything for which her talents and her opportunities fit her. It simply says nothing of her occupations. Moreover, by reason of her Jewish antecedents, the Jewess stands ready to cope with the new requirements of life. Her fitness for moral responsibility has always been great, and as for her mental capacity, it has not oozed away under artificial homage, nor been paralyzed by exclusion from the intellectual work and practical undertakings of her family. Judaism permits her daughters to go forth into this new world of ours to assume new duties and responsibilities and rejoice in its vast opportunities; but it says: "Beware of forfeiting your dignity." Remember, moreover, that like mothers in all ages, be they kindly or unkindly disposed to women, I shall stand and wait, aye, and be ready to serve you. My Sabbath lamp shall ever be a light; in its rays you will never fail to find yourself, your dignity, your peace of heart and mind.

INDIVIDUAL EFFORT AT REFORM NOT SUFFICIENT.

PROF. C. R. HENDERSON, D. D., UNIVERSITY OF CHICAGO.

Men, when compared with an ideal standard, are informed and deformed. Vivid is the contrast between an undeveloped babe and an

athletic soldier, between the wasp waist of a Paris fashion plate and the vigorous grace of the Venus of Milo in the Louvre gallery. Mankind has an ideal standard or it would never see deformity. It is the moral ideal which we identify with our object of worship. Our religion stands over against an actual conduct and character, awes us to shame, stirs us to divine discontent, fills us with sublime aspirations.

Deformed men perform monstrous deeds. Their works are imperfect, sometimes hellish. Outward actions proceed from inner states, reveal the soul, then return upon the soul to torment and defile it. The artist becomes enamored of his statue. The story of Frankenstein shows a man at work upon a giant without a conscience, and this work of his hands terrorizes the maker as his tyrant.

Men, out of the impulses of their bodies and the treasures of their souls, form families, schools, newspapers, courts, governments, churches, and then these social institutions turn back upon men and shape them as in iron moulds.

The necessity of reform is acknowledged by all. It is a perpetual necessity.

Evolution proceeds by correction of discrepancy between ideal and fact.

In this process intuition and experience toil as rivals and as partners.

Reform is primarily a change of the inner man. Changes of institutions must be made by man, and such changes imply spiritual advance or veneration. It forever remains true that man has the power of eternal life, and this can never be completely embodied in a form of social organization.

When we come to the instruments of reform we must find them in institutions, in social organs. The individual is always a member of the social body, and can be touched only through socialized agencies.

A human person is by nature—that is, by divine creation and appointment—a social being. Inner instinct and outward conditions make him social. He is born into the family, a natural social institution, and there he is nourished, protected, taught the rudiments of all the intellectual possessions of his race, as language, morals, trade, play, justice, and religion.

Arrived at the adult stage he discovers a social network of schools, journals, governments, churches, customs, laws, already prepared to act upon and for him. These have not much respect for his individual will. He finds it easier to bow than to re-shape. By reform, then, we may mean a change of ourselves, or of others, from a lower to a higher moral level, and the proposition I shall illustrate is this: We can not ignore socialized effort embodied in physical form without great loss of power and efficiency.

It is wise to state the case for purely individual and spiritual efforts at reform.

The wise man of virtue is above human law so far as his will is with the Perfect who is the source of law. The good man, with treasures above, provides for his family, deals honestly with his customers, is faithful to his tasks without once thinking what the priests may do in case he neglects. His own conscience requires of him costly actions which no legislator would dream of requiring. Having been treated graciously by the Lord, he gladly takes up a cross; he makes sacrifices for others. It would be impossible to frame statutes to inclose such refined and delicate feelings, such soaring motives.

It is vain to attempt to make men moral and religious by statute and penalty. The magistrates can make a hypocrite, but never a believer. The Kingdom of God will ever be beyond the institutions of power and authority and can never be identified with the State. The State has an eye to overt actions, but can not measure motives and sentiments. There are vast tracts of holiness on which the ruler of state can never lay his surveying chains.

No human government was ever, or ever will be, found wise and good enough to control a voluntary and ideal conduct of a nation. Moral laws,

promulgated by human law-givers, in the name of deity, are sure to partake of the imperfections of the age; they become obsolete, then obstructive. Even socialists, who would extend the powers of government over all capital, would leave men secure in the title of their homes and the exercise of their faith.

The coarse machinery of the best human law can not create the religious life, and its interference is sure to mar that life. A bridge factory is not adapted to the production of delicate microscopes and chronometers.

Reforms must deal with individuals. There is no substitute for personal knowledge, choice, and effort. Surround a man with the most favorable environment, furnish him with every solicitation to goodness, remove from him temptation to do evil, and there still remains the necessity of the one supreme, finally decisive act of will.

Social acts are compounded of separate personal decisions. Blood is red because the several globules are red. A forest is green because the leaves are green. A society is moral when its members are moral. To influence and reform society means, primarily, the instruction, conversion, improvement of distinct persons.

It is said that society has the criminals it deserves. So it has the congressmen or councilmen it deserves. Its legislature will represent the people as truly as the hands of a clock will report what the inside works are doing. It is needful to dwell on these two aspects of the subject, because 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.

By advocating a truth with one-sided argument we bring that truth into contempt. Only related truth is strong and convincing.

There is no real ground for difference between those who advocate personal action and those who plead for social action. A plant lives by its roots and also by its leaves, since its food comes from both soil and air.

We turn to the correlated and complementary truth: Individual effort at reform must be a part of a social plan and spiritual forces must become embodied if they are to be redemptive. This principle is implied in the Christian teaching of the incarnation and of the church.

Paul's comparison of humanity redeemed to a body composed of reciprocally dependent and united members expresses the principle. The old Roman fable of the "Billy Goat and Its Members" was used by the orator to reconcile alienated citizens in turbulent times.

A society is not exactly like a human body in all particulars. There are obvious and essential differences. But there are likenesses which make the comparison instructive. All conscious members of a community are vitally dependent on all others at some point. It would be useless to urge this commonplace truth if it were not so often practically denied. There lingers a deep suspicion in many devout minds that in pressing society reforms we are neglecting personal and spiritual methods.

Law and custom are like the serpent whose length goes around the world. Who shall lift its folds? To change the individual all environments must be considered. So far as the social fact is helpful we may use it. When that environment is saturated with evil we must have much charity for the individual and attack the system which enslaves him.

Most reform work would proceed with greater speed and less haste and loss if this fact of social environment was more fully considered. It does not annihilate freedom and responsibility, but it modifies the practical possibility of action for all of us. Let us bring these rather abstract statements into the light of concrete problems.

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 useful life?

Many good people live as though there were no abnormal men. Their preaching, their labors, their measures are well adapted to ordinary citizens living in homes under the influences of newspapers and churches.

C. D. Wright surveys the whole range of misery in this country and Europe and declares: "As the condition of the laborer rises, pauperism and criminality fall. Employment of the unemployed will not stop pauperism and crime, education will not, Christianity will not, but all these combined will work together with great power for good, and will go far."

Schiffle 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 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 mildly to work. Guerrilla fighting has its place, but organization of animals alone will contend successfully with entrenched forces led by the prince of darkness.

We may take the labor movement as an illustration of the necessity or united and general action. It would be easy to drag out of past and contemporary history many examples of the selfishness, cruelty, and stupidity of the agitators and leaders of organized laborers. The story is dreary enough. But, if we consider their superior advantages and responsibilities, the selfishness, cruelty, and stupidity of organized capitalists will quite match those of the laborers.

But back of all foul abuses of co-operation—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; to rise above animalism and barbarism; to enter into the heritage of the ages; to enjoy the pure delights of home, the beauty of art, the revelations of science, the justice of the state, the fresh air, and divine symbolism and the freedom of sons of God. The lion in the hour of creation is pictured as pawing to be free from the clay. This movement has a profound significance, for its inmost impetus comes from God and its ideals lead to God.

The roots of this tree of freedom may grow in black soil, soaked and fertilized with blood, but its blossoms and fruit will be fair. 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 trade-union movement would diminish the tendency to use the language and arms of military.

If the income of the laborer is to be sufficient to lift him from the condition of brute and slave; if his home is to become a fit human habitation, where virtue is possible; if his sense of injustice and spirit of revolt are to be appeased; if his attention is to be won and held for the ideal elements of life; then agitator, pastor, politician, statesman, jurist, editor, and capitalist must be instructed in the ways of agreement. At this point the university comes into touch with all the other institutions of human advancement.

Turn now to the commercial man.

For him also, love, joy, righteousness, and peace are elements of the Kingdom of God. But their sphere of manifestation is not merely the closet of secret prayer and the temple of prayer. The bank and the factory are his sanctuary, where God is praised or blasphemed.

Take a typical example. There is a religious dealer in clothing, upright

in purpose, just and humane in feeling. It is his business to sell at a narrow margin, or profit, certain cotton garments which are made by a thousand women. Their wages are so low that slow starvation, disorderly houses, rickety and enfeebled offspring, and drunken husbands rise like the tides of ocean about an island, pitiless as a wave.

This honest and humane merchant comes to be aware of the facts. Their images harrow his conscience, disturb his dreams, and poison his pleasures. He determines to add to the wages and put the advance in the price of his goods. This he attempts alone. His competitors, less scrupulous, undersell him and drive him toward bankruptcy. What can this religious merchant do alone? Absolutely nothing. He can not persuade his competitors to agree with him to raise the price of wages and of goods to a living rate. They would laugh at him as a dreamer and a fanatic, and the law might declare his effort culpable as a conspiracy to hinder free competition.

And so the wages of the seamstresses fall in London. When, fifty years ago, Tom Hood wrote his "Song of the Shirt," the seamstresses in England earned $2\frac{1}{2}$ pence an hour; to-day most of them can not average more than $1\frac{1}{2}$ pence per hour. The wages of the men have risen during the same time, and men are organized to vote. Women are not organized and do not vote. The aristocratic friends of poor women in England began by giving them alms, but they have come to urge factory inspection and trades unions.

It is in this path of universal law and labor unions that we must travel if our religious merchant dare to be honest and humane.

Wealth does not render the richest trafficker independent of social help in the foundation of his own character. To his aid must come the masses, if he will wash the blood of guilt from his own garment.

It is easy for a theologian or a pastor with a reasonable salary to teach the duty of being honest in the face of the world, but when the rate of income falls to 90 cents a day, and uncertain at that, the dependence of spirit on the body and the independence of both on society becomes felt. The sheltered preacher of individual morality declares that he does not need state law to make him honest, chaste, just, loving, and benevolent. 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. Many a good deacon was not conscious that he was stealing from his neighbor until reminded by a legal definition which stopped his path. Religious manufacturers were not aware that they were murdering their employees with dust until told by the inspectors.

Here are thousands of merchants selling goods marked "all wool" when they know cotton is liberally mixed in, because "all do so." Here are Christian men selling adulterated tea, coffee, spices, as "absolutely pure," because "their competitors do the same."

Is there no need of social help for personal protection?

Metaphysically a cashier may remain honest without the auditing of his accounts, but practically he needs the help of the directors to watch him, even if he is a Bible-class teacher. When Paul took money for the Jerusalem saints he was compelled to have witnesses and letters. Common sense is not in antagonism to the guidance of the Holy Spirit.

International morality is made possible by social co-operation and by that alone.

Germany is called a Christian nation. France is called a Christian nation. Italy is the home of the head of the Roman Church. They all possess a creed, through state churches, which certainly forbids murder. Yet they all stand around, day and night, as nations, ready to commit murder at a moment's notice, on the largest possible scale. France, alone, can not disarm. Nor can victorious Germany.

The great, powerful, and rich people must ask the consent of its neighbors to be able to obey one of the simplest duties of ordinary morality.

The Christian churches are now attempting to give the gospel to the residents of the slums in our cities and to the inhabitants of the dark continent. In this effort 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 serious, without legislation? Far be it from me to cast any reproach on the magnificent labors of great evangelists or on the silent and continuous labors of humble workers in obscure places. We honor them all. But God has used the organs of social power to help these individual toilers and such helps are evidently to be augmented in the future.

The Louisiana planter can not till his field without the protection of the dike, which is under the care of the government. The water supply of many Pennsylvania towns depends on the Delaware River, and the purity of that river depends on the conduct of people of other States whence it flows. The usefulness of Christian missions in India greatly depends 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." Says Dr. Reichel, of the Moravian missions: "A cry of horror rises from all mission fields. Drunkenness reached the Lapps in Europe and nearly destroyed them before the gospel reached them." American traders and the Hudson Bay Company have done similar work among the nations of this continent. Of the 300,000 natives who inhabited the Sandwich Islands when they were discovered "civilization" destroyed all but 40,000. British rum has not only reduced but actually obliterated the Hottentot. In East Africa German merchants import liquor in the face of Mohammedan protest. It is said the Congo Land was bought with alcohol, and even savages protested against this factor of "Christian" commerce. The New York *Times* said: "Every ship that takes missionaries to Africa carries enough poisonous rum and gin to offset a thousand missionaries." To endure this crime without protest is not meekness, but stupidity and cowardice.

In our great cities we have already proofs of the supreme value of co-operation. The organizing ability of Mr. Moody increases the efficiency of all his co-workers a hundred-fold. The city mission societies, the Sunday-school connections, illustrate the power of concerted labors, for they accomplish what individual members of local churches could never achieve in isolation. But there is room in our home mission work for vast improvement. In every city and in every commonwealth immense resources of money and energy are abandoned between the churches.

In many cities the teaching of vice and crime is 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. The saloon, the brothel, and the gamblers are indulged while the timid and modest Salvation Army lass toils at the foot of a steep and lofty mountain of difficulty. But we are on the eve of a new era. Co-operation is the watchword of the hour. "Union Is Essential" carried with it the triumph of moral triumph.

The good citizen will use his political power to overthrow political obstacles to reform; as head of the 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 egotism, 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.

REV. JAMES M. CLEARY, PASTOR OF THE CHURCH OF ST. CHARLES
BORRAMEO, MINNEAPOLIS, MINN.

At this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian workmen to decide it aright if they form associations, choose wise guides, and follow the same path which, with so much advantage to themselves and the commonwealth, was trodden by their fathers before them.

Thus speaks Pope Leo XIII. in his great treatise on labor. This illustrious character, whom Divine Providence has chosen to direct the destinies of the Catholic Church during these closing years of the 19th century, clearly comprehends the conditions and the needs of this active age on which he will have deeply impressed the influence of his genius. The head of the Catholic Church throughout the world, true to his divine mission, is concerned not only about man's eternal welfare and humanity's home beyond the grave, but his luminous mind and his generous heart surrender their best and most devoted energies in the interest of human happiness while this temporal life may last.

The Church of Jesus Christ is in the world to continue, till time shall be no more, the divine work which Christ Himself began. "He went about doing good." He dried the tears of human anguish. He healed the wounds of breaking hearts. He comforted the sorrowful, cured the sick, fed the famishing multitude, and forever sanctified human toil by earning His daily food at manual labor. He was the true apostle of humanity, He, the humanitarian who forgot no human need while directing the aspirations of immortal souls to their eternal home.

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 hitherto led a 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 regarded with religious care the inheritance of the poor." The poor are the special charge of the church. Every living soul is in God's immediate care, the rich as well as the poor; there is no distinction of class or privilege with Him. Every soul, whether refined or rude, is in His keeping. But with an especial care He watches over those who "eat bread in the sweat of their brow." 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 can not 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 can not 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. He has a right, of which

'o man has the power to deprive him, "to the pursuit of life, liberty, and happiness.' Every man has a God-given right to live in decency and comfort.

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. Our times have witnessed no more edifying spectacle than the noble, unselfish pleading of our own Cardinal Gibbons for the cause of organized labor at the See of Peter. In organization there is strength, but labor must use its power for its own protection, not for invading the rights of others. The strike, or refusal of united labor to work, is a declaration of war, for it seriously disturbs many human activities. It is justifiable only and should be resorted to only when all other means have failed, when every other expedient has been exhausted, and can be defended only on the plea that the workman is treated unjustly by organized capital.

That form of strike, however, 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. Labor has a right, it is true, to prevent its own degradation, and is justified in insisting that wages shall not be so reduced as to prevent Christian men from living like civilized beings, but religion, which is the guardian angel of social order and just law, must insist that when such evils threaten society they are remedied by legislation and not by appeals to force.

Our Christian civilization must not be endangered by false maxims and harsh methods of social economy. Our civilization is a failure if it aims only at the protection of wealth and the guardianship of property. "Ill fares the land to hastening ills a prey where wealth accumulates and men decay." Men are more precious than money. The contented Christian homes of an intelligent people, happy in the opportunity of earning a decent competence for the present and future needs, are the safest and most hopeful support of a nation and encouraging evidences of a national prosperity.

Religion's duty is to teach the rich the responsibilities of wealth and the poor respect for order and law. The security of capital against the discontent and envy of labor, is the best security also for the workingman. When capital becomes timid and shrinks from the hazard of investment, labor soon feels the pangs of hunger and the dread specter of want casts its dismal shadow over many a humble home.

Religion 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. The religious teachers and guides who apply the principles of the "Sermon on the Mount" to the everyday affairs of men, and lead humanity upward to a better and nobler realization of God's compassion for the weary ones of earth, will merit the undying gratitude of men and heaven's choicest rewards.

Among the records of noble men and deeds of unselfish devotion, covering the second half of this 19th century, emblazoned in brilliant characters of glorious light, there will be found by grateful generations yet unborn the name and memory of him who might have taken a leader's place among the proudest aristocracy and the most haughty nobility in the world. By position and fortune, by education and social environment, he was regarded as an ornament in the brilliant assemblages of wealth and exclusive refinement. His cultured mind and refined nature might have found peace, honor, congenial friendship, and the world's applause in his lofty place at the summit of idolized wealth and power.

But with burning love for God, his great soul was on fire with an

unquenchable love for humanity. He sought companionship with the poor. He devoted his unrivaled gifts of head and heart to the uplifting of the weary sons of toil. With magic voice and tireless pen he pleaded the cause of labor inspired by the loftiest sentiments of religion. When shall we see his like again? Can toiling humanity ever forget him? Religion reveres his memory. Need I name him?—Henry Edward Manning, the immortal Cardinal Archbishop of Westminster.

The great English cardinal, whose sympathetic heart was the repository of the confidences of the poor, who often stood a peacemaker between excited, irritated labor and cold, unfeeling capital, to save the city of London from scenes of wreck and carnage, was a tireless and consistent advocate of arbitration as a means of reconciling the differences that arise between employer and employed. The world has outgrown, let us hope, the barbarism of brute force as a means of deciding disputes between men and nations.

Mankind has only recently been taught a lesson, the influence of which must be felt wherever men have contests over their rights or immunities. England and the United States arbitrate their differences over the seal fisheries in Bering Sea and the country against whose interests this distinguished court renders its decision accepts the verdict with as good grace as the great nation that is the fortune winner in the contest. In past ages matters of far less moment have been the means of deluging nations in rivers of blood.

Let capital and labor come nearer together and, in close contact with their common humanity, honestly and intelligently harmonize all their differences on a basis of justice to all. The interest of labor in the security of capital is equal only to the concern of labor for its own prosperity. Contented, prosperous labor is capital's most secure safeguard. The rich and poor have a common destiny and common hope; both are hastening onward through a "valley of tears," to appear before a common Father, who in tender love will show justice and mercy to all His children.

Ayssa, by which Sidi Ben Aissa is sometimes known, means literally "Our Lord Jesus," and it has been surmised by some that the sectaries are a remnant of the Ophites, who were once scattered through Barbary.

CHAPTER XII.

TWELFTH DAY, SEPTEMBER 22d.

CIVIL SOCIETY, RELIGIOUS DEBT, FOREIGN MISSIONS.

Strange surprises and sharp contrasts rendered the 22d of September a day of variety at Columbus Hall. The amphitheater was thronged with people within a few minutes after the doors were opened. At the afternoon session a symposium on foreign missions was held, and eminent professors, of various faiths, took part in the discussion.

Before the parliament was called to order in the morning, Rev. Jenkin Lloyd Jones introduced the archimandrite of the apostolic and patriarchal throne of the orthodox church in Syria—a man who attracted great attention owing to the peculiarity of his garb and personal appearance. He was always bareheaded and wore his hair in flowing locks, which reached half-way down his back. He had a full, dark beard, and a look in his eyes as if in constant meditation. In presenting the archimandrite Mr. Jones said:

He is a man with whom I have exhausted all the Arabic I can command, and he has exhausted all the English he can command, which is a little more than I can of Arabic, in getting acquainted. I have found out this much about him: His name is Christopher Jebara. 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 which a friend, a graduate of the Syrian Protestant college at Beyrout, has Englished out of the Arabic in which it was first written; and, more than that, he comes to us with this pamphlet 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 the contents I have looked into it enough to find myself surprised and delighted that away out there on the classic grounds of Damascus there is working the same spirit, a groping for the same result, as that which lies so close to the heart of this

congress. I may say further that I know the archimandrite commander the respect and confidence of certain members of this parliament who are privileged to be acquainted with him. He brings 600 copies of this pamphlet and wishes you to possess yourselves of copies and write him your opinion of its contents. It is an honest, a scholarly, and a 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 then began by the recital of the universal prayer by Dr. Philip Schaff. After being introduced by Dr. Barrows as a Christian scholar, honored alike in America and Europe, Dr. Schaff took the floor for a few moments and spoke as follows:

This is rather short notice to speak to one who has just risen from the dead. A little more than a year ago I was struck down by apoplexy, but I have recovered by 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, the life, and the truth, His word shall be fulfilled and there shall be one flock and the one shepherd.

RELIGION AND WEALTH.

REV. WASHINGTON GLADDEN, D. D.

Religion and wealth are two great interests of human life. Are they hostile or friendly? Are they mutually exclusive or can they dwell together in unity? 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. The religious life is the life according to God, the life whose keynote is harmony with the divine nature and conformity to the Divine will. What will the man who is living this kind of a life think about wealth? How will his religion affect his thoughts about wealth? 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 have had much disputation over the word, but for our purposes we may safely define wealth as consisting in exchangeable goods. All products, commodities, rights which men desire and which in this commercial age can be exchanged for money we may include under this term. But the question before us has in view the abundance, the profusion of exchangeable goods now existing in all civilized nations. There is vastly more in the hands of the men of Europe and America to-day than suffices to supply their immediate physical necessities. Vast stores of fuel, of clothing, and ornament, of luxuries of all sorts, millions of costly homes, filled with all

manner of comforts and adornments, enormous aggregations of machinery for the production and transportation of exchangeable goods—these are a few of the signs of that abundance toward which our thought is now directed.

Our question is whether, if all men lived according to God, in perfect harmony with His thought, in perfect conformity with His will, the world would contain such an abundance of exchangeable goods as that which we now contemplate?

This is a question which the devout have long debated. Through long periods and over wide eras the prevalent conception of religion has involved the renunciation of riches. The life of the pious Brahman culminates in mendicancy; he reaches perfection only when he rids himself of all the goods of this world.

Buddhism does not demand of all devotees the ascetic life, but its eminent saints adopt this life, and poverty is regarded as the indispensable condition of the highest sanctity. The sacred order founded by Gautama was an order of mendicants. Three garments of cotton cloth, made from cast-off rags, are the monk's whole wardrobe, and the only additional possessions allowed him are a girdle for the loins, an alms-bowl, a razor, a needle, and a water-strainer. The monastic rule has had wide vogue, however, in Christian communions, and the great numbers of saintly men have adopted the rule of poverty. Many of the early Christian fathers use very strong language in denouncing the possession of wealth as essentially irreligious.

The corner-stone of monasticism is the sanctity of poverty. It is not too much to say that for ages the ideal of saintliness involved the renunciation of wealth. Nor is this notion confined to the monastic ages or the monastic communities. There are many good Protestants, even in these 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 finds support in certain texts in the New Testament. "Ye can not serve God and Mammon." How hardly shall they that have riches enter into the kingdom of God. "Who-soever he be of you that renounceth not all that he hath he can not be my disciple."

It will not be difficult for the student to find other words of Jesus relating to the possession and use of the good things of this world in which the subject is placed in a different light. The fact that several rich men are mentioned as friends of Jesus must also be taken into consideration. The ascetic doctrine with regard to wealth can not, I think, be clearly drawn from the New Testament. Nevertheless this doctrine has greatly influenced the thought, not the life, of the Christian church.

This feeling has been strengthened also by the abundances of wealth. How grave these abuses have always been I need not try to tell; it is the most threadbare of truisms. Love of money, in Paul's words, has been "a root of all kinds of evil." The desire of wealth is the parent of pride and extortion and cruelty and oppression; it is the minister of treason and corruption and bribery in the commonwealth; it is the purveyor of lust and debauchery; it is the instigator of countless crimes.

It is in these abuses of wealth, doubtless, that devout men have found the chief reason for their skepticism concerning it and their renunciation of it. It is often difficult for ardent and strenuous souls to distinguish between use and abuse. What is the truth in this case? Do the authorities rightly interpret the will of God? Is their manner of life the perfect life? Would God be better pleased with men if they had no possessions beyond the supply of the actual needs of the hour?

The earth's riches are simply the development of the earth's resources. It is plain that these material resources of the earth readily submit themselves to this process of development under the hand of man. Is it not

equally plain that these processes of development have followed, for the most part, natural laws; that these grains, and fruits, and roots, and living creatures have simply been aided by man in fulfilling the laws of their own life?

In order that men may reach intellectual and spiritual perfection 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. It is no more possible that humanity should attain its ideal perfection in poverty than that maize should flourish in Greenland.

If, then, the material wealth of the world consists simply in the development of powers with which nature has been stocked by the Creator, and if this development is the necessary condition of the perfection of man, who is made in the image of God, it is certain that in the production of wealth, in the multiplication of exchangeable utilities, man is a co-worker with God.

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. That wealth should exist is plainly in accordance with the will of God—but in whose hands? Religion justifies the production of wealth; what has religion to say about its distribution? The religious man must seek to be a co-worker with God, not only in the production, but also in the distribution of wealth. Can we discover God's plan for this distribution?

It is pretty clear that the world has not as yet discovered God's plan. The existing distribution is far from being ideal. While tens of thousands are rioting in superfluity, hundreds of thousands are suffering for the lack of the necessities of life; some are even starving. That the suffering is often due to indolence and improvidence and vice—a natural penalty which ought not to be set aside—may be freely admitted, but when that is all taken account of there is a great deal of penury left which it is hard to justify in view of the opulence everywhere visible.

What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. The rule has been greatly modified in the progress of civilization; a great many kinds of violence are now prohibited; in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain metes and bounds; nevertheless the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the game, but the game is essentially as Rob Roy describes it: To everyone according to his power is the underlying principle of the present system of distribution. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the weak. We can not believe that such a system can be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

A striking illustration of the fact that this is the fundamental principle of the existing industrial order is seen in the recent occupation of the Cherokee lands. Our government had a little property to distribute. And on what principle was the distribution made? Was the land divided among the neediest, or the worthiest, or the most learned, or the most patriotic? No; it was offered to the strongest. Only those of the toughest muscle and greatest powers of endurance had any chance in the melee. The government stood by to prevent the competitors, so far as possible, from killing or maiming one another in the scramble; it tried to enforce the rules of the game; but the game was essentially a contest of strength.

What other rule of distribution can religion suggest? Let us quote a few comprehensive words from Dr. Newman Smyth: "Three socialistic

principles have been proposed; to everyone alike; to everyone according to his needs; to everyone according to his work. But would either be a sufficient ethical distribution? What, under perfect economic conditions, would be an ideal distribution of goods? The first principle of distribution, to all alike, would itself occasion an unequal distribution, because all have not equal needs, or the same capacity for reception or ability to use what is received; heaven can do no communism; every cup will be filled, and but there may be differences in the sizes of the cups. The second principle may be charitable but it is not just, as needs are no standard either of service rendered or true desert. The third may be just, but it is not merciful. In a perfect distribution of good, justice, mercy, and regard for possible use may be combined."

These words bring clearly before us the problem of distribution. I think that we can see that none of these methods, taken by itself, would furnish a rule in perfect harmony with divine justice and benignity. The communistic rule is clearly unjust and impracticable. To give to all an equal portion would be wasteful in the extreme, for some could by no possibility use their portion; much of it would be squandered and lost. Some could use productively and beneficently ten times or even a thousand times more than others. The divine wisdom must follow somewhat closely the rule of the man in the parable who distributed his goods among his servants, giving "to every man according to his several ability." But ability here is not ability to take, but ability to use beneficently and productively, which is a very different matter.

The ability of men productively and beneficently to use wealth is by no means equal; often those who have most power in getting it show little wisdom in using it. One man could handle with benefit to himself and fellows \$100,000 a year; another could not handle \$1,000 a year without doing both to himself and his fellows great injury. If the function of wealth under the divine order is the development of manhood, then it is plain that an equal distribution of it would be altogether inadmissible; for under such a distribution some would obtain far less than they could use with benefit and others far more.

The socialistic maxims, "To each according to his needs" and "To each according to his worth," are evidently ambiguous. What needs? The needs of the body or of the spirit? And how can we assure ourselves that by any distribution which we could effect real needs would be supplied? Any distribution according to supposed needs would be constantly perverted. It is impossible for us to ascertain and measure the real needs men.

"To each according to his works" is equally uncertain. What works? Works of greed or works of love? Works whose aim is sordid or works whose aim is social? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. The divine plan must, therefore, be that wealth shall be so distributed as to secure the greatest 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 have taken place in human nature.

WHAT THE BIBLE HAS WROUGHT.

REV. JOSEPH COOK OF BOSTON.

The trustworthiness of the scriptures in revealing the way of peace for the soul has well been called religious infallibility. 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 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. All this is true, wholly irrespective of any question as to the method of inspiration. 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 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. 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.

It is a fact, and a verifiable, organizing, redemptive fact, that the scriptures teach monotheism, not polytheism, not pantheism, not atheism, not agnosticism. This pillar was set up early. It has been maintained in its commanding position at the cost of innumerable struggles with false religions and false philosophies. It has resisted all attack and dominates the enlightened part of the world to-day. Man's creation in the image of God is the next columnar truth. 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. Men can have communion with each other only through their common union with God. It means susceptibility to religious inspiration. It means free will with its responsibilities. The family is the next column which we meet in the majestic nave. Here is the germ of all human government. The ideal of the family set up in scripture is monogamy. This ideal has been subjected for ages to the severest attack. It is an unshaken columnar truth, however, and dominates the enlightened portions of humanity at this hour.

The Sabbath is the next pillar, a column set up early and seen far and wide across the landscapes of time, and dominating their most fruitful fields. The cuneiform tablets now in the hands of Assyriologists show that centuries before Abraham left Chaldea, one day in seven was spoken of as the day of cessation from labor, and the day of rest for the heart.

A severe view of sin is the next pillar. Ethical monotheism appears on the first page of the Bible. The free soul of man is there represented as under probation without grace. Freedom is abused; disorder springs up among the human faculties; there is a fall from the divine order. 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.

Hope of redemption through undeserved mercy, or the divine grace, is the next pillar. This column is set up early in the Biblical cathedral, and the top of it yet reaches to the heavens themselves. Man is represented in the most ancient page of the scriptures as at first under probation without grace. He fell from the divine order and is then represented as under probation with grace. "The seed of the woman shall bruise the serpent's head." These words are the germ of the gospel itself.

The Decalogue is the next pillar—a clustered column—wholly erect after ages of earthquakes. This marvelous pillar is 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 known where and how and when

the Decalogue originated, the prodigious fact yet remains that it works well. Who knows where the multiplication table originated? It works well. Who can tell who invented the system of Arabic notation, giving a different value to a figure according to its position? The books do not inform us. This system is based on a very refined knowledge of numbers, and is probably a spark from the old Sanskrit anvil; but the Hindu writers ascribe it to supernatural revelation. No matter where the scheme originated, it is certain that it works well.

The Psalms are the next pillar in the divine cathedral of the scriptures, or rather a whole transept of pillars. Three thousand years they have been the highest manual of devotion known among men. Nothing like them, as a collection, can be found in all antiquity. Greece has spoken, Rome has had the ear of ages, modern time has uttered all its voices, but the Psalms remain wholly unsurpassed. They express, as nothing outside the Holy Scriptures does, not only the unity, the righteousness, the power, and the majesty of God, but also His mercy, His condescension, His pity, His tenderness, His love. They are the blossoming of the religious spirit of the law.

The great prophecies are the next pillar, or rather we must call these, 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 prediction existed ages before Christianity appeared in the world. Not even the wildest claim made by negative criticism invalidates the fact that this prophecy spans hundreds of years as an immeasurably majestic bow of the divine promise. 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.

The Sermon on the Mount is the next pillar, and it stands where nave and transept of the Biblical cathedral open into the choir. "The Sermon on the Mount," Daniel Webster wrote on his tombstone, "can not be merely human production. This belief enters into the depth of my conscience. The whole history of man proves it." There stands the clustered column, there it has stood for ages, and there it will stand forever.

The Lord's Prayer is the next column. It has its foundation in the profoundest wants of man; its capital in the boundless canopy of the fatherhood of God. Neither the foundation nor the capital will crumble, nor the column fall while man's nature and God's nature remain unchanged.

The character of Christ 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 divine temple. "I know men," said Napoleon, "and I tell you that Jesus Christ was not a mere man." Mrs. Browning wrote these words on the leaf of her New Testament and Robert Browning quoted them from that sacred place to a friend at the point of death. "The sinlessness of Christ," said Horace Bushnell, "forbids His possible classification with men."

The identification of Christ with the Logos, or the eternal wisdom and reason, and of Christ's spirit with the Holy Spirit is the supreme truth rising from the side of the sanctuary in the holy of holies of the Biblical cathedral.

The verifiable promise of the gift of the Holy Spirit to every soul self-surrendered to God in conscience is the next pillar.

The founding of the Christian church, which is with us to this day, is the next. The sacraments of baptism and the Lord's Supper, instituted by our Lord Himself, are His continuous autograph, written across the pages of centuries.

The fruits of Christianity 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. Goethe represented the Philistine as failing to admire cathedral windows because he sees them from the outside, while they are all glorious if seen from within the temple. All this is true of the majestic windows in the biblical cathedral, including the most sacred spiritual history of the church, age after age.

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 or the divine Logos, who is the essential Christ. God is one, and so the system of nature and of revelation must be one. The universe is called such because it is a unit. It reveals God as unity, reason, and love. And all the strength of the foundation stones belongs to the pillar and pinnacle of the cathedral of the holy word. And the form of the whole cathedral is that of the cross. The unity of the scriptural architecture, built age after age, is one of the supreme miracles of history. It is a self-revelation of the hand that lifted the biblical pillars one by one according to a plan known unto God from the beginning. And the cathedral itself is full of a cloud of souls. There is a goodly company of the martyrs, and the apostles, and the prophets. There is the Lord and the Giver of Life. And with this company we join in the perpetual anthem: "Forever, O Lord, thy word is settled in heaven." "Oh, how love I thy law; sweeter is it to me than honey and the honeycomb!"

It is true there are things in the Old Testament we do not now imitate, but they were trees that were trimmed from the start. But take the scriptures as a whole and from them you can gather an inspiration such as comes from no other book. I believe it and you believe it. I take up the books of Plato, which I think are nearest to those of the Bible, and press those clusters of grapes and there is an odious stench of polygamy and slavery in the resulting juices. I will say nothing of the other sacred books. There are adulterated elements in all of them however good some of the elements may be. Now it is nothing to me if Professor Brooks can show that some fly has lighted here or there on one or two of those golden clusters of grapes and speckled it. Now, don't misunderstand me, for I think that parts of the Bible were absolutely dictated by the Holy Ghost. I believe the Lord's Prayer is exactly as God gave it. Was Christ inspired? If anybody ever was he was.

RELIGION IN HAWAIIAN LANDS.

REV. EDWARD P. BAKER OF HAWAII.

Little Hawaii is the smallest of nations. Its population is 90,000, scarcely the equal of a fourth-rate American city. But this small nation has at the same time more religion in it than any I know of, considering its size. In one Hawaiian town alone are a Catholic church, four Protestant churches, speaking as many languages—Hawaiian, English, Japanese, Portuguese, and Chinese—a Chinese temple, Confucian, and a Japanese temple, Buddhistic. There was in that place some months ago a sort of survival of the Tower of Babel and the day of Pentecost combined, in the shape of a polyglot religious meeting, in which there was prayer and discourse in five languages—Hawaiian, Portuguese, Japanese, Chinese, and English—and the different nations of which that meeting was composed heard every man speak in his own tongue. So that I feel at home in this parliament, for votary of Christianity as I am. I have repeatedly held parliaments, conferences, or inquiry meetings with the priests of Buddhism to learn from them their method of solving the problem of existence, and have listened to their preaching in their own temples, as they inculcated our

ordinary 19th-century morality. Nor should I omit to say that Buddhism is (as I am able to state of my own personal knowledge) a missionary religion, the Buddhistic temple located in the place of my residence having been erected in part by funds sent thither from Japan by the Lincheu sect of that religious faith.

Hawaiians here recently asked to be taken under the wing of the American eagle, but the United States (so I have just seen in the papers) does not want Hawaii. Very well. If Uncle Sam doesn't want her, John Bull does. And Hawaii will then be something, when at length shall be established that finest of all routes for the circumnavigation of the globe, the chief points of which are Liverpool, Halifax, the Canadian Pacific, Vancouver, the Hawaiian islands, Australia, India, the Suez canal, and Gibraltar. 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. Has Uncle Sam made up his mind that the North Pacific is to be a closed British sea? But Mr. Phelps' seal fishery argument at Paris doesn't look in this way. Uncle Sam should not be too afraid of wetting his feet. Abraham Lincoln used to speak of Uncle Sam's web feet.

A small request, truly, Hawaii makes of Columbia for just barely helping us to secure civilized government. Hawaii is too small to take care of herself. I submit, ladies and gentlemen, that 90,000 is not population enough to constitute a sovereign, independent nation, levying war and concluding peace. It is all very well to say that Hawaii must be autonomous and free; but so saying is as if the good Samaritan had said to the wounded man at the roadside: "I will not help you myself, nor let anybody else. I am going to stand guard over you to see that you are kept in a condition in which you are perfectly free to do as you please."

That land where the hurricanes even are as gentle zephyrs; that land of fire, and which contains the two greatest volcanoes on the face of the earth (we Hawaiians are the true fire worshipers); that land which God has not yet finished creating (and new land was actually formed as late as 1887); that land of the bread fruit, magnolia, and palm; this land, I say, though small, sends its greeting to the whole world in parliament assembled and expresses the hope that with all of the civilized world Dr. John Henry Barrows will organize a second great Parliament of Religions to meet in the city of Paris in the year 1900, in the 20th-century world's exposition.

CRIME AND THE REMEDY.

REV. OLYMPIA BROWN.

It is a significant and encouraging sign that in this great Parliament of Religions so much time is given to practical questions, such as are suggested by intemperance, crime, the subordination of woman, and other subjects of a similar character. The practical applications of religion are to-day of more importance than philosophical speculation. All the religions of the world are here, not to wrangle over the theological differences, or forms, or modes of worship, but to join hands in one grand heroic effort for the uplifting of humanity.

We live in a humanitarian age when religionists and theologians are asking, not so much, how best to secure an interest in the real estate of the eternal city, as how they may make this earth habitable for God's children. Not how they may appease the wrath of an offended deity and purchase their own personal salvation hereafter, but how they can bless their fellowmen, here and now. "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"

The cause and cure of crime is one of the most important questions that can engage the attention of the theologian, philanthropist, or statesman. In the complex society of modern times, crimes are multiplied, appearing in new forms and disguised and concealed by the methods which our larger knowledge and many inventions make possible.

In our country, where are gathered a great variety of people representing all nations, customs, and languages, society is necessarily heterogeneous, and in the conflict of interests the greed of gain is awakened and angry passions are aroused; in the mad rush for the wealth of the world every man is striving to be foremost; rivalry and selfishness prompt to crime; opportunities for escape are many, and consequently violations of law are frequent, and, therefore, there is pressing need that we should consider what can be done to remedy these evils, lessen crime, and out of these varied elements to present at last the perfected, well-rounded human character which shall combine all the best qualities of the various nations and people congregated here, while at the same time eliminating the vices and weakness of each one.

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. "The fathers and the mothers, too, have eaten sour grapes and the children's teeth are on edge."

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 wrongdoer and our means of tracing such connections are so limited that we really know but a small part of the whole truth.

A few years ago public attention was called to a widely circulated pamphlet which gave a history of the Jukes family, which for generations had been characterized by acts of lawlessness and crime: the taint seemed to extend to every ramification of the family, the awful record showing that out of many hundreds, only one or two had escaped idiocy or criminality.

The story of Margaret, the mother of criminals, is familiar to all. Margaret was a poor, neglected, ignorant inmate of the almshouse in one of the counties in New York State, her progeny were found in the poor-houses and jails of that region for generations.

In a recent report of one of our great reformatories, the superintendent says: "The investigations and experience of the past year have served to strengthen the opinion that physical degeneracy is a common cause of criminal conduct," which statement confirms the theory that 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 dependant 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.

Recently a man escaped from one of our State prisons by killing two of his guards; he had been charged with matricide and was convicted of murder committed in the most cruel and brutal manner, and without any apparent motive. The crime attracted much attention from the fact that he had been reared with great care and tenderness by wise and good parents. At the time of his trial it was shown that the woman he had killed was not, as he had supposed, his own mother, but that his reputed

parents had adopted him as an infant in a distant part of the country, and had reared and educated him as their own child. Little was learned concerning his parentage except that his father was a murderer. Thus, in spite of education and circumstances, the inherent tendency to murder asserted itself, and the crime of the father was repeated again in the son.

This is but one instance, but it is the type of many that are familiar to students of this subject, all showing that the criminal is often the victim of the mistakes, the evil passions, the crimes of those who went before. As the drinking habit results, in after generations, in epilepsy, insanity, and various forms of nervous disease, so other evil passions reappear in different guises, and give birth to a great variety of crimes. 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, and that means that they 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 intrusted the mother with the awful responsibility of giving the first direction to human character.

In the long months which precede the birth of the young spirit what communion of angels may elevate and inspire her soul, thus giving the promise of the advent of a heavenly messenger who should proclaim peace on earth, good will to men! Or what demons of pride, avarice, jealousy may preside over the development of a new life sending forth upon earth an avenger, to lift his hand against every man, to blast the joys of life, and to weigh like an incubus upon society. Woman becomes thus an architect of human life with all its possibilities of joy or sorrow, of virtue or vice, of victory or defeat, and it was because of this momentous mission that she was not only given joint dominion with man over the earth, but was made to be supreme in the home and in the marriage relation.

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 her children shall indeed be heirs of God, bearing upon their foreheads the stamp of the divine.

When in some of our marriage ceremonies she is required to promise implicit obedience to her lord and master, and in so-called Christian States she is bound by law to work all her life-time for board and clothes, it is evident that we are not fulfilling the scriptural law. No wonder the world is cursed with cowards, idiots and criminals when the mothers of the race are in bondage. Only in an atmosphere of freedom can woman accomplish her grand destiny. Napoleon, on being asked what France most needed, replied, good mothers. What France, America, and all lands need is a free motherhood. Helen Gardner well says: "Moral idiots, like Jesse Pomeroy and Reginald Burchall, in life, Pecksniffs, Betty Sharps, and Fred Harmons, in fiction, will continue to cumber the earth as long as conditions continue to breed them." 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 battle for womanhood is the battle for the race; upon her dignity

of character and position depends the future of humanity. We shall have taken the first and all-important step in doing away with crime and lessening the number of criminals when we have emancipated motherhood. The emancipation of women means society redeemed and humanity saved. With the elevation of women education will become more effective. Not only will children be better born, but there will be higher ideals, new incentives, and the whole scope of education and reform will be enlarged.

The Universalist Church, which I have the honor to represent, stands for the humanitarian element in religion. It recognizes the fatherhood of God and the brotherhood of man. We believe in a God who has made all things good and beautiful in their time, and whose supreme and beneficent law will work out the final victory of the good. We believe that even the poorest, most ill-born, most misdirected human being possesses capabilities of goodness which are in their nature divine and indestructible, and which must at last enable him, by God's grace, to rise above weakness and folly and sin, and to share in the inheritance of eternal life. We believe that love is the potent influence which shall at last win all souls to holiness and to God; love, exemplified and made effective through the life, the labors, the teachings, the death and resurrection of Jesus Christ, who came to be a propitiation for the sins of the whole world.

And, so believing, our church stands for those humane methods of dealing with the criminal, which, while protecting society, shall at the same time seek the reformation of the erring one.

Regarding human life as too sacred a gift to be placed in the hands of human courts, we oppose capital punishment and we make unceasing war upon such kinds of prison discipline as tend to harden and brutalize the criminal.

But while so few people believe in the possible salvation of the erring, while the spirit of true Christian love is still so rare and its intelligent application to the work of the world so little sought, how can officers be found to fitly manage such institutions and conduct them in the interest of the highest humanity? While our legislatures are still so much imbued by the material and utilitarian spirit of previous ages of selfishness, how secure such laws as shall represent the philanthropy and sympathy of a truly Christian people? We need, in dealing with these humanitarian questions, the mother's sympathy with her little ones. Mothers, who alone know at what great cost a human life has been given to the world, should help to make the laws which affect the condition and decide the early destiny of their children.

Our legislators have been so much occupied with questions of tariff and taxes, of silver and coinage, and other pecuniary interests that they have, in a measure, neglected the higher objects of legislation, namely, the development of a redeemed and perfected humanity. When the mothers sit in council those subjects which affect the improvement of society, the protection of the weak, the reformation of the wicked, the education of the youth, the elimination of the unfortunate and dangerous classes, will be made prominent.

As in the sick room it is the mother's tender touch that soothes the child's pain and calls back the glow of health, so in this sin-sick world it must be the loving sympathy of mothers that shall win back the erring and restore them to mental health and moral beauty. It is the glory of Christianity that it has recognized and enthroned womanhood.

The great master first revealed himself as the Messiah to a woman. He wrought his first miracle at the command of a woman, and, as a recognition of the supremacy of motherhood, he revealed the great truths that he came to bring to woman, and he sent woman forth to proclaim the risen Lord, and so to-day he commands woman to go abroad publishing the gospel of a world's salvation. And shall men, churches, or governments dare longer to

prohibit women from obeying the command and fulfilling the divine decree? All reforms wait for woman's freedom. The only effectual remedy for crime is the enlightenment, independence, and freedom of motherhood.

ETHICS OF CHRISTIAN SCIENCE.

The next paper was written to show that God is infinite and supreme, the only mind and spirit and the only law or intelligence of the universe. After some preliminary observations, the author proceeded to define Christian Science, which, it was claimed, had materially benefited mankind. Countless numbers had been restored to physical and mental health through its practice, and thousands more put on the right road to spiritual blessings. It was contended also that Christian Science elucidates all cause and effect from a mental instead of a physical standpoint. Moreover, it was believed to reveal the scientific relationship between God and man. In practice it was the power of truth over error. Mind, according to the writer, is the center and circumference of all being, and is divine and not human. Continuing in this strain it was contended that if drugs and medicines were the proper remedial agents, Jesus would have used them and taught their proper use to His disciples. It was mind and not matter that determined the nature of disease. If material laws were designed for the government of mankind, those laws would not have been disregarded by the Savior. Christian Science cured by its influence on the mind, which was the real seat of pain and suffering. Matter not having prescience or faculty could not suffer. It was the mind and the mind only which was afflicted by disease, and mind alone, under the guidance of the Christ-like spirit, could alone act on mind for the eradication of disease as well as the spiritual improvement of the race.

This great truth was gradually dawning on the scientific world. There was more and more a disinclination to rely upon medicine, and an increased tendency to follow the law of health suggested by the pure in mind and spirit. Corporal sense might hide truth, health, harmony, and holiness, but divine





B. C. BROOK,
Press Stenographer.

MR. HOLMAN,
Record.

MISS NINA ESTABROOK,
Record.

H. E. CHAMBERLIN,
Post.

THOMAS LAIRD,
Inter Ocean.

W. O. BROWN,
Tribune.

D. S. GERR,
Official Stenographer.

CLARENCE F. YOUNG,
Gen'l Sec'y World's Congresses of 1893.

SEATED (Commencing from Left),
CHARLES C. HOSNEY,
Treas World's Congresses of 1893.

EUGENE J. HAZARD,
Asst Sec'y World's Congresses of 1893.

W. H. BURKE,
Time.

science revealed truth and forever destroyed error. The tenets of the followers of Christian Science embraced their taking the Scriptures for a guide to eternal life. They believed in and adored one Supreme God, and acknowledged Christ and the Holy Ghost, and man as the divine image and likeness. They acknowledge also, the forgiveness of sin and the present and future punishment of sinners.

THE RELIGION OF THE NORTH AMERICAN INDIANS.

ALICE C. FLETCHER.

The North American continent, extending from the tropics to the polar seas, presents wide diversity of physical aspects, and many distinctive environments which have left their impress upon the arts and cults of its peoples. Within this extended area there are two races, the Eskimo, which will not come under our consideration to-day, and the American race proper.

This race, like our own, is composed of many peoples speaking different languages, languages belonging to widely different stocks. In our race these stocks are few in number, but here, in North America, there are more than two score, each varying from all the others as widely as the Semitic from the Aryan.

Among so many linguistic stocks one would expect to find tribes of various mental capacities, and we do find them. There are some possessing a richer imagination, greater vitality of ideas, and greater power of organization, and these people have impressed themselves upon others less capable of organization and power of growth. Thus it has happened here, as elsewhere, that one people has been permeated by the ideas of another while preserving its own language intact, as with us, who speak an Aryan tongue, but have become imbued with the religious thought of the Semites.

The people we are considering are very ancient people. There is no reason to doubt that their ancestors were the men whose implements and weapons have been found associated with the remains of extinct specimens of animals. This evidence of antiquity is re-enforced by the recent discovery of an eminent Mexican archaeologist, who has found the key to the interpretation of the ancient Mexican calendar, thereby revealing a system of time measurements based upon the recurrence of a certain relative position of the sun and moon, which required for the completion of its grand cycle 1,924 years. By the lowest calculation this calendar was in use 2,300 years B. C.

Thus 4,000 years ago the Mexicans were using a highly artificial calendar, one that, so far as is known to-day, could not have been borrowed from any other people, since nothing like it has been discovered in any other part of the world. How many years must have been spent in the observations which led to its construction who can say? But we know that from the completion of this system the Mexican people had fixed religious rites and that their elaborate worship was regulated by cycles within the great cycle of their wonderful calendar.

Startling as is the fact that in this so-called new world we are able to study a culture more than 4,000 years old, stranger facts may come to light in the near future. The point to be emphasized is, that here in North

America exists a race of great antiquity that has conserved social and religious forms which, speaking broadly, antedate those of the historic periods of the East. Here we can study not only the slow growth of society, but the equally slow and unequal development of man's mental and spiritual nature.

A comprehensive sketch of the religion of the North American Indian can not be given within the limits of this paper, much less a definite picture. Only the indication of a few salient points is possible, and even these will not be easy to make clear because of our own complex methods of thought. Anything approaching a consensus of Indian beliefs can be obtained only from a careful study of the myths of the people, of their ceremonies, their superstitions, and their various customs, and by searching through all these for the underlying principle, the governing thoughts and motives. Nowhere among the tribes can be found any formulated statement of belief; in no ceremony or ritual does there appear anything resembling a creed. This paper is therefore predicated upon points of general unity. The vagueness of the Indian's metaphysics must never be lost sight of, and to eliminate any scheme comprehensible to us from his mass of poetical and often seemingly inconsequential thought is an exceedingly delicate and difficult task. One runs the risk of formulating something, which although true in the premises, might be unrecognizable by the Indian himself.

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, when the tribe was about to set out upon the hunt as in the buffalo country, the leaders, who represented the people, gathered together in a solemn ceremony. They sat crouched about a central fire, each wrapped in the skin of a buffalo, their attitude and their manner of partaking the food for the occasion were in imitation of this animal. They became as buffalo putting themselves in the line of transmission, so to speak, appealing to the generic or typical buffalo that the life flowing from this particular projection of the creative power into the specific buffalo might be transmitted to them that when they killed and ate of the creature they might be imbued with its strength.

This is all very simple to the Indian; nothing is mysterious where all is mystery. Ignorant of the processes of nature, everything is simply alive to him and all life is the same life, continually passing over from one form to another. He takes the life of the corn when he eats it and its life passes into and re-enforces his own equally with the life of the animal which goes out under his hand. So he hunted, fished, and planted, having first appealed to the prototype for physical strength through a ceremony which always included the partaking of food.

But the Indian recognized other needs than those of the body, his spirit demanded strengthening and, to satisfy its needs, he reversed his manner of appeal. Instead of gathering together with his fellows, he went

apart and remained in solitude upon the mountain or in the recesses of the forest, instead of eating in companionship, he fasted and mortified his body, sought to ignore it, denied its cravings, that some spirit prototype might approach him and re-enforce his spirit with life drawn from the great unnamable 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. His aspiration does not appear to have rested upon the prototype, although his imagination seems to have carried him no farther, but in some vague way each man had thus his mode of individual approach to the unnamable source of life.

The belief that everything was alive and active to help or hinder man not only led to numberless observances in order to placate and win favor, but it also prevented the 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. Self-torture was an appeal to the more potent of these forces and was a propitiation, rather than a sacrifice, arising from a consciousness of evil in himself, for the Indian seldom thought of himself as being in the wrong, his peculiar belief concerning his position in nature having engendered in him a species of self-righteousness. Time forbids any illustration of this intricate belief, the numerous ramifications of which underlie every public and private act of the race.

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.

As the ceremonials of the Indians from Alaska to Mexico rise before me, it is difficult to dismiss them without a word, for they are impressive and instructive, and although their grotesque features, and in some instances their horrible realism, overlies and seems to crush out the purpose of the portrayal, yet they all contain evidences of the mind struggling to find an answer to the ever-pressing question of man's origin and destiny.

The ethics of the race were simple.

With the Indian, truth was literal rather than comprehensive. This conception led to great punctiliousness in the observance of all forms and ceremonies, although it did not prevent the use of artifice in war or in the struggle for power, but nothing excused a man who broke his word.

Justice was also literal and inexorable. Retributive justice was in exact proportion to the offense. There was no extenuation, there was no free forgiveness. A penalty must be enacted for every misdeed. Justice, therefore, often failed of its end, not having in it the element of mercy.

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. A Ponca Indian who paused an instant in battle to dip up a handful of water to slake his burning thirst brought upon himself such ignominy that he sought death to hide his shame.

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 the quarrelsome person pointed out as one not to be trusted, since success would never attend his undertakings, whom neither the visible nor invisible power would befriend.

This virtue of peace was inculcated in more than one religious ritual, 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 the sacred pipe ceremony. The symbols used point back to myths which form the groundwork of other ceremonies hoary with age. In the presence of these symbolic pipes there could be no strife. Marquette, in 1672, wrote: "The calumet is the most mysterious thing in the world. The scepters of our kings are not so much respected, for the Indians have such a reverence for it, that we may call it the god of peace and war, and the arbiter of life and death. * * * One with this calumet may venture among his enemies and in the hottest battles they lay down their arms before this sacred pipe."

The ceremony of these pipes could only take place between men of different gentes or of different tribes. Through it they were made as one family, the affection, the harmony, and the good will of the family being extended far beyond the ties of blood. Under this benign influence of the pipes strangers were made brothers and enemies became friends. 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.

We are recognizing to-day that God's family is a large one and that human sympathy is strong. Upon this platform have been gathered men from every race of the Eastern world, but the race that for centuries was the sole possessor of this Western continent has not been represented. No American Indian has told us how his people have sought after God through the dim ages of the past. He is not here, but can not his sacred symbol serve its ancient office once more and bring him and us together in the bonds of peace and brotherhood?

CHURCHES AND CITY PROBLEMS.

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This paper consists of thirty-three theses, with comments upon those which are not self-evident. The first four theses refer to the standpoint and standards of judgment adopted by the writer, the following twelve to the peculiarities of city problems, the next seven to the present relation of the churches to the people nearest to these problems, and the remaining ten to suggestions toward a programme of church action.

1. The standpoint of this paper is not that of theology, but of positive sociology.

It can not be too early understood that positive sociology is not a secret ally of one theology against another. The coming regime of positive

sociology will compel revision, change of emphasis, correction of perspective by every theology in the world. When all this has taken place, however, the varieties of metaphysical conception, from which principles of theological difference are derived, will still remain. The regime of positive sociology must surely change the ratio of influence exerted by the known and the unknown, the positive and the speculative. But after every last item of positive knowledge shall have been discovered and scientifically correlated, the mental necessity of forming ultimate judgments will be unchanged. This genius of the mind will still divide men into metaphysical and theological schools, long after they are agreed upon physical and social facts and sociological policies.

The occupation of the metaphysician and theologian will not be terminated by sociology, but the absolutism of metaphysics and theology can never return. Sociology alone will not cause any man to abjure Papacy, or Episcopacy, or Presbyterianism, or Independency. Sociology will not confute Augustinianism, or Armenianism, or Socinianism. The regime of sociology will not abolish ecclesiastical and philosophical diversity. It will assist in the organization of that diversity into unit. The guardians of church polity and doctrine have no cause of offense against sociology.

Human life does not consist in ecclesiastical order nor in theological formula any more than it consists in the abundance of the things possessed. Sociology is actively concerned with these manifestations of life only in so far as either of them is disproportionate to the whole of life. That condition exists whenever formal elements of ecclesiastical order or doctrine conventionally bind the word of God. The demand of sociology upon theology is not that it shall justify itself against the attacks of counter-theology, but that it shall somehow guarantee a permanent policy of endeavor to reproduce Christlikeness in every relation of human life.

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.

Positive sociology is, therefore, in natural and necessary accord with the churches, in proportion as the latter are intelligently devoted to the essentials rather than the accidents of religion.

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.

This paper assumes that every movement of genuine human welfare, however gained, is a realization of the eternal purpose which Christianity declares. We assume, also, that the predestination of mankind to increasing excellence and welfare will be demonstrated and progressively fulfilled through the agency of spiritual forces which no organization nor class nor condition of men can monopolize or control. Our problem is, therefore, not, "Will progress in genuine humanity be made among the inhabitants of cities?" but, "Will the churches be able to lead the progress?"

No one can grasp the conditions of the problem until he can realize that the churches are legitimate objects of criticism as much as families or schools or states. Churches are venerable just in proportion as they are useful. Churches are divine institutions in just so far as they fulfill a divine mission. There is no more necessity for assuming that churches, as now constituted and motived, are the last resort for the establishment of the Kingdom of God than there was for the like assumption in favor of the Hebrew theocracy.

Theology will always and Christ will never be debatable. This indisputable element is the life of the church and the hope of the world. The problem of the churches in the cities is fundamentally the same as the problem of Christianity everywhere; the problem named, not of reducing

all phases of life to forms of church life, but of transforming all secular life into phases of Christian life. The Christ, greater than the creeds, and greater than the churches, is the gift with which any church that retains the New Testament may bless society.

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 selfishment 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.

In the great throng individuals are rated less and less as persons and more and more as larger or smaller factors in the calculation of selfish gain. Those individuals who have no special prominent representative character or function tend to lose the prestige of their dignity as persons. They count as so many impersonal atoms of a mass, or as so many forms in the various political and economic grounds which each plays in his own interest.

The greatest majority of the inhabitants of cities come in contact with their fellows most frequently in transactions in which each party is strongly tempted to seek a maximum of selfish advantage, while each is under minimum restraint from those fraternal sympathies which contest the dominion of economic motive.

We encounter each other as landlord eager for the highest rate of rent, and as tenant equally eager to get the best housing for the least money. We collide as employers bent on getting the most labor for the smallest pay, and as employes sharp on the scent of the lightest work for the highest wages. We face each other from the opposite sides of the counter, the one party to dispose of goods at a profit, the other to buy, if possible, without allowing a profit. We know the majority of immediate associates only in their economic relations. We do not know landlord or tenant, employer or workman, dealer or customer, as a man. We get accustomed to hasty dealings with each other on the economic basis only, and the constant tendency is to think of each other as impersonally as we think of the goods at the bankrupt sale.

We do not associate the majority of the people who directly concern us economically with domestic relations and sentiments; with trials and misfortunes and sorrows; with social hopes and ambitions; with intellectual or spiritual aspirations. What they have in common with us is hidden. The elements of our opposition are plain.

In a civilization of small communities, in each of which the life of every family is more or less familiar to every other, the conditions of social problems are in wide contrast with all this. The industrial revolution of this century, consequent upon the introduction of machinery, and further, the congestion of one-third of our American population in the cities, has unsocialized the life of the great majority of urban populations. Acquaintance-ship with the members of the community has given place to unsympathetic economic intercourse, in which the greater number of conscious relations of man to man are contacts of contest, not of co-operation.

Let me not be understood to assert that the decisive factors of city life are disjunctive, rather than conjunctive. The contrary is the fact; all anarchy would have ruined every great city long ago. I am speaking of certain negative effects of city life upon the social instincts of the people, not as precluding a rejoinder on behalf of the cities, but as constituting a distinctive municipal condition.

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 standards as draught horses and steam engines.

11. The social isolation of the majority in great cities increases with the growth of population.

Men do not know by sight or manner the people whose business is under the same roof. Men living in the same block are as complete strangers to each other as though their homes were on opposite continents. In a walk of five minutes, nine-tenths of the people of a great city can enter districts where they are practically as utter strangers as though they had traveled a thousand miles.

12. Under these circumstances personal responsibility develops.

The esteem of friends is among the most efficient builders and preservers of character. Conduct is the consequence as well as the cause of reputation. Our acts are often restrained from descent to the level of our character by the force of our friends' expectations. When, on the other hand, men feel themselves lost in a great human mass, in which the individual is held accountable only for satisfaction of the average mass standard, the tendency is to interpret that standard in the most unsocial terms, and to apply it with the highest license.

13. The foreign 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.

Full account of these conditions must be taken in dealing with our problem. They afford the largest scope in modern society for fierce and heartless selfishness. They incessantly threaten to break down the safeguards of civilization against reversion to physical struggle for the survival of the fittest. The mirror held up to city life reflects contrasts and paradoxes which socialists describe as an orgy or egoism—the egoism of class against class, the egoism of property against egoism of poverty, the egoism of opportunity against the egoism of necessity.

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 (from 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 income.
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 class along with reciprocal misunderstanding and distrust.
19. Organization and distinctive warfare of mutually dependent industrial classes.

20. Abnormal materializing of the life of all classes; 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 duties 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 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 conditions in question.

11. 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 in life.

In the cant phrase of the day, God and immortality, as represented by the churches, cut almost no figure at all among the practical calculations of the majority. The typical man to-day is a practical positivist.

Whether he believes in God or not he believes in principles of fairness that ought to rule among men, especially among his competitors. Whether he believes in heaven or not, he believes that this world can be made to contain vastly more happiness than has ever been realized, and he has little use for a religion that shows less interest than he feels in means of securing present welfare. Never has it been so necessary as to-day for religion to commend itself by direct championship of a just and generous brotherhood, which immediately diminishes the aggravations of unhappiness and increases the aggregate of comfort. Never have the masses been so suspicious and contemptuous of every religion which fails to justify itself by manifest usefulness of this description.

18. City churches are only partially conscious of the tendencies which threaten to reduce them to the status of class institutions. The proposition does not refer directly to those tendencies toward social distinctions which have embarrassed the work of city evangelization. The reference is to those tendencies toward separation which arise from the contrast between ecclesiastical and positive ideals of religion.

Let an ordinary man who has not enjoyed special religious training, but who has been busy all his life in the struggle for existence in a great city, wander next Sunday into the nearest church. He will find not only a pastor, but a congregation decently attentive to the contemplation of life as they see it when composed for religious observance. But life as they see it under those circumstances has few points of contact with life as the stranger sees it. The conceptions which control the whole service are as remote from the life which the visitor encounters as biological hypothesis of heredity would be to the average stock-breeder or as doctrines of ultimate atoms would be to the boiler-maker or plumber. The ideas throughout the service are related to the thought world of the stranger somewhat as the allegories of Spenser's "Fairy Queen" to the commonplaces of Will Carleton's Ballads.

Probably neither the stranger, nor the church which casually welcomes him, satisfactorily explains why the service fails to inspire and attract. Let us not callous ourselves any longer in self-exculpating attempts which defame humanity by discussing such cases as simply exhibitions of the "enmity of the natural heart to God." Men's sins have no more community with God than the demons had with Christ; but man's nature always does and always will yearn after God, as the heart of the child for its mother,

There is as stubborn enmity to God in the refusal of the church to conform its methods to the world's needs as there is in the refusal of the world to conform its needs to churchly methods.

Other elements enter into the case, of course, but it must be admitted that ill-balanced loyalty to the transcendental fraction of their mission has weakened the influence of the churches upon men as men, and might still further degrade the churches into mere clubs of peculiar people, with peculiar opinions.

The plan of campaign common among the churches: First, remould men's conceptions in accordance with our own philosophical and theological generalizations; second, with these new intellectual conceptions as premises and fulcra, apply religious forces for regeneration and reformation. The fallacy and miscalculation in this policy, so far as it is directed toward men who were not to the manner born, is precisely that implied in the plans to catch sparrows after putting salt on their tails. The type of person developed by our busy, nervous, utilitarian city life will not subject himself to a tedious discipline for the sake of giving people against whom he is strongly prejudiced a chance to prove that he is wrong and they are right.

These city people have no patience and they see no inducement to work over their experiences and emotions and opinions from contact with the world in the symbolical phrase and systematic formula. To gain the ear of men as men, rather than as hereditary Catholics, or Lutherans, or Calvinists, the churches must reverse the requirement. The churches must learn to translate their message and their ideal into literal language and the prosaic endeavor of ordinary life. The churches must learn to apply their systems to the visible improvement of concrete conditions. If men are indifferent to the kingdom of heaven they are capable of interest in the monarchy of Satan in their own city hall, and in that condition they will hardly care to dispute the existence of a personal devil. If men will not believe in hell let the churches show them the sweatshops.

If the churches make slow progress in saving genteel and moral sinners from damnation in the next world, let them diminish the damnation of this world by rescuing and purifying the victims of gambling hell and saloon and brothel. If divine retribution seems to men only a phrase, let the churches inspire human retribution against the responsible authors of the miseries which our cities conceal. If the churches can not rally men for a revival of religion, let them band together to cleanse the whole Augean stable of modern selfishness in vice and injustice and inhumanity. This manifestation of the human element of religion will presently introduce the complementary Godward factor of religion. In his last book Dr. Strong has wisely said:

Christ fed the multitude and healed their diseases because He loved men, and that, in most cases, was the natural and most convincing way to show His love. Men must be reached on the plane on which they live. The lives of the multitude are chiefly physical. Though spiritual needs are the deepest they rise into conscious wants only occasionally, while physical needs make themselves felt daily and hourly. Hunger, and cold, and pain are far more real to the many than the sense of sin or high spiritual aspiration. If, then, Christ was to convince men of His love, He must do it by meeting needs which they actually felt. And Christ's example is a good one for His church to follow. If she is to reach the masses she must do it on the plane where the masses live. If she would convince them of her love (of which they surely need to be convinced), she must do it in ways that appeal to them. She must deal with things which they regard as real. And having laid hold of men on their physical plane she can then lead them up to the spiritual.—*The New Era*, p. 225.

19. The churches have no explicit policy toward city problems; they lack intelligent interest in them; they are even suspicious of every endeavor to commit the churches to co-operation in solutions.

Recent papal deliverances upon the attitude of the Roman Church toward labor problems are probably the nearest approach to a settlement of denominational policy with reference to any of the problems under

discussion. The doctrines which are the working equipment for the majority of our churches were formulated centuries before present conditions existed. The churches that have not brought their equipment down to date, and still venture to deal with modern social problems, are Tony Wellers, trying to fill the office of train dispatcher. Most of the churches are non-committal upon these subjects, or else so general in their declarations that their influence has no visible effect.

We offer a single illustration of the difference of churches to solutions of these problems. In January of the present year, a certain instructor in social science mailed to the pastors or clerks of 487 different churches a printed blank asking for certain specific information, as a contribution to knowledge of the social conditions in the populations to which these churches ministered. With each blank was a stamped and addressed envelope. Of the 487 churches questioned, 108 replied. Discounting blanks returned to sender because addresses were not found, less than 25 per cent of the churches addressed had interest enough in the solution of their own social problems to furnish the particulars requested. This was not in a frontier State, nor in a city whose churches are supposed to have withdrawn from contact with actual life. It was in the city which contains more perplexing social relations than any other in America: the most practical and public-spirited city in the world, in which we are holding our convention!

It may be worth mention that the only group of churches in the whole number, every one of which furnished the desired information, was the group classified in the directory as undenominational.

With reference to the proposition that the churches are suspicious of attempts to commit religion to the solution of concrete social problems, it will be sufficient to say that in the large, and not least influential division of Christians known as evangelical, it is doubtful if a pulpit discourse is ever delivered upon any of the practical problems in question, without an apology somewhere in the address to prove that consideration of such subjects is actually religious.

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 co-ordinate mission concerning man in his relations to his fellows and the present time?

By "co-ordinate" I mean no more and no less than Jesus meant when he said the command to love thy neighbor as thyself is "like" the command to love God, and that no other commandment is greater than these. (Mark xii., 28-31; John xiii., 34.)

The most serious charge now hanging over the Christian church is that it has abolished the parity of these commands. Belief that the charge is just accounts for this respect and distrust of the church in large sections of society. It does not fall within the scope of this paper to discuss the co-ordinate importance of love to God and love to man in the structure of Christianity. It is sufficient to point out that, until the present temper of men is revolutionized, a predominantly transcendental religion, chiefly concerned with the infinite and the eternal, and only accidentally and subordinately interested in the finite and the temporal, may as well abandon hope of commanding social influence. The churches that practically repudiate the co-ordinate and paramount authority of the Sinaitic command to love God, and the "new" Christian command to love each other (John xiii., 34), place themselves in opposition both to the Founder of Christianity and to every respectable ethical standard.

All the ecclesiastical dignity in the world can not impose upon this generational religion that belittles the present interest of average men. In other words, the question whether the churches of our time shall lead in the solution of the problems of cities must wait for the decision of the

churches whether they will recognize both hemispheres of their Christian mission. In the language of the writer just now quoted:

If the church is willing to teach by her example that Christianity is divorced from philanthropy, and reform, and social science, and the progress of civilization, or that these are broader than Christianity, she must be content with a little place, and never dream of conquering the world for Christ. But if she aims at universal conquest, she must show a universal interest in human affairs.—*Strong, the New Era, p. 240.*

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 the 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.

(If this alternative be chosen, the function thus reserved by the churches is logically fundamental, but it is practically partial and self-limited for reasons already noticed. We may estimate this work as first in dignity among social forces, yet it is only one among many concurrent agencies. If the churches should thus restrict themselves it would be a refusal to execute their whole commissions as ministers plenipotentiary of Christianity.)

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.

In this case every situation in which a human being confronts an actual life problem is an occasion for the church to signalize both the spiritual and the social elements of religion.

23. The choice of these alternatives does not turn upon denominational standards of theology.

There is not a sect represented in this parliament which can consistently ignore either the spiritual or the social hemisphere of religion, its own principles being the criterion. Every religion here represented is a relation to God, under some name or form. On the other hand, and still more to our immediate purpose, this World's Congress of Religions has once for all estopped Christians from claiming for their religion a monopoly of the ideal and the policy of universal brotherhood. Christian churches may profess a zeal for God which reduces fraternity to an inoperative sentiment, but transfer of assets to a preferred creditor is *prima-facie* fraud in religion not less than in business.

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 churches are not solving the problems of cities when they are hearing their ministers argue that something is wrong if men who are able and willing to earn their living can get no chance to work. The minister may be doing his part in the argument, but where the minister's duty ends the business of the church begins.

The means must be employed in actual contact with the evils to be remedied.

The work of the social church can not be confined to the church headquarters. The demonstration which Mr. Moody has given for one phase of religious work is in progress at Toynbee Hall, and Hull House for another.

26. The tasks imposed by the needs of city populations requires the multiplication of church workers.

The responsibilities of social religion can not be discharged for the church by a few salaried proxies. The pastor and church officers should be the organizers and leaders of experts in as many special applications of religious energy as there are special evils to be remedied.

27. Wise discipline and disposal of social force requires precise knowledge of sound facts and mature judgments of social tendencies.

Social science is as necessary to the leader in social religion as military science to the leader in war, or political science to the leader in legislature. Neither piety nor theology insures fitness to solve social problems any more than to bake bread or practice medicine.

28. No single church, not even the largest, can effectively proceed alone against each of the conditions or symptoms involving degradation of city life.

Each of the tasks which we are confronting could employ a corps of workers as numerous as the police or fire department.

29. On the other hand the task can not be accomplished by distribution among churches.

The problems are general. No one of them can be isolated and concentrated within the reach of a single church.

30. Co-operation 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.

The association of charities is an example, and may the day soon come when every city in the world will have reached this latest and most benevolent stage of philanthropic development. The churches, as churches, should be represented and united by similar organizations in the endeavor to remove every condition and overcome every evil that is oppressing our fellowmen.

31. Social co-operation between churches does not involve artificial denominational union.

There will always be in the world a quota of people who think. A respectable portion of the number will be Christians. No more grateful service can be rendered to a thinker than dissent from his opinion and exhibition of reasons for the difference. In so far as denominational diversity stands for actual variety of belief and judgment, it is a medium of religious and social progress. They are not the profoundest who clamor for religious union based on confessional compromise.

32. On the other hand, social co-operation of churches is the only credible evidence of their belief that effective fraternity is a religious obligation more imperative than protection of denominational prestige.

Others besides politicians serve the public only when the service can be coined into party capital.

33. The basis of social co-operation should be common recognition of the obligation of brotherhood.

If the Samaritan and the hotel-keeper on the Jericho road had postponed the co-operation until they settled their doctrinal differences, the stranger would have perished as thousands are perishing in our cities to-day, from the inhumanity of religion.

It is difficult for the theorist to anticipate the practical ingenuity of any Chicago workers. Since this parliament convened, the problem of the unemployed in Chicago has evoked spontaneous union for solution of the problem between representatives of Baptists, Congregationalists, Episcopalians, Jews, and the Salvation Army. The churches are suffering in their own spiritual life for more such co-operation. In our sectarian isolation we are like men holding a single cup of the battery. We must join hands with men at the other pole to feel the galvanic current.

Let us record the hope and the prediction that this Parliament of Religions will promote municipal co-operation of all men who love their fellows; each respecting the other's right to worship God according to the dictates 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.

WORLD'S RELIGIOUS DEBT TO ASIA.

P. C. MOZOOMDAR.

All the addresses delivered by P. C. Mozoomdar, the representative of the Brahmo-Somaj at the Parliament of Religions, were particularly pleasing to his audience of Western admirers, but none were more so than that read on "The World's Religious Debt to Asia."

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 Yogavasishta, "who is the inner soul of all things, reveals Himself in heaven, in 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 nursed 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 showeth 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 re-echoed 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 the 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 a 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 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 the 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 Sharon are still in bloom, the nightingale's song still fills the midnight silence, but there is no Hafez 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 enthrone 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.

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, Jiaia, the Rig Vedas, the Avesta; the spirit makes the New Testament, the Upanishads, the religion of Sadi-Rowland Roum. Is there any light of beauty or intelligence, or harmony in outward things which has not its original seat in the minds 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 is to be seen within. There is no glory without which the soul does not put there from within itself. This marvelous creation is sometimes described 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 souls, how is true worship possible? The *Taitirya Upanishad* says: "When the devotee is established within 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 dwelling glows into attitudes of blessedness which intensifies every other faculty of the soul. All mental powers turn themselves into channels through which the abundance of divine manifestation pours within. 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 nations, 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 national source, the whole world is spiritualized into a vision of the eternal.

Has the spiritual nature an 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 the 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 can not 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 of spirit.

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 realms of that undying wisdom the Hebrew, the Hindu, the Mongolian, the Christian, are ever as 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 incarnal, has its counterpart in all lands and at 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. Hence Asia, seeking the universal God in her 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-consecrated devotee finds an immersion in the depths of the indwelling deity. God's reason becomes man's reason, 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 a human and divine are thus reconciled.

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 draws 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 toward God is irresistible. The love of God is a growing passion, a wine that inebriates, a madness of the spirit.

The holy festival in the East, whether it is song or ceremony, or praise or prayer, is an intense excitement. This 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 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 tearful 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. Hafez was reputed as a madman. The Vaishnavas of India dance and violently sing in their devotional excitement. The vagrant, Puran, thus describes the condition of the devout worshiper:

He sings the names 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 common impulses, dances like a man beside himself.

This kind of excitement can not 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 anyone 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 these 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, symbolic postures, bathings, fastings, and vigils are oftentimes more eloquent than words. There is no spirit without form. Ceremonies without spirit are indeed dangerous, but when words fail before God symbols become indispensable.

All true worship is two-fold 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 we 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 attitudes of the love of man. The devotee is not only kind to man but kind and compassionate also to all living things. The beatitudes of the Sermon on the Mount, the sweet humanities 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.

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 Fakir. Orientals—we are all the descendants of John the Baptist. Anyone 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 always been 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 Brahmans 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 Kapilvastu, where he was to be 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 would go to 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 Fakir 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 principle 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, 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, the Rajah 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 Rajah 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 Rajah Janak sat calmly, smiling, free from care. The fire was as soon put out as it had been set up, and the royal devotee, addressing the ascetic saint, said:

"Thou, O Sukdeva, lost thy peace when thy rag was threatened, but I could look calmly on while all my palace with its wealth was burning to ashes. Renunciation is not to abstain from much and be over-fond of the 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 part of the culture of the will into spirituality. The other is obedience, self-consecration, merging oneself into the supreme self of God and the sublime service of humanity. 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, and always will be, the price of the attainment of God; and the service of man, death of all service and finality. Who can say, who did say, "Not my will but thine 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 who dies to

himself can only 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, shall 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.

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 righteous 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 in 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.

In the West you observe, watch, act, and speculate. 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 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 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 in our work. Perhaps one day, after this parliament has achieved its success, the Western and Eastern man shall 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 in 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 can not be denied that the world's religious debt to Asia is very great. In the East we are a 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 has been some consolation to think that we still retain some of our spiritual ground; to reflect on the prophecy of Ezekiel: "Behold, the glory of the Lord cometh from the way of the East."

THE CATHOLIC CHURCH AND THE NEGRO RACE.

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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.

Just as in the order of nature we have a common origin, so in the order of grace we have a like source and the same channels of salvation. The same divine banquet is offered to black and white. The same divine blessings of grace and eternal life belong to both. As St. Paul tells us: "For you are all children of God by faith in Jesus Christ, for as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female."

From these Christian principles it follows that there can be no slave, save him who is in bondage to sin, for as Leo X. declared, "Not the Christian religion only but nature itself cries out against slavery."

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.

From the beginning the church has labored to carry out these principles. In writing to Philemon, St. Paul insists that they who have an intercommunion of faith should have also an intercommunion of charity. Christians vied with each other in manumitting their slaves, the church itself having ordered it to be proposed to Christians as a proper legacy in their wills.

Bishops, even—Ambrose, Augustine, Hilary, and countless others—melted down the consecrated gold and silver, alienated the gifts and ornaments of their basilicas, in order to redeem slaves. Two orders were established in the church for the redemption of slaves—the Orders of the Most Holy Trinity and of Our Lady of Mercy.

Furthermore, by restoring free labor, which had died out under Roman Caesarism and Roman slavery, the church raised the dignity of the workman and struck at the same time the death-knell of slavery. After the rise of negro slavery in the 15th and 16th 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 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.

For she teaches that marriage is a free contract, into which none but persons can enter. Catholic theologians also hold that the ministers of marriage are the contracting parties; now none but persons can be

ministers of the sacrament. Hence in blessing the marriage of the negro slaves, the holy church recognized their manhood and external liberty.

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 Savior, and destined to the same heaven as the white man. In matters of morality she makes no difference. The Decalogue of Moses obliges blacks as well as whites; the precepts of Sunday worship, of Friday abstinence, of Lenten fast bind the blacks as strictly as they do the whites. For both races have the same baptismal, marriage, and burial services, the same doctrine, the same sacraments, the same worship, the same communion, the same promises, the same privileges, the same hopes.

A pen picture may describe the negroes as numbering eight to nine million; living in one section of our land, and that the least Catholic; just emerged from slavery; enjoying the franchise; learning how to read and write; two-thirds of them living on plantations; one and all made to feel a frightful ostracism which descends so deep as to exclude them, in some places, from public conveyances; a people one-half of whom have no religion, and the other half are professing only a shade of sentimental belief. Yet there is a cheerful view to be taken. They are not rebels against public authority. They are law-abiding citizens. They love the worship of God; in their childish way they desire to love God; they long for and relish the supernatural; they willingly listen to the word of God; their hearts burn for the better gifts. They are hard-working; patiently, and forgivingly do they bear their wrongs.

It is related of Michael Angelo that, going along the streets of Rome, he espied a rough, unhewn block of marble. "There is an angel hidden there," he said, pointing to the stone. Having had it brought to his studio, the immortal artist soon began to chip at it, and to hack at it, and to shape it, till finally there came forth from it the faultless angel in marble which his prophet eyes had seen in it.

A similar block of marble is the negro; far harder to work upon than the Carrara lump of Michael Angelo, because the chisel must be applied to the human heart. And has the negro a human heart? Is he a man? Yes, thank God; he is a man, with all the affections and longings, all the faculties and qualities of human kind. Behold, then, it is his manhood that is the first ground of our hope.

The future of the negro appears, therefore, hopeful, for it rests principally on the great truth that the human race is one. There is one Lord, one God, one Father of all. From this we rise to the supernatural destiny of our common humanity: One Jesus Christ, one church, one life of probation, one heaven, one hell. The negro has everything that makes a man, everything that makes a Christian. As the negro passed out of slavery, it was the Catholic Church which could say to him, with the apostle, in his new relation: "For ye have not received the spirit of bondage again to fear, but ye have not received the spirit of adoption, whereby we cry: 'Abba! Father!'"

Yes, the human race predestinated to Christian grace and so admirably recognized by the church is the foundation of our hopes. The negro's heart, like the white man's, is essentially good. Here we have a foothold. Grace, we know, builds upon nature.

The manhood of the negro race, moreover, is a truth of religion, and one which Leo XIII. has well insisted upon in his letter to the Bishops of Brazil at the time of the emancipation of the slaves of that country. "It was sin," he writes, "which deserved the name of slavery; it was not natural. From the first sin came all evils, and especially this perversity that that there were men, who, forgetful of the original brotherhood of the race, instead of seeking, as they should naturally have done, to promote mutual

kindness, and mutual respect, following their evil desires, began to think of other men as their inferiors and to hold them as cattle born to the yoke." And the argument which we hear so often in political agitation and read so much in the public press, viz., that by nature the black man is inferior, Leo XIII. declares an outrage on our common humanity.

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. The first element in the elevation of the human race is the black man himself. To attempt anything for the blacks without making the black man himself the chief instrument for good would be to attempt the play of "Hamlet" with the part of Hamlet left out.

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 temperance, 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 co-operation 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. That personal encouragement to well doing, to ambition to rise above degrading circumstances, so necessary to all of us, so indispensably so to him, the black man rarely receives. Neither by nature nor by traditional training can the colored people, taken as a body, stand as yet upon the same footing of moral independence as their white brethren. The careful, patient, and Christian intervention of the whites and the best of the blacks, working together in using all the means demanded for the formation of manhood and womanhood, is their right as well as their need in the present hour.

They must be given the ample charity of Christ in their development, just as they have been given the full equality of citizenship. And in all this Catholics will lead the way. The influence of Catholics will be extended to foster and develop in the colored race those traits which tend to impart a sterling, self-reliant character.

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 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. Yet a vital part in the natural development of the negro will be secured by these elements in the sense of responsibility, the dignity, as well as duty of labor, and lastly, self-denial and thrift.

CHRISTIANITY AND THE NEGRO.

BISHOP BENJAMIN W. ARNETT, D. D., OF THE AFRICAN METHODIST
EPISCOPAL CHURCH.

We have gathered from the East, from the West, from the North, from the South this day to celebrate the triumph of human freedom on the American continent. For there is not one slave within all of our borders. There is no master. From Huron's lordly flood to where the venturesome Magellan passed from sea to sea in the South, every man is free, owning no master save his own free will on earth and his God in heaven.

The greatest of all things created, visible or invisible, that we know of, is man. He is the greatest mystery of creation. The world was made for him. The ultimate design of God can not be fully apprehended until we see the dust standing erect in the form of man, with body, soul and spirit; a compound of matter and mind, material and immaterial, and a mortal and an immortal being; the master of the realm of thought.

I congratulate the representatives of all nations of the earth who have assembled in this hall this day—a day around which clusters so much history, so much hope and so much liberty. We have met for the first time since the children of Noah were scattered on the plains of Shinar. The parliament at Shinar plotted treason against the divine command and providence; inaugurated a rebellion against heaven; their tongues were confused and they were banished until this day; in fact, this is the adjourned meeting, from Shinar to Chicago. They met to show their disloyalty to God; we have met to discuss the subjects which are ultimately connected with our present happiness and the future prosperity of our race and country.

The evolution in the religious thought of the world has enabled us to assemble in one place and of one accord to compare notes, to examine the truth, in order that our faith might be strengthened and our hopes brightened and our love increased toward the fundamental truths of each of our religions. We are to make a report of the battles fought, of the victories won, in search after truth. Also to report the discoveries made in the investigation of the material world and in the realms of mind and thought, and to give the latest conclusions of philosophy about the relations of God, man, and the world. In fact, we are to see whether the fundamental truth of philosophy is not the same as the fundamental truth of theology, which is God. It has been said that philosophy searches, but religion reveals God. Our duty will be to show that revealed religion is superior to natural religion in giving us a true knowledge, the new and true conception of God; His nature, His attributes, communicable and uncommunicable; His relation to the physical, moral, and mental world, as the Creator, Preserver, and Governor.

But there are two revelations of God: the one written and the other unwritten. The unwritten revelation of God is nature, from whose forms of matter and systems of operating forces flash the suggestions of infinite power, goodness, and wisdom. The Bible is the written revelation of God, and is open to the gaze of man, and subject to interpretation. It contains truths which are subject to explanation. The theologian is the interpreter, not alone of the Bible, but of nature and providence. He is to interrogate nature and to give her answers according to the rules of reason and science. He is to interrogate the truths as found in revelation and explain them in the light of the church of God.

The negro is older than Christianity, as old as man, for he is one of the legitimate sons of his father and grandfather. In some way or other he has been connected with the history of every age and every work, so that

no history of the past is complete without some reference to the negro or his home, Africa, whose soil has been abundantly fruitful in some of the best and many of the worst of human productions.

The negro's home, Africa, was the home of Dido, of Hannibal; the scene of Scipio's triumphs and Jugurtha's crimes; it also has been the home of scholars, of philosophers, of theologians, of statesmen, and of soldiers. It was the cradle of art and of science. In the first days of Christianity it contributed more than its proportion of the early agents of the propagators of the new religion. Luke, the beloved physician, was from Cyrene, an African by birth, if not by blood. Lucius, of Cyrene, was one of the first teachers of Christianity and was from Africa. Simon, the father of Rufus and Alexander, was a Cyrenian. It was this black man, a native of an African city, who became the cross-bearer of the Son of God on His way to Calvary.

Africa, having contributed either by birth or blood to the establishment of the religion of Christ upon earth, certainly her sons and daughters ought to be permitted to enjoy the blessings purchased with so much sorrow, suffering, and tears. Among the early teachers of Antioch was one Simon, who was called Niger. Thus we have at least one evangelist and four of the early teachers of Christianity who were Africans.

We do fervently pray and earnestly hope that the meeting held this day will start a wave of influences that will change some of the Christians of this land and the brotherhood of man, and from this time forward they will accord to us that which we receive in every land except this "land of the free and home of the brave."

All we ask is the right of an American citizen; the right to life, liberty, and happiness, and that be given us the right and privileges that belong to every citizen of a Christian commonwealth. It is not pity we ask for, but justice; it is not help, but a fair chance; we ask not to be carried, but to be given an opportunity to walk, run, or stand alone in our own strength or to fall in our own weakness; we are not begging for bread, but for an opportunity to earn bread for our wives and children; treat us not as wards of a nation nor as objects of pity, but treat us as American citizens, as Christian men and women; do not chain your doors and bar your windows and deny us a place in society, but give us the place that our intelligence, our virtue, our industry, and our courage entitle us to. "But admit none but the worthy and well qualified."

We do not shun judgment, but we ask to be judged justly and without prejudice; hear both sides of our case before you render a verdict, and then render it according to the testimony given. Judge us not by the color of our skin, nor the texture of our hair, but judge us by our intelligence and character. When you weigh us, weigh our virtues against our vices; our intelligence against our ignorance; our industry against our idleness; our accumulations against our poverty; our courage against our cowardice; our strength against our weakness.

When you look for a sample of the Christian negro, do not go to the depot of some southern town, or the Hell's Half Acre of some city, or to the poorhouse, or jail, or penitentiary. You won't find the model negro there; he has moved from such places thirty years ago. It is possible to find some of his children still lingering about the old homestead, but the Christian and model negro is living in the city of industry and thrift, and in the cottage of comfort and ease, which he has dedicated to religion, morality, and education, and morning and evening, the passer-by may hear music from the piano or organ of "Home, Sweet Home," the dearest spot on earth.

We speak not thus in anger, but in words of truth and soberness. We know what has been done in the name of Christianity, in the name of religion, in the name of God. We were stolen from our native land in the

name of religion, chained as captives and brought to this continent in the name of the liberty of the gospel; they bound our limbs with fetters in the name of the Nazarene in order to save our souls; they sold us to teach the principles of religion; they sealed the Bible to increase our faith in God; pious prayers were offered for those who chained our fathers, who stole our mothers, who sold our brothers for paltry gold, all in the name of Christianity, to save our poor souls. When the price of flesh went down the interest in our souls became small; when the slave trade was abolished by the strong hand of true Christianity, then false Christianity had no interest in our souls at all. Christianity has always had some strong friends for the negro in the South and in the North, men who stood by him under all circumstances.

FOREIGN MISSIONARY METHODS.

In the afternoon debate, foreign missionary methods gave both the text and direction to its treatment, and the discussion was taken part in by eminent professors of various faiths—missionaries and those to whom they had been sent. In introducing the debate, Dr. Barrows said:

I remember receiving a letter from one of the speakers of this afternoon, who sits here in Chinese costume, in which he said that if a thoroughly practical character could be given to this Parliament of Religions it would restore the unlimited hope and ardor of the apostolic age to Christian missions. Charles Darwin is the greatest name in modern science. Charles Darwin was a contributor to foreign missions. Some people have called this parliament one of the great spiritual efforts of a century. This parliament is to be followed for eight days by a congress of missions. We have on the platform with us a number of persons experienced in foreign missions. We have the president of the Robert College at Constantinople, which college is in a large degree the creator of free Bulgaria. We have with us those who can bring to us experience in the improvement of the methods of Christian methods in other lands, and I am glad that we are to hear from those who are not in the Christian fold. I am glad we are to have their criticism as well as their praise, for they will give us both. I take great pleasure in introducing as the first speaker of the afternoon, Mr. Dharmapala of Ceylon.

H. DHARMAPALA.

Mr. Dharmapala, who was received with applause, said:

This question of foreign missions constitutes an important problem that requires solution before the 20th century dawns, and I ask you to give it earnest and thoughtful consideration. The question is how to evangelize the non-Christian countries. For nineteen centuries you have had Christianity in Europe, but only during the last three centuries have attempts been made to propagate it in the East. The Buddhists have a record to show that the Christian nations of three centuries ago did not do their duty as Christ wanted it done, and therefore Christianity failed in the East. The programme that has been constructed, 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 not go as those missionaries of modern days go, but they must have a spirit of self-sacrifice, a spirit of charity, a spirit of tolerance, as well as the spirit of lowliness and meekness which characterized Jesus Christ.

The conditions of our country are different from those of yours. Your great slaughter-house here is a shame and a curse to civilization and we do not want any such Christianity in Ceylon, in Burmah, in Japan, or in China. 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. I tell you, if you want to make Christianity an influence in the East you must send there men of gentleness, lowliness, meekness, and tolerance. 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. Its preachers do not go in this grand, fashionable costume of yours, but in the simple garb you see upon this platform. They did not go with a Bible in one hand and a rum bottle in the other, but they went full of love and compassion and sympathy. With these attributes they conquered and they made Asia mild. Slaughter-houses were abolished, public houses were abolished, but they are now on the increase because of the influence of Western civilization.

It is left for you, this younger family of European nations, to change this. You are intelligent, you are free from the bonds of theology and dogma, and I want you seriously to consider that the 20th century evangelization is in your hands. 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.

REV. GEORGE T. CANDLIN.

Rev. George T. Candlin of Tientsin, West China, followed Mr. Dharmapala. He said:

With your permission I will commence my few remarks by saying that I fully indorse all that the previous speakers have said as to the needs of radical reform in Christian missions and as to the character of Christian missionary work required. But I take this one exception: That I do not indorse, and I venture before this parliament to repudiate, the personal remark made in regard to the missionaries of Ceylon, of India, and of Japan. Mr. Chairman, in regard to that question I will only say that I am no advocate for forcing our Western modes of life, our Western social customs, upon the East. I do not wish to Americanize or to Anglicize the Hindus or the Chinese, but neither do I want to be turned into a Hindu nor do I want to be turned into a Chinaman; and I say this in regard to the countries of India, of Ceylon, and Japan, that if there are no true Christians and no meek and lowly followers of the meek and lowly Jesus amongst them, then there is not one in America and there is not one in England, and the Christian world does not contain a true Christian.

Dr. Barrows has asked me, in five or six minutes, to give you my belief as to the necessity for a radical change in mission methods, and what is likely to follow this great Chicago parliament. That is a large order, and it must be executed with dispatch. Fortunately, I can tell you what I think this parliament ought to result in, and in one sentence, or, as Dr. Haweis would say, I can put it in a nutshell. This parliament has a practical end—something which concerns neither to-day nor to-morrow, something which does not concern the news in the newspaper and a glorification of ourselves, but something which concerns the future, the great future, and the eternity.



REV. GEO. T. CANDLIN,
Tientsin, West China.

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. But I will venture to put before you the first commandment of the Chicago parliament, and the second is like unto it. We, perhaps, can not get to the very end of Christian progress and reach the millennium with our hand within measurable time, but 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.

Well, that is the whole of my scheme. In the first place, I will be frank with you. I hope the chairman will stop me when the time is up. I don't think that this question mainly depends upon the missionaries at all. After fifteen years in the mission field and a careful study of mission problems I venture to say that the missionaries of the Christian world, taken as a whole, are far in advance in sentiment on this question of the churches at home. We are your representatives and your agents, and if ever we have power to bring about this glorious result it must be by your help, and by your help alone.

Now, I am quite of the belief that these two things must go together—the conversion of the world and the union of Christians. I don't know which will come first, but I know they have both got to come. I know that neither can come alone before the other. You remember old Thomas Carlyle's famous question as to the shams, hypocrisies, and lies of his day. It was this: "Given a world of knaves, to deduce honesty from their united action?"

Let me put a similar one to you: "Given a Christendom of religious sects wrangling about minor points of doctrine and produce a universal harmony from their united action." When I read Carlyle's question I treated it as a conundrum and gave it up. I would advise you to do the same, and to be sure that the way to convert the world is by the union of Christendom. A popular speaker on this platform, the other day, spoke of the non-Christian religion as torsos. I am not sure—let me speak with care and reverence on so vital a question—I am not sure that Christianity, as we know it is more than a torso, and I do venture to say that no individual church—Roman Catholic, Protestant, Methodist, Presbyterian (call it by what name you like)—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 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. Now, I want to enlarge a little upon another subject. I am quite sure that this Chicago parliament will act in a thoroughly missionary spirit. Let me mention to you how great this parliament is, not merely from the fact that it is held in the great city of Chicago, not merely from the fact that it is exerting marvelous influence on the people of the city and upon the people of America, but in this also that 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 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. If you don't you turn your back on Jesus Christ.

There may be 10,000 things doubtful in our Christian religion, but one thing is not doubtful, if anything is certain, and that is that it is for 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.

There is not any injustice to the non-Christian religions in this, because what we claim for ourselves we concede to others. I believe that of the ten great religions here represented every one is convinced that there is going to be a final consummation of all things when their religion will be universally triumphant. If you think so, work for it; we won't hinder you. If you have any religious beliefs of value to us we want them. The meaning of Christianity, from a missionary point of view, is infinite desire to give and infinite willingness to receive.

Christianity has a great big supplement to it. It has a great big guest chamber, and it is capable of entertaining a great deal. It has got a "finally" to its sermon for the world. And let me tell you what that "finally" is. Listen to it. He was a missionary, a very great missionary, who told us the "finally" of Christianity. "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

NARASEMACHANYA.

A learned Brahman of Madras, Narasemachanya, in perfect English, addressed the company as follows:

If success be the criterion by which to gauge an undertaking, and if missionary success mean the conversion of the Hindus, then it must be confessed that missionary work in India is a failure. None cast any aspersions on the missionaries. Successful they may not always be, but their motive is a noble one. There are American missionaries in India who could have achieved an honorable, if not a brilliant, success in their own country, and they are 10,000 miles from the native land of their fathers, in an inhospitable climate, 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. Against such purity of motives, against such noble unselfishness, let none say a word.

Why, then, does not Christianity in India spread faster? Why don't the natives adopt it in numbers? 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. I belong to that class of my countrymen who believe in having a little more bread to eat and a little less of the much-admired Western civilization. But there is another class, a love-in-a-cottage class, who believe in the efficacy of Western civilization to feed half-starved millions, but, be this as it may, the English advocacy of Christianity did not benefit it much, for, with the conqueror's pride, they can not bring themselves down, or rather can not bring themselves up, to practice the humility which they preach.

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. Suppose the early apostles of Christ, with a band of victorious marauders at their back, had gone about Europe with a sword in one hand and a Bible in the other,

saying, "Accept the Bible or you die." Do you think their religion would have been as generally acceptable as it was? No, it was their humility, their suffering and their martyrdom which won where sword and fire can not win. But, you may say, Mohammedanism did win by the sword. But there were political conditions in Arabia and Western Asia which made it easy for Mohammedanism to win.

Then there is the difference between your temperament and ours. We are brought up so differently from you that the things that effect you do not affect us. Those parables in which you see so many beauties, those sayings and doings of the Savior, which seem to be an all-sufficient guide for you through life, nay, your very belief in the necessity of a vicarious Savior, 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. The followers of the gentle sage, Gautama Buddha, have been driven out of India. Sankaracharya, the very man who was instrumental in this, did not succeed in numbering any large following. Ramanuja, Madhia, and Desika have a few followers, but they succeeded in dividing up the people, and not in uniting them.

At present the various new religions, such as the Brahmo-Somaj, the Arya-Somaj, and the various other societies, do not have very many followers. They are only a handful, and the small waves of reformers dash themselves against the rock of the older-established faiths. 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 un-Christian. 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. Eating with lower castes is a nauseating process to us; we can not do it if we try. It is a curious fact that in Pondicherry there are Catholic Hindus who pride themselves on being Christians. To them Christianity was only a change of coat.

There is another custom of the Brahmans far more deeply ingrained and far more difficult to uproot. I mean their prejudice against animal food. I remember, myself, how I felt when first I tried to accustom myself to it. Words can not describe the nauseating disgust and repugnance of my whole soul. 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 before baptism, so long then will you find you have a stumbling-block in the way of the evangelization of India.

Oh, tell your missionaries to preach from street to street that Christ never said: "You must kill and eat to be a Christian." Let them din into the people's ear that a man may be a Christian without being a carnivorous one.

I shall close this address with a few words as to how Christian missionaries ought to work. They complain that they can not get a hearing, but suppose 100 of your zealous young Christians, clad in the saffron robes of humble mendicants, preach from house to house, singing the praise of Him who died for love, do you think the people would refuse to hear them? At first they may be jeered, they may be ridiculed, but did not the prophets endure similar trials?

You may think I am advocating an impossible attempt. About 200 years ago a poor Jesuit, Father Beschi by name, went about the country

doing these very things, and he read before the king of Madura a poem on the Life of Christ, which, notwithstanding its forced style, compares favorably with Edwin Arnold's "Light of the World." To-day, the much-misunderstood salvationists are doing the same. They are the stuff of which missionaries ought to be made.

If these my remarks put you in the right track, if they give you some of our feelings, so that it will smooth your way for future efforts, I have not spoken in vain.

REV. R. E. HUME.

Rev. R. E. Hume of India said

It would be far pleasanter to my heart to tell some of the victories of missions than to attempt suggestions as to how we might do our work better, if that were the subject which was assigned to me. I would tell my brother from Madras what he does not know. He tells the truth as he sees it, that in the City of Madras and in the university of which he is a graduate the converts of the Christian faith take a higher standard than the Brahmins. I would tell him that in the decade from 1871 to 1881 the census of the British government, not missionary reports, says that when the population increased 6 per cent the Christian population increased 32 per cent.

I would tell him that by the report, not of missions but of the British government census, 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 if I ever have permission to tell the story of what the director of public instruction, in his own city, has said—I have it in my pocket now, but it is not my subject—I will show how he prophesies that in a generation all the positions of influence and of responsibility will be in the hands of the Christian community of India. That is not my subject, and I would rather speak with sympathy of my brothers and sisters who are at the front, and it is no pleasure ever to say anything behind one's back, and were it not for that mighty faith which is the inspiration of this congress, that the missionaries to the end of the world will hear what is said here, my tongue would be silent now to suggest how even we might do our work better, for what I want to do is to strengthen their hearts and their hands.

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.

As the subject is "How We Might Do Our Work Better," I will say a few words first on the relations of missionaries and non-Christians, and the first thing is, 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.

The second suggestion which I would make, and which is at the kernel of this parliament, is, where we recognize truth we should more cordially and more gladly recognize it. When we fail to do so, it is disloyalty to our God and it is jealousy of our God, for, at bottom, it means that we suppose that this great Father of our Indian and our Chinese and our Japanese brethren had not yet given them those kindergarten lessons which we supposed we had to give, and find that he had taught them, and we sometimes feel surprised when we ought to be grateful to the God of all Truth, who, through His eternal word, enlighteneth every man who cometh into the world. 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. We should feel that it is a help to us when we recognize it as the eternal reason the lamb slain before the foundation of the world, which has been influencing the hearts and the minds of these men to give them thus knowledge of Himself.

And the third point which I would note is a point which I desire our Christian brethren in this country to carefully bear in mind. Sometimes we are criticised for it, and I think sometimes we make our mistakes. It 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 in him 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 MOHAMMEDAN KORAN AND ITS DOCTRINES.

REV. GEORGE E. POST.

Dr. George E. Post of Beyroot, Syria, was the next speaker. As he stepped to the front of the platform he held aloft a thick volume in black covers, from which in the course of his speech he quoted extensively. The book was a copy of the Koran, and Dr. Post's evident object in reading from it was to contrast the text with some of the utterances of Mohammed Webb in his address on Thursday.

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. I propose without note or comment to read to you a few words from the sacred book, and you may make your own comments upon them afterward.

In Chapter lxvi. it is said: "O Prophet, attack the infidel with arms."

And Chapter ii. says: "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." Also on Page 25 it is written: "War is enjoined you against the infidels, but this faithful 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 are left behind, ye shall be called forth against a mighty and a warlike nation, ye shall fight against them or they shall profess Islam." And this may be translated, "until they profess Islam." In Chapter ix. it is said: "Now has God assisted you in many engagements, and particularly at the battle of Hunein, when ye pleased yourself in your multitude, but it was no manner of advantage to you and the earth was too straight for you. notwithstanding it was spacious; then did ye retreat and turn your backs. Afterward God sent down his security upon his apostle and upon the faithful, and sent down troops of angels which he saw not. Fight against them who believe not in God." And many more of a similar character.

I read in Chapter iv. of the Koran: "And if ye fear that ye shall not act with equity toward orphans or the female sex, take in marriage of such other women as please you two, or three, or four, and not more." In the same chapter I read: "Ye may with your substance provide wives for yourselves." I read, however, that these were not sufficient provisions for the Prophet and the special revelation had to be made from heaven in these words: "O Prophet, we have allowed thee thy wives unto whom thou hast given thy dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee; and the daughters of thy uncles 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 desires to take her to wife. This is a particular 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. The commentators who are all of them men who stand high in the Mohammedan world as Origen, Chrysostom, and the other fathers of the church stand in the Christian world, differ as to the meaning of these words. Some think that Mohammed was thereby forbidden to take any more wives than nine, which number he had then, and is supposed to have been his stint, as four was that of other men; some imagine that after this prohibition, though any of the wives he then had should die, or be divorced, he could not marry another in her room. Some think he was only forbidden from this time forward to marry any other woman than one of the four sorts mentioned in the passage quoted.

There is one chapter which I dare not stand before you, my sisters mothers, and wives, and daughters, and read to you. I have not the face to read it; nor would I like to read it even in a congregation of men. It is the sixty-fourth chapter of the Koran. You may read that chapter if you like yourselves, and you may read the comment of their great leaders and theologians, those men on whom they rely for the interpretation of the Koran. The chapter is called "Prohibition." If I were going to name it I should call it "High License." Chapter xxiv. says: "And compel not your maid servants to prostitute their bodies." In Chapter xxxiii. it is revealed to the Prophet that he is an exception to this rule: "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 boots which God had granted

thee." Now let us hear the Koran on the subject of divorce. "Ye may divorce your wife 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." In Chapter iv. it is said: "Ye are also forbidden to take to wife three women who are married except those women whom your right hands shall possess as slaves." But this was not enough for the Prophet. There had to be a special revelation from God in order to justify him. The following passage was recorded on Mohammed's wives asking for more sumptuous clothes and additional allowance for their expenses. The Prophet had no sooner received the request than he gave them their option either to continue with him or be divorced. In this passage God is supposed to be the speaker. He says: "O Prophet, say unto thy wives, if ye seek this present life and the pomp 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 apostle, and the life to come, verily God hath prepared for such of you as work righteousness a great reward."

Mohammed purchased a slave boy named Zeid, who was a winsome youth, and Mohammed loved him. The father of the boy hearing where he was came to Mecca with a great ransom in his hand, and he said to Mohammed: "Give me back my boy and take this gold." Mohammed was magnanimous—he had many great and noble qualities, of which I would like to speak at another time—and Mohammed refused the ransom, and, turning to the boy, offered him his freedom. The boy, however, preferred to remain. He said to the Prophet: "I will stay with you; you are my father." After a time Mohammed had the boy swear a mighty oath at the Kaaba that he was his son and thus he adopted him. This occurred before the proclamation of Islam. After the revelation of Islam, Mohammed gave the boy a beautiful girl named Zeinab to wife. Some years after their marriage Mohammed visited the house of Zeid in the latter's absence. His eyes fell upon this young woman and he loved her. She told her husband of this, and he, from his devotion to his adopted father, offered to divorce her so that Mohammed might marry her. Mohammed at first recoiled from this. He said it was a scandal that would ruin him, but it is alleged that God gave him a revelation on which he took the wife of his own adopted son and made her his wife. The revelation is this: "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 had 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 conformable to the ordinance of God with regard to those who preceded him (for the command of God is a determinate decree) who brought the messages of God and feared him, and feared none besides God; and God is a sufficient accountant. Mohammed is not the father of any man among you, but the apostle of God and the seal of the prophets."

REV. DR. HAWORTH.

The closing address was given by Rev. Dr. Haworth, a missionary to Japan.

I fear that in the short time at my disposal I shall be like the surgeon who has time only to probe the wound without applying the healing balm. The only result of the operation may be to bring odium upon the operator.

There must be a sore to be treated. The announcement of the topic proves that there are those who think 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. I quite remember the indignation aroused in Japan a few years ago when a brother came over from China and, after a short stay in Japan, went back and published a sharp criticism on our missionary methods. We are all ready to admit that offenses do come because of our limitations, but woe unto him who charges the offenses home to us.

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. Those who heard the very interesting paper of Professor Kosaki on Wednesday afternoon, on this platform, will be ready to believe 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 problem 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 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 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 Professor 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 Professor 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 can not 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.

Noble indeed is the specter of this ancient nation struggling in the throes of a new birth. History will forever preserve the unique movement by which an Oriental people has laid hold on the civilization of the West. But 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. Everyone 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.

CHAPTER XIII.

THIRTEENTH DAY, SEPTEMBER 23d.

LOVE OF HUMANITY AN OUTGROWTH OF RELIGION.

The three sessions of the thirteenth day of the parliament in Art Institute were well attended, and the keynote of all the speakers in the Hall of Columbus was peace and unity. Dr. J. H. Barrows presided at the morning session; the Rev. L. P. Mercer of the New Jerusalem Church was chairman in the afternoon; at the evening session, in the absence of the chairman of the parliament, Rabbi Hirsch was the presiding officer. The exercises of the morning were opened by repeating the Lord's Prayer.

RELIGION AND THE LOVE OF MANKIND.

EX-GOVERNOR HOYT OF WYOMING.

After Rev. Walter M. Barrows led in the universal prayer, Dr. J. H. Barrows said: "We have the pleasure of having with us this morning J. W. Hoyt of Washington, formerly Governor of Wyoming, a gentleman who has been connected with philanthropic work for many years. He has been present as an official, I believe, at all the world's expositions excepting the first, and he had charge of the Russian famine relief fund in Washington. He can probably say to us a few words at the opening of this day in which international obligations will be considered by the parliament."

Mr. Hoyt, who was greeted with a round of applause, said:

After such an introduction I regret the necessity to say that owing to the great pressure of duties in connection with the exposition, and to the

assumption that I should merely for a moment address this body of people, I do not appear before you with any elaborate paper, but with such thoughts only as I have been able to collect during the last one or two days.

Let us thank God that, in this first great parliament of all the religious faiths, a day has been set apart for the study of "religion and the love of mankind." During the last two weeks distinguished representatives of all the great religions of the world have ably, and with a courtesy and spiritual grace that can never be forgotten, presented the cardinal doctrines which serve to identify and distinguish them. The benefit that will come of this friendly association of the great and good of all nationalities is beyond the power of calculation. Having severally met and heard the representatives of other faiths than our own, and found in them the same high purpose and devotion to the truth of which we are ourselves conscious, our sympathies must have broadened and our hope in the greater future been newly kindled.

If it should seem that none have yet set forth in the most simple and explicit terms what religion is in the truest and highest sense, it has, nevertheless, become apparent that it is not a mere form of worship, with however rich an adornment of symbol and ceremony; that it is not any particular body of theological dogmas, however interesting, historically, intellectually, or ethically. It has surely come to be understood that in a generic way it comprehends all frames of sentiment, all sorts of faith, all forms of worship to which man is moved by his fears, or drawn by his hopes toward the everywhere apprehended, if not always clearly recognized, sources of infinite power and goodness; and finally, that while its mainspring on the part of man is the love and worship of the Supreme Author and Supporter of all things, yet in the mind of God the great office of religion is to insure the present and eternal welfare of mankind.

Religion is a fact of man's existence, has its origin not in any conceivable need on the part of God, whose infinity of perfections excludes even the most shadowy thought of the want of any sort, but rather in the finiteness of man, who for this simple reason is none other than a body of wants, both numberless and manifold, and who, because of this conscious insufficiency, is everywhere and always feeling after God. In other words, religion is to be recognized as an outgrowth of the very constitution of man, with his numberless wants of the body so fearfully and wonderfully made; of the Godlike intellect and will so equal to the discovery of natural laws and to a final conquest of the material world, of the undying soul, so capable of unutterable anguish as well as of a joy almost divine. Aye, it is because of this very constitution of man that there has been in all ages, and will be to the end of the world, pressing need of a body of truth, suited to all peoples and times, and embracing such laws as should entitle it to the acceptance and respect of mankind.

Of all this there can be no question. But there is a very serious question of how far the several religions of the world can actually meet these high demands of the race, and how far the vital religious truths found in all of them have been so obscured by the drapery of useless theories and forms as to have been lost sight of and then made of no effect. Is not this a question of profound importance? And where is the religious organization that does not quake when it is propounded?

And there is yet another question of even greater practical moment, namely, whether religious faiths, thus made 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 as he was in the mind of God when He said, "Let us make man in our own image."

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 the lofty ideas of the most perfect living here, and of endless progress toward perfection in the great hereafter, shall so engage the powers and aspirations of its votaries as to leave no thought for the profitless theories which, at present, so absorb and divide the champions of the many faiths. 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. One searches the literature of all kinds and all peoples in vain for treasures comparable with the sermon on the Mount. If it were studied and practically accepted of all men, how quickly it would revolutionize society everywhere.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first great commandment, and the second is like unto it: thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets.

How grandly simple this declaration, so comprehensive of all there is that is vital. Who so loveth God with all his heart will seek to know His will, and to do that will to the uttermost; nay, will find the supreme joy of life in such living and doing; and through such living and doing will himself be transformed and exiled. "Thou shalt love thy neighbor as thyself." What meaning there is in this divine commandment. "As thyself." Here is a theme for many volumes; involving the science of living, the art of living, the high duty of true living, the beauty and dignity and glory of a life consecrated to exalted ends.

Alas, how little there is of loyalty to the self! How few know and obey the laws of the body, and are able to stand erect, sound, and strong before the world, fit representatives of the race! How are the multitude but dwarfed, crippled, diseased, and comparatively feeble caricatures of the perfect man each ought to be. How small is the minority of those who are loyal to the intellectual self, with such culture and development of the mental power as fit them for man's intended mastery and utilization of the wonderful resources of nature. How sadly small is the minority who are so loyal to the mortal self as to have gained a Christlike comprehension of ethical truth, or even a just conception of the grand possibilities of the moral forces of mankind.

Finally, can it be doubted, that having this perfect love of God and this true and exalted love of self, man would spontaneously love his neighbor? Nay, does not that love of the heavenly father necessarily imply a love of one's fellows since the fatherhood of God involve the brotherhood of man? What but such a being could have justified the strong language of the great apostle, "He who loveth God loveth his brother, and he who loveth not his brother abideth in death." "For all the law is fulfilled in one word," said the Apostle Paul; "thou shalt love thy neighbor as thyself." And in yet stronger language said the loving Apostle John, "if a man say I love God and hateth his brother he is a liar."

"Aye, the brotherhood of man has been a divine theory of exalted man in all the ages. It is only the Cains of the world who had dared openly to ask, "Am I my brother's keeper?" In the earlier ages the fraternal sentiment found no higher expression than in the negative comment of the divine Buddha. "Do not unto others what ye would not have them do unto you." But in the divine Christ it found affirmative expression in these positive words: "Whatsoever ye would that men should do to you do ye even so unto them."

In this doctrine is founded the fraternities of peoples as well as the

brotherhood of individual man. We sometimes forget that the individual man stands for the race and that the law of Christ, "Do unto others whatsoever ye would have them do unto you," is as binding upon peoples, upon the aggregations of men in their relation and intercourse with other peoples as it is upon me or upon you as individuals in the world. How forgetful has been mankind of the sublime truths of the brotherhood of man in all the ages. What have meant the wars in all history? Has not the history of the race been written in blood? Is it not a fact that even religious congregations and the champions of various faiths have drawn the sword and mingled in the strife? Let us thank God for the dawn of a better era—that time is coming, aye, is at hand, when no nation on earth will dare to draw the sword, or set forth the glistening bayonet without the universal consent of mankind. There is a duty of self-preservation which the individual man and the individual nation must recognize. Aggressive warfare without a submission of one's rights and claims to justice before a high court of arbitration representing all the nations, let us hope, is at an end. If there were established, and there will be established at an early day, a high court of international arbitration that will lay down the law, that will expound and apply the law, if indeed necessary, to the extent of making the repudiating nation, the nation that shall refuse obedience to that law, an outlaw in the world. With that time shall come the reign of peace for which our truly beloved bishop and these priestly men from many lands have struggled long. I hope this Parliament of Religions will go forth as an army with Christian banners bearing upon them the high symbols of the cross and all symbols that represent religion and humanity and make peace for all nations. I believe the day is at hand. Let us join one and all in the devout prayer to Almighty God that it may early come, that all may unite in the grand chorus: "Glory to God in the highest; peace on earth, good will toward all men."

Dr. Barrows then read the following letter from Germanus, the metropolitan bishop of Athens:

ATHENS, GREECE, July 28, 1893.

Most Honorable President: With great desire we have accepted your letter of invitation, accompanied with exact explanation of the programme of the Religious Congress soon to be held. 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, and walking straight in the roads of the gospel by the grace of the Holy Ghost, and holding unshaken faith which the blessed preachers of God, the apostles, after having received it, delivered by word or by epistle to those who are with them. 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, GERMANUS.

THE GROUNDS OF SYMPATHY AND FRATERNITY AMONG RELIGIOUS MEN.

A. M. POWELL OF THE SOCIETY OF FRIENDS OF NEW YORK.

It is in behalf of one of the smaller religious bodies, the Society of Friends, that I am invited to speak to you. In the time allotted, it would be quite impossible to cover exhaustively the whole field of my broad subject, "The Grounds of Sympathy and Fraternity Among Religious Men."

It is altogether natural and proper that in form and method and ritual there should be diversity, great diversity, among the peoples interested in religion throughout the world, but it is also possible, as it is extremely desirable, that there should be unity and fraternity and co-operation in the promulgation of simple, spiritual truth. To illustrate my thought I may say that not very long ago I went to one of the great Salvation Army meetings in New York with two of my personal friends, who were also members of the Society of Friends. It was one of those meetings full of enthusiasm, with volleys innumerable, and we met that gifted and eloquent queen of the army, Mrs. Ballington Booth, to whom I had the pleasure of introducing my two Quaker friends. Taking in the humor of the situation, she said: "Yes, we have much in common; you add a little quiet, and we add a little noise."

The much in common between these two very different peoples, the noisy Salvationists and the quiet Quakers, is in the application of admitted Christian truth to human needs. It is along that line that my thought must lead this morning with regard to unity and fraternity among religious men and religious women. 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.

Justice and mercy and love it maintains as due from each to all. There are no races, there are no territorial limitations or exceptions. Even the most untutored have always been found to be amenable to the presentation of this fundamental Christian thought exemplified in a really Christian life. Here I may illustrate by the experience of William Penn among the Indians of North America. He came to them as their brother and as their friend, to exemplify the principles of justice and truth. It is a matter of history that the relations between Penn and the Quakers and the Indians have been exceptional and harmonious on the basis of this ideal brotherhood of man. Alas, that all the Indians in America might not have had representatives of this Quaker humane thought to deal with! What a different page would have been written in American history.

Many years later another Friend was sent out under President Grant's administration to labor as a superintendent among the Indians—the noble-hearted, true Quaker, Samuel M. Janney. As he went among the Indians committed to his charge, he not only undertook to deal with them with reference to their material interests, but he also sought to labor among them as their friend and in a certain sense as a religious helper and teacher. He talked with those Indians in Nebraska about spiritual things. They could understand about the Great Spirit as they listened to him, and he told them, furthermore, the wonderful story of Jesus of Nazareth, commending His teaching and the lesson of His life and His death to them. They listened, with regard to the Son, as they had, with reverence, to the Father, but he could not impress them, in the face of their sad experience with a so-called Christian nature, with the virtues of the Son.

Finally one old chief said to him: "We know about the Father, but the Son has not been along this way yet."

I do not wonder in the light of the record which this so-called Christian nation had made in dealing with those Indians, that they thought that they had never seen the Son out that way yet. It is, alas, to our shame as a people that it must be said as a matter of historic truth that the very reverse of the Christian spirit has been the spirit shown in dealing with the Indians, who have been treated with bad faith and untold cruelty.

A fresh and living instance of this spirit is illustrated in the chapter we are now writing so shamefully in our dealings with the Chinese. We are sending missionaries abroad to China, but what are we teaching by example in America with reference to the Chinese but the godless doctrine that they have no rights which we are bound to respect? We are receiving lessons, valuable and varied, from these distinguished representatives of other religions, but what are we to say in their presence of our shortcomings measured by the standard of our high Christian ideal, which recognizes the brotherhood of all mankind and God as the common Father?

I want to say that the potential religious life—and it is a lesson which is being emphasized day by day by this wonderful parliament—is not a creed but 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 century, as Phillips Brooks.

One thing above all else which characterized the ministry of Phillips Brooks was his interpretation, as a spiritual power in the life, of the individual human 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 after-part of the general programme 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 co-operation 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 action for the removal of the world's great evils.

I believe we stand to-day at the dividing of the ways, and whether or not there shall follow this Parliament of Religions any permanent committee, or any general organization, looking to the creation of a universal church, I do hope that one outcome of this great commingling 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.

Part of my speech has been made this morning by the eloquent ex-governor who preceded me, but I will emphasize his remarks with regard to arbitration. There were two illustrations of my thoughts to which he did not make specific reference. One is recent in the Bering Sea arbitration. What a blessing that is as compared with the old-fashioned method of settling differences between this country and Great Britain by going to war. We may rejoice and take courage in this fresh illustration of the practicality of arbitration between two great and powerful nations.

I may cite, also, one other illustration—the Geneva award, which at the time it occurred was perhaps even more remarkable than the more recent arbitration of the Bering Sea dispute. Among the exhibits down yonder at the White City, which you doubtless have seen, 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 plowshares 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. We had on the platform the distinguished Archbishop of St. Paul, that great liberal Catholic, Archbishop Ireland. Sitting near him was Father Cleary, his neighbor and friend—another noble man. Sitting near those two Catholics was Adjutant Vickery, of the Salvation Army, the representative of Mrs. Ballington Booth, who was unable through sickness to be present. Near these were several members of the Society of Friends, and along with them were some Episcopalians, Methodists, Baptists, Presbyterians, and one Unitarian whose face I see here to-day. 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 can not deal 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 it has its champions in America, who have been seeking by their propagandism, to fasten it upon our large cities. It is one of the most vital questions of this era, and it should be the care and responsibility of religious people everywhere to see that as speedily as possible this great shame shall be wiped away from modern civilization.

Let me tell you an incident that occurred in Geneva, Switzerland, three or four years ago. There jumped out of a four-story window down to the court below a beautiful young girl. Marvelously, her life was spared. A noble Christian woman, whom I count it a privilege to number among my personal friends, went to this poor girl's side and got her story. In substance it was this:

She had been sold for a price in Berlin to one of the brothel keepers of Geneva, and, as his property, had been imprisoned in that brothel and was held therein as a prisoner and slave. She endured it as long as she could, and finally, as she told this friend of mine, "When I thought of God I could endure it no longer and I resolved to take the chances of my life for escape," and she made that fearful leap and providentially her life was spared. What must be the nature of the oppression that will thus drive its victim to the desperate straits of this young girl? It is a slavery worse than the chattelism in some of its details, which formerly prevailed in our own country.

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 laws 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. I 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 actual progress of Christianity in accordance with its ideal may be cited in a sentence, to be measured by the position of women in all lands. The Society of Friends furnished pioneers in the prisons of Old England and of New England in the direction of divinely inspired womanhood. We believe there is still urgent need of an enlargement of this sphere to woman and we ought to have it preached more widely everywhere. There should be leagues and alliances to help bring about this needed change. The individual stands alone, unaided, comparatively powerless, but in organization there is great power and in the fullness of the life of the spirit, applied through organization, it is possible to transform the world for its benefit in many directions.

Someone has described salvation as being simply harmonious relationship between God and man. If that be a true description of the heavenly condition we need not wait till we pass beyond the river to experience something of the uplift of the joy of salvation. Let us band together, religious men and women of all names and nationalities, to bring about this greater harmony between each other and between God, the Father of us all. Then, finally, in all lands and in every soul, the lowliest as well as the highest, may this more and more become the joyous refrain of each, "Nearer, My God, to Thee; nearer to Thee."

THE ESSENTIALS OF RELIGION.

REV. ALFRED W. MOMERIE OF LONDON, ENGLAND.

We who have attended the sessions of these congresses have, I think, learned one great lesson, viz., that there is a unity of religion underlying the diversity of religions, and that 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.

There is a story told of a man of a theological sect of Great Britain, in the extreme North of Scotland, whose special pride was that they were the sole possessors of the true religion. But there was a gradual falling away from their ranks until there were few of them left. A gentleman called upon an old lady one day and inquired as to the progress of that religion. She told him that about all there was left of the once flourishing community was "myself and Jock" (meaning her husband), "and I am not so very sure of Jock," she added. My own views at one time very much coincided with the old lady's. I remember one day, when a boy, I had occasion to spend several hours with a liberal-minded clergyman. We talked of many things and of many people, and among others of Kingsley. I had been brought up in an evangelical school. My friend held a high opinion of the great canon's works. I said, "Yes, I suppose Kingsley was a good man, but he had no religion." The clergyman quietly replied, "What is religion?" Now, will you allow me to-day to ask that question? What is religion? The majority think it is a pleasant ceremony for use in a church. I don't much blame them, for it is the clergymen who 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 Sabbath I can not 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 the kingdom of Heaven, but he that doeth the will of My Father." Mohammed again taught the selfsame doctrine of justification by work:

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 yeturn 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 ceremonialism. 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 to 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 vestments—and 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 the 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 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 aesthetical 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."

INTERNATIONAL ARBITRATION.

THOMAS J. SEMMES OF LOUISIANA.

During six and a half centuries, from Numa to Augustus, the temple of Janus was closed only six years. Roman civilization is characterized by a disdain of human life, until it became a sanguinary thirst. It was for them a joy to cause the death of others. Hence their hatred to the Christian religion, although so indifferent to all religions; the manner in which the Christians regarded things, human and divine, was essentially opposed to the Roman view and inspired a profound antipathy. It is no doubt true that in proportion as the intellectual faculties develop, men learn to appreciate their superiority over the materialelement. But intellectual development of itself does not weaken the influence of the body on the soul; it only impresses on the passions more refined tendencies. It stimulates generous emotions, such as the love of glory and patriotism; it excites in the egoist the thirst for riches and honors. This is the reason why the military spirit is manifested even in an advanced state of civilization; the worship of force is established under the name of glory or patriotism. These are only names for Jupiter and Hercules—the object of the worship is the same.

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; 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. Then came Christ, who, uniting in His person, God and man, revealed to the world the doctrine of charity and the liberty of man.

The church alone, in the midst of this world of desolation, was completely and powerfully organized. The various states conscious of their weakness, voluntarily sought pontifical interventions until the pontifical tribunal became the resort of peoples and princes for the settlement of their controversies on principles of equity and justice. The oldest treaty now on record made by an English king with a foreign power was arranged by Pope John XV., A. D. 1002, and drawn up in his name. In 1298 Boniface VIII. acted as arbitrator between Phil Bel and Edward I.

Since the French revolution the condition of society has changed; slavery has been abolished throughout Christendom; the liberty as well as the equal spiritual value of all men is established; the dignity of labor is recognized, and a new society, commercial and industrial, has been born, which teaches that the earth is only fertilized by the dews of sweat, that work is not a malediction, but a rehabilitation; that the earth is only truly cursed by Cain, to whom "God said she shall refuse her fruits to thy labor."

This society, notwithstanding the philosophies of the age, is fundamentally Christian, not Pagan, for Paganism defied force, duty, pleasure, and it believed the unfortunate deserved the anger of God. This society

believed that Jesus came to solve the problem of the misery of the poor, and wished to solve it by voluntary poverty and the rehabilitation of labor.

With treaties of arbitration commences the judicial status of nations, and statesmen think that international wars will disappear before the arbitration tribunal—before a more advanced civilization. In 1883 the Senate of the United States voted in favor of inserting in our treaties an arbitration clause, the arbitrators to consist of eminent juris consults not engaged in politics. 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 constituted 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 Arthur 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. During the present century the United States, since 1818, 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 amicably settled.

The Bering Sea controversy with England, settled a few weeks ago by arbitration in Paris, brings to the mind the interesting fact 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 arbitrations 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.

The most celebrated, the most delicate, and the most difficult arbitration of the century, is that which at Geneva adjudicated the claims of the United States against Great Britain, for non-conformance of its duty as a neutral during the late Civil War. The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII. revived the role of the Popes in the middle ages. The sensibilities of both nations had been intensely excited by events at the Carolines and at Madrid; under these circumstances the acceptance of mediation by Spanish pride and German pride forces us to acknowledge, says Frederick Papy, "that the spirit of peace has made progress in the public conscience and in the intelligence of governments."

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. The French opened to the world the Suez Canal by an analagous 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. They see what science has accomplished; that its instruments, like weavers' shuttles, weave the bond of friendship between the nations; its vessels and its railways transport with extraordinary velocity men and merchandise from one extremity of

the earth to the other; its wires, transmitting human speech, bind together cities and villages; its explorers renew geography and open new continents to the activity and ambition of the older nations. This economical solidarity suggests success in formulating some plan for reorganizing a permanent judicial tribunal of arbitration.

No one wishes to consolidate all nations into one and establish a universal empire, the ideal state of the humanitarians; for nations are moral persons and are part of humanity, and, as such, they assume reciprocal obligations which constitute national 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 existence of these organisms is necessary to the welfare of mankind.

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 none seem to be free from objection. In despair the eyes of some are fixed on the Pope. David Urquard, a Protestant English diplomat, in 1869, made an eloquent appeal to Pius IX. Jules La Cointe, a jurist of high authority, in his introduction to the recent work of Count Kamarowski, entitled "*The International Tribunal*," makes an interesting quotation from the *Spectator* and *English Review*, in which the writer says:

Humanity is in search of an arbitrator whose impartiality is indisputable. In many respects the Pope is by position designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the Pope is not only impartial between all nations, but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day. No country can have stronger prejudices on this subject than Germany, yet Prince Bismarck has consented to apply to the head of the Roman Church. Evidently the Carolines are of little importance to Prince Bismarck, but that the fact that the most haughty statesman of Europe recognizes, in the face of the world, that he can without loss of dignity submit his conduct in an international affair to the judgment of the Pope, is an extraordinary proof that the Pope still occupies an exceptional position in our skeptical modern world.

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 200,000,000 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 can not affect his judgment, religion and state are practically dissociated 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 can not disturb his equilibrium; provision could be made for the exceptional controversies to which his native country might be a party.

The Pope, if selected at 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 hopeless supremacy or to ecclesiastical doctrines based on it. Indeed, to avoid all religious objections, the exceptional position of the Pope might perhaps be better used, not to decide controversies, but to select arbitrators, or a majority of them, for that purpose, under regulations to be prescribed by treaty.

What a blessing to the world would be the adoption of some plan of arbitration, what a relief especially to Europe! The Paris *Figaro*, in speaking of

European armaments, about a month ago, said: "In 1870 Europe devoted annually for preparations for war the sum of about three milliards; at present the annual expenditure for the same purpose is five milliards. In 1870 Europe kept on a peace footing a little more than 2,000,000 men; to-day she keeps a little more than 3,500,000 men. In 1870 Europe estimated that in case of war she could place in line as a supreme effort about 7,000,000 men; to-day she could have 12,500,000, and her legislation tends to carry that number to 22,000,000."

"The ogre of war," says Bastiat, "devours as much for its digestions as it does for its repasts." Two-thirds or three-fourths of the budget of each nation are devoted to the work of death. Personal and obligatory service have modified the conditions of war. "All the peoples," says Jules Simon, "employ all their money to prepare all their men for a war which all the peoples dread and all the men abhor." Nations are no longer behind their armies, they are the armies themselves. A general mobilization embraces the entire available population; only the men over forty-five years of age and the women and children are not enrolled in the regiments; civil and social life are suspended. Science perfects tactics and armament; she is mistress of war and changes from hour to hour its implements, its methods, and its dimensions. "War," as was said by the King of the Belgians in 1887, "has become terrible, and those whom it takes by surprise are lost."

In the next war, armies will not be confronted, but nations, and the conquerors, exhausted by their victories, will contrive to forever extinguish in the conquered the idea of revenge, hence Europe hesitates at the perspective of this supreme shock, and in the year 1891 one of Italy's statesmen, in a public discourse, gave warning to his countrymen that the certainty of victory and the certainty of acquiring glory would not compensate for the infinite injury of the disastrous conflict.

WHAT CAN RELIGION FURTHER DO TO ADVANCE THE CONDITION OF THE AMERICAN NEGRO?

MRS. FANNIE BARRIER WILLIAMS.

Mrs. Fannie Barrier Williams of Chicago was introduced to the audience by Rev. Jenkin Lloyd Jones, who said:

The president has accorded me the privilege of presenting to you the next speaker, my friend, helper, and parishioner; one whose heart is in sympathy with all that is helpful. In this city the Providence Crandall Club has been a force that has done much. I was almost on the point of saying it has done more toward breaking down color lines on the levels of culture and refinement than any other force I know of, and the speaker whom I am now about to present has been one of the vital forces in that club, and I still hope that it will not be many months before Providence Crandall will be presented to the younger American people in her true light, and be no longer a forgotten heroine in the great cause of emancipation. When the American peoples recognize in Providence Crandall what she is, the great pioneer in the cause of equal rights, it will be because Fannie Williams will have adequately written her biography, upon which she is now at work.

Mrs. Williams said:

The strength and weakness of the Christian religion as believed, preached, and practiced in the United States, is aptly illustrated in its influence as a civilizing and educational force among the colored people of

this country. The negro was brought to this country by Christians for the use of Christians, and he has ever since been treated, estimated, and gauged by what are called Christian ideas of right and wrong.

The negro has been in America so long and has been so completely isolated from everything that is foreign to American notions as to what is compatible with Christianity that he may be fittingly said to be entirely the product of Christian influences. The vices and virtues of the American negro are the same in kind and degree as those of the men and women from whom he has been learning, by precept and example, all that he knows of God and humanity. The fetiches and crudities of the dark continent have long since ceased to be a part of his life and character. He is by every mark, impulse, and aspiration an American Christian, and to the American church belong the credit and responsibility of all that he is and is to be as a man and citizen of this Republic.

Religion, like every other force in America, was first used as an instrument and servant of slavery. All attempts to christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost. If Christianity could make the negro docile, domestic, and less an independent and fighting savage, let it be preached to that extent and no further. Do not open the Bible too wide.

Such was the false, pernicious, and demoralizing gospel preached to the American slave for two hundred years. But, bad as this teaching was, it was scarcely so demoralizing as the Christian ideals held up for the negro's emulation. When mothers saw their babes sold by Christians on the auction block in order to raise money to send missionaries to foreign lands; when black Christians saw white Christians openly do everything forbidden in the Decalogue; when, indeed, they saw, as no one else could see, hypocrisy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity? People who are impatient of the moral progress of the colored people certainly are ignorant as to how far false teachings and vicious examples tended to dull the moral senses of the race.

As it is, there is much to be unlearned as well as to be learned. That there is something higher and better in the Christian religion than rewards and punishments is a new lesson to thousands of colored people who are still worshipping under the old dispensation of the slave Bible. But it is not any easy task to unlearn religious conceptions. "Servants obey your masters" was preached and enforced by all the cruel instrumentalities of slavery, and by its influence the colored people were made the most valued slaves in the world. The people who in Africa resisted with terrible courage all invasions of the white races, became, through Christianity, the most docile and defenseless of servants.

Knowing full well that the religion offered to the negro was first stripped of moral instructions and suggestions, there are thousands of white church members even who charge or are ready to believe that the colored people are a race of moral reprobates. Fortunately the negro's career in America is radiant with evidence showing that he has always known the difference between courage and lawlessness of all forms, and anarchy in this country is not of negro origin nor a part of his history.

There was a notable period in the history of this country when the moral force of the negro character was tested to an extraordinary extent and he was not found wanting. When the country was torn asunder by the passions of Civil War and everybody thirsted for blood and revenge in every violent form, when to ravage and to kill was the all-controlling passion of the hour, the negro's opportunity for retribution was ripe and at hand.

The men who degraded the race and were risking everything to continue

that degradation, left their widows, their daughters, their mothers, wealth, and all the precious interests of home in the keeping of a race who had received no lessons of moral restraint. It seems but tame to say that the negro race was loyal to that trust and responsibility. Nowhere in Christendom has such nobleness of heart and moral fortitude been exemplified among any people, and a recollection of the negro's conduct under this extraordinary test should save the race from the charge of being lacking in moral instincts.

There is yet another notable example of the moral heroism of the colored American, in spite of his lack of real religious instruction. The African Methodist Episcopal Church, with its million members, vast property in churches, schools, academies, publications, and learned men and women, is an enduring monument to the righteous protest of Christians to establish the mean sentiment of caste in religion and degrade us to a footstool position at the shrine of Christian worship. The colored churches of all denominations in this country are not evidences of our unfitness for religious equality, but they are so many evidences of the negro's religious heroism and self-respect, that would not brook the canting assertion of mastery and superiority of those who could see the negro only as a slave, whether on earth or in heaven.

There is another and brighter side to the question as to how far the Christian religion has helped the colored people of America to realize their positions as citizens of this proud Republic. Enough has already been said to show that the colored American, in spite of all the downward forces that have environed him, must have been susceptible to the higher influences of the false teachings thereof. Though the Bible was not an open book to the negro before emancipation, thousands of the enslaved men and women of the negro race learned more than was taught to them. Thousands of them realized the deeper meanings, the sweeter consolations, and the spiritual awakenings that are a part of the religious experiences of all Christians. These thousands were the nucleus out of which was to grow the correct religious life of the millions.

In justification of the church it must be said that there has always been a goodly number of heroic men and saintly women who believed in the manhood and womanhood of the negro race, and at all times gave the benefit of the best religious teachings of the times. The colored people gladly acknowledge that, since emancipation, the churches of the country have almost redeemed themselves from their former sin of complicity with slavery.

The churches saw these people come into the domain of citizenship stripped of all possessions, unfurnished with intelligence, untrained in the school of self-sacrifice and moral restraint, with no way out of the wilderness of their ignorance of all things, and no leadership. They saw these people with no home or household organizations, no social order, no churches, no schools, and in the midst of people who, by training and instinct, could not recognize the manhood of the race. They saw the government give these people the certificate of freedom and citizenship without telling them what it meant. They saw politicians count these people as so many votes and laughed at them when pleading for schools of learning for their children.

They saw all the great business and industrial organizations of the country ignoring these people as having any possible relationship to the producing and consuming forces of the nation. They saw the whole white population looking with distrust and contempt upon these men and women, new and untried in the responsibilities of civil life. While the colored people of America were thus friendless and without status of any kind, the Christian churches came instantly, heroically, and powerfully to the rescue. They began at once not only to create a sentiment favorable to the uprising

of these people, but began the all-important work of building schools and churches.

They aroused the philanthropic impulse of the American people to such a degree that millions of money and an army of men and women have covered the hills of the South with agencies of regeneration of the white and black slaves of the South. The churches have vied with each other in their zeal for good work in spreading the gospel of intelligence. Going into States that knew nothing of public-school systems, they have created a passion for education among both races. States that have been hostile to the idea of universal intelligence, and that at one time made it a criminal offense to teach black men and women to read and write, have, under the blessed influence of the missionary work of the churches, been wonderfully converted, and are now making appropriations for the education of colored children and founding and maintaining institutions that rank as normal schools, colleges, and industrial schools.

Whatever may be our just grievances in the Southern States, it is fitting that we acknowledge that, considering their poverty and past relationship to the negro race, they have done remarkably well for the cause of education among us. That the whole South should commit itself to the principle that the colored people have a right to be educated is an immense acquisition to the cause of popular education.

We are grateful to the American church for this significant change of sentiment, as we are grateful to it for making our cause and needs popular at the fireside of thousands of the best homes in the country. The moral force that vouched for the expenditure of nearly \$40,000,000, voluntarily given for educational and church work in the South during the last twenty-five years, is splendid testimony of the interest felt by the American people in the cause of the intellectual and moral development of the negro race. Bearing in mind all this good work done by the churches since emancipation, it is proper to ask, What can religion further do for the colored people? This question is itself significant of the important fact that colored people are beginning to think for themselves and to feel restive and conscious of every limitation to their development.

At the risk of underestimating church work in the South I must say that religion in its more blessed influences, in its wider and higher reaches of good in humanity, has made less progress in refining the life and character of the white and colored people of the South than the activity of the church interests of the South would warrant us in believing. That there is more profession than religion, more so-called church work than religious zeal, is characteristic of the American people generally and of the Southern people particularly.

More religion and less church may be accepted as a general answer to the question, What can religion further do to advance the condition of the colored people of the South? It is not difficult to specify wherein church interests have failed and wherein religion could have helped to improve these people. In the first place the churches have sent among 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 intrusted with leadership than by any other single cause.

Only men of moral mental force, of a patriotic regard for the relationship of the two races, can be of real service as ministers in the South. Less theology and more of human brotherhood, less declamation and more common sense and love for truth, must be the qualifications of the new ministry that shall yet save the race from the evils of false teachings. With this new and better ministry will come the reign of that religion which ministers to the heart and gives to all our soul functions an impulse

to righteousness. The tendency of creeds and doctrine to obscure religion, to make complex that which is elemental and simple, to suggest partisanship and doubt in that which is universal and certain, has seriously hindered the moral progress of the colored people of this country.

The home and social life of these people is in urgent need of the purifying power of religion. We do not yet sufficiently appreciate the fact that the heart of every social evil and disorder among the colored people, especially of the rural South, is the lack of those inherent moral potencies of home and family that are the well-springs of all the good in human society.

In nothing was slavery so savage and so relentless as in its attempted destruction of the family instincts of the negro race in America. Individuals, not families; shelters, not home; herding, not marriages; were the cardinal sins in that system of horrors. Who can ever express in song or story the pathetic history of this race of unfortunate people when freedom came, groping about for their scattered offspring with only instinct to guide them, trying to knit together the broken ties of family kinship? It was right at this point of rehabilitation of the home-life of these people that the philanthropic efforts of America should have begun. It was right here that religion in its humanitarian tendencies of love, in its moral direction and purifying force, was most needed, and still is most needed. Every preacher and every teacher in the South will tell us that preaching from the pulpit and teaching in the schoolhouse are but half done so long as the homes are uninstructed in that practical religion that can make pure and sacred every relationship it touches of man, woman, and child.

Religion should not leave these people alone to learn from birds and beasts those blessed meanings of marriage, motherhood, and family. 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.

How ardently do we all hope that the heart of American womanhood will yet be aroused and touched by this opportunity to elevate and broaden the home-life of these unfortunate women in black. It ought never to be said that a whole race of teachable women are permitted to grope their way unassisted toward a realization of those domestic virtues, moral impulses, and standards of family and social life that alone are badges of responsibility. There needs no evidence to show that these unfortunate people are readily susceptible to these higher and purifying influences of religion. Come from what source they may, Jew or Gentile, Protestant or Catholic, or from those who profess no religion, but who indeed are often the most religious, the colored people are eager to learn and know those 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. Witness how beautifully and grandly the women of Christendom are organized to protect the homes against the invasions of intemperance. The Woman's Christian Temperance Union has gathered up the religious impulse of American womanhood for God, home, and native land. Again, to this union of pure hearts against the sin of intemperance is that other union in behalf of pure homes—"The Social Purity Society"; in fact, good women and brave men continually stand guard at the entrance of American homes, except that of the negro. Our homes need in a special degree those moral helps, promptings, inspirations, and protections that are now and everywhere the necessary safeguards even to the homes of those people who are cultured in all things spiritual and mental.

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 denying to our 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 reliefs, 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 helps from these are merely palliative. It is a monstrous thing that nearly one-half of the so-called evangelical churches of this country repudiate and haughtily deny fellowship to every Christian lady and gentleman happening to be of African descent. It is a shameful thing to say of the Christian religion as practiced in one part of our country that a young colored man susceptible of spiritual enlightenment will find a readier welcome in a saloon or any other place than he will in any evangelical church.

The fact is that the heart of America is fearfully wrong in its understanding and sentiment concerning the colored race. The golden rule of fellowship taught in the Christian Bible becomes in practice the iron rule of race hatred. That distinguished representative from Japan who startled this parliament the other day by arraigning Christendom for its many hypocrisies must have had in mind the irreligious conduct of white American Christians toward black American Christians.

The hope of the negro and other dark races in America depends upon how far the white Christians can assimilate their own religion. At present there seems to be no ethical attitude in public opinion toward our colored citizens. White men and women are careless and meanly indifferent about the merits and rights of colored men and women. The white man who swears and the white man who prays are alike contemptuous about the claims of colored men.

In every profession, in every trade and occupation of men there is a code of ethics that governs the relationship and fosters the spirit of fraternity among its members. This is the religious sense of the people applied to the details of practical life. Yet, even these religious promptings to deal rightly too often stop short of reaching the man or woman who happens to be black. What we need is such a re-enforcement of the gentle power of religion that all souls, of whatever color, shall be included within the blessed circle of its influence. The American negro in his meager environments needs the moral helpfulness and contact of men and women whose lives are larger, sweeter, and stronger than his. It should be the mission of religion to give him this help.

RABBI JOSEPH SILVERMAN.

Rabbi Joseph Silverman was introduced and spoke briefly:

One of the keenest and most injurious evils that can befall a man or a people is to be misunderstood—perhaps worse to be misrepresented. The individual who has experienced both knows the vital sufferings that were his. To worship truth and be accused of falsehood; to be religiously virtuous and be charged with vice; to aspire to heaven and by the world be consigned to purgatory; to be robbed of one's identity and be clad in the garb of another inferior being; to see one's principles distorted, every motive questioned; one's words misquoted, every act misunderstood; one's whole life misrepresented, and to be a caricature in the eyes of all men, without the power of redress, is to suffer all the unmitigated pangs of mortification.

The very fact that the Jews once formed a separate race, and a distinct nation, and still maintain themselves as an independent religious community, has created prejudices from which have grown up also many

errors regarding this people in other directions than those already mentioned.

Rabbi Silverman then went on to point out some of the specific errors which existed in the popular mind concerning the Jews. He said they were accused of exclusiveness and clannishness, whereas they are the most gregarious and broadly social—the only remnant of clannishness being that which was compelled by the conduct of those who, either purposely or ignorantly, persisted in thus misunderstanding them. The Jew was maliciously represented as a consumer, as distinguished from a producer, when by birthright he was a tiller of the soil, and had been compelled, through centuries of persecution, to become a trafficker in moneys and gems. And notwithstanding the age of the persecution the Jew was to-day found in all departments of agriculture and the mechanical arts, while his contributions to music and art and literature were notable. The same character of error concerning the Jew extended to his religious faith, and this largely because of the prevailing error that the Jews crucified Jesus of Nazareth. Rabbi Silverman concluded his paper as follows:

We deplore and condemn the crucifixion of Jesus of Nazareth. He was without doubt one of nature's noblemen, pure in sentiment and action, a great leader and reformer of men, and as such, fell a victim to the fanaticism and jealous power of Rome. His was the execution of an innocent man.

When the truth is once known and the Jew is placed in the right light before the world, we believe prejudice will be removed, errors corrected, and persecution will cease and love prevail.

We are worshipping the same God, the creator and preserver of us all. In the words of Malachi, "Have we not all one father? Has not one God created us all? Why shall we deal unjustly one against the other?" May truth prevail, may love reign supreme. May that brotherhood of man be speedily realized in which there shall be no distinction as to nationality or creed.

THE RELIGIOUS MISSION OF THE ENGLISH-SPEAKING NATIONS.

REV. HENRY H. JESSUP, D. D., OF BEIROUT, SYRIA.

There is a divine plan in all human history. It embraces nations as well as individuals, and stretches on to the end of time. Every nation and people is a part of the plan of God, who has set to each its bounds and its sphere of service to God and man.

For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

But no nobler service has been given to any people, no nobler mission awaits any nation than that which God has given to those who speak the English tongue.

In 1800 the English-speaking population of the globe numbered 24,000,000. It now numbers not less than 103,000,000, an increase of over 400 per cent, and it rules over two-fifths of the total area of the globe. It stands on a vantage ground of influence. Its voice sounds through the nations.

The four elements which make up its power for good and fit it to be the divine instrument for blessing the world are:

1. Its historic planting and training.
2. Its geographical position.
3. Its physical and political traits.
4. Its moral and religious character; which, combined, constitute:
5. Its divine call and opportunity, and result in its religious mission, its duty and responsibility.

1. The historic planting and training. In the beginning of the 7th 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 area for the activity and highest development of man.

2. The geographical position. A map of the world, with North America in the center, shows at a glance the vantage ground, the strategic position of Great Britain and the United States. Their vast seacoast, 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 people the control of the world's future, and the key to its moral and ethnical problems.

While no other European race has succeeded in planting successful colonies and keeping them unmixed with the blood and the vices of inferior races, the Anglo-Saxons have transplanted the vigor of the original stock to the temperate climates of North America, South Africa, and Australia.

These great nations are permeated with the principles of the Bible; their poetry, history, science, and philosophy are moral, pure, religious; they are founded on a belief in the divine existence and Providence, and in final retribution; in the sanctions of law, and in 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 mould and control all mankind. The United States are impressing deeply the semi-Latin populations of South America, and England and America are affecting France.

A sincere religious spirit, a God-fearing integrity, will mould a nation only in one way, and the upward, Godward growth of such a people will affect, by its vital energy, other nations and peoples.

5. 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 people and to all other peoples.

It is thus a home and a foreign mission. 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 Anglo-American

peoples should foster and defend those principles which their fathers fought to secure, and keep pure the foundation whose streams are to gladden and refresh the world.

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 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 us each rear his own temple for the worship of his God according to his own conscience, but let the schoolhouse be reared by all in common, open and free to all, and patronized by all.

To the civilized nations this mission is one which can only be effective through a consistent, moral example. The English-speaking nations are not set as dumb finger-posts of metal or stone, but as living, speaking, acting guides. They are set for an example—to exhibit reform in act, to shun all occasions 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 Bering 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 voice of a hundred messengers of the cross.

The recent action of Congress and the House of Commons with regard to a treaty of arbitration is pregnant with promise for the future peace of the nations and cause for profound gratitude to God. 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 dealings with them.

Let these closing years of this noble century of progress be crowned with the glorious spectacle of a heaven-born and heaven-blessed covenant of lasting and inviolable peace between these great nations, one in history, one in faith, one in liberty, one in law, one in future service to God and all mankind.

To the semi-civilized and heathen nations our religious mission is one of helpfulness, uplifting and enlightening. The sympathies of our Christian faith are all with the poor, the suffering, the ignorant, the oppressed. We are bound in honor and gratitude to give to those hundreds of millions the Word of God, that golden key which shall unlock to them all our precious treasures of knowledge and truth, of faith and happiness.

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. We owe them the benefits of civilization, the principles of justice, honor, and veracity, our social comforts and joys, intellectual education and uplifting, the relief of physical suffering, the blessings of medical science and skill, and, above all, the bright hopes and celestial promises of the gospel of Jesus Christ.

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. African

chiefs and insular kings, pagan princes and Mohammedan sheikhs entreat us with tears to save their people from devouring fire enkindled among them by our own countrymen.

American citizens and British subjects vie with each other in pouring these streams of "distilled damnation," these brain-poisoning, nerve-destroying narcotics and intoxicants, into the dark continent, the solitary islands, and the colossal empire of China. The European and American liquor traffic in Africa is pronounced by commercial and philanthropic men to be a greater evil than the slave trade and to threaten the entire extirpation of the African races. We are denounced by these children of nature in their helplessness and woe, as worshipers of a god of gold, as willing to sacrifice the bodies and souls of men to this gilded fiend of avarice.

We who are strong and 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. Where is the inspiration of our marvelous providential history? Where the fruitage and outgrowth of our political, moral, and religious training? Where our obedience to the divine call and summons to the rescue of the sons of men? Where our following of the Golden Rule? Where is our sympathy; where our gratitude; where our honor? 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. Von Moltke, surveying his army of 1,000,000 panoplied warriors, may declare war to be a divine institution; zealous enthusiasts may call for an Anglo-American alliance, which, by its armies and navies, could dictate laws to the world; but we are called to a propagandism of amity and 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."

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 toward that image and we owe to our fellowmen 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 this responsibility there is no escape. If we are true to it we shall stand up for liberty, truth, and righteousness; we shall be pure, we shall be peaceable; we shall use our wealth, our moral and political power to root out wrong and sin from our homes, our public councils, our land, and our commerce, so that wherever our flags may float, neither slavery nor the drink traffic, legalized impurity nor illicit trade can lift their heads. The pride of wealth, the consciousness of irresistible military power on land and sea, would soon transform our two great nations from being twin sisters of love and justice, truth and peace, into a double-headed monster of war and ambition, consumed with insatiate greed of universal dominion, and we should at length degenerate into that frightful Hindu ideal of the final age of the world, "the age of progressive misery and all prevailing woe."

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 Beha 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 natives as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christlike, 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, 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.

OHANNER CHATSCHUMYNA OF ARMENIA.

According to the general testimony of historians, Christianity was introduced into Armenia in the 1st century. In the year 34 A. D. the apostle Thaddeus went to this country, and in the year 60 A. D. Bartholomew followed. They preached the gospel and were martyred. These apostles were, therefore, the founders of the Armenian Church. Besides them two others, Simeon and Judah, preached in Armenia. But Christianity did not become the established religion until the year 302 A. D., although during this interval thousands of Armenians became martyrs for Christianity. In that St. Gregory Illuminator enlightened the entire Armenian nation, and Christianity became the religion of the king as well as of the people. In the Armenian language to "enlighten" means to "Christianize." Whether, therefore, we date the establishment of Christianity from the 1st century or at the beginning of the 4th, the Armenian Church remains 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—an element sometimes strong, sometimes less strong—in Armenia it embraces the whole life of the nation. There are not two different ideals, one for Christianity, the other for nationality. These two ideals are united. The Armenians love their country, because they love Christianity. Church and fatherland have been almost synonymous in their tongues.

The construction of the Armenian Church is simple and apostolic. It is independent and national. The head is called the patriarch catholicos of all Armenians in whatever part of the world they may be. He is elected by the representatives of the nation and clergy, in Etchmidzin, at the foot of Mount Ararat. Any Armenian, even a layman, can become head of the church if the general assembly finds him worthy of this high office. Since Armenia has been divided among the three powers—Turkey, Russia, and Persia—the election of the catholicos is confirmed by the Russian emperor. The bishops are elected by the people of each province and are anointed by the catholicos. The ordinary clergy are elected by each parish. The parish is free in its election, and neither bishop nor catholicos can assign a priest to a parish against its wish. 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. All assemblies which have to decide general questions, even dogmatic matters, are gathered from both people and clergy. The clergy exist 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. From the 5th century to this very day young men intended for the priesthood are sent to the Occident to study in order that Christianity and civilization may go hand in hand. The country owes everything to its clergy. They have been first in danger and first in civilization.

The spirit of the Armenian Church is tolerant. A characteristic feature of Armenians, even while they were heathen, was that they were cosmopolitan in religious matters. Armenia, in early ages, was an America for the oppressed of other lands. From Assyria, as we read in the Bible, in the Book of Kings, Adramelik and Landassar escaped to Armenia. From China, Hindustan, and Palestine they went thither, carrying their religious thoughts and their idols, which they worshiped side by side with the Armenian gods.

Christianity has entirely changed the political and moral life of Armenia, but the tolerant spirit has ever remained. For more than fifteen hundred years she has been persecuted for her faith and for conscience's sake, and yet she has never been a religious persecutor. She calls no church heterodox. The last catholicos, Makar I., said once to me: "My son, do not call any church heterodox. All churches are equal, and everybody is saved by his own faith." 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. Nерces, Archbishop of Zanbron, Cilicia, who was called the second Apostle Paul, in the 12th century defended and practiced the very ideals and equality of all churches and the brotherhood of all men which the most liberal clergymen of this century believe in.

The Armenian Church has a great literature, especially in sacred lyrics, which has had a vast influence over the people. But the purifying influence of our church appears chiefly in the family. In no land is the family life purer. 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 4,000 years?" The solution of this riddle is in the pure family life. This is the anchor by which the storm-beaten has been held. It is a singular fact that Armenia never had, even in her heathen time, either polygamy or slavery, although always surrounded by nations who followed this evil practice.

Women in Armenia have always had a distinguished place in the church. The first Christian martyr among women in the whole world was an Armenian girl, Sandooct, the beautiful daughter of the king Sanstreek. In the 5th century, as says the historian, Equishe, the songs of the Armenian women were the psalms and their daily readings the gospel.

Geographically, Armenia is the bridge between Asia and Europe. All the nations of Asia have traveled over this bridge. One can not 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, not with water, but with 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 worshipers. 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.

GREEK CHURCH CHARACTERISTICS.

REV. P. PHIAMBOLIS, IN CHARGE OF THE GREEK CHURCH, CHICAGO.

Most Honorable President Charles C. Bonney, Most Reverend John Henry Burrows, and Very Honorable Ladies and Gentlemen: At first I wish to beg your pardon if I make any mistake, not being well versed in the English language. In coming here as a delegate to the Religious Congress I did not come to discuss Christianity and the Christian truths, nor the existence of a god, because I think I would attack your Christian conscience. All the Christian delegates of this parliament have spoken enough of Christianity and the existence of God, and I think a repetition of it would be vain labor.

I did not come to teach you to become Christians, because you are Christians, perhaps, with a small exception of non-Christian hearers. I did not come to teach you to believe in one god, father god, god without beginning and end, god eternal, immaterial, personal, living god, omnipotent saint, just, almighty, provider, god of mercy, god of love, god creator of every being, creator of heaven and earth, invisible, incomprehensible, intellectual, god having mind, and where there is a mind there is a word, where there is a word there is a spirit, and consequently in a god of three persons there is a mind of the Father, the word of the Son, and the spirit of the Holy Ghost.

I say I do not come to preach such a god, because you and every Christian believe. I do not come to discuss that the God of love and mercy sent His son to earth, who took flesh from the blood of a holy virgin and became man—became man equal to us, but without sin; perfect God and perfect man mysteriously united in one person.

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 for salvation. But I come into your presence as a representative of the truths of the orthodox church and to greet you with our love.

Let us see where is the truth and the righteousness in the philosophical systems. They have been proved unable to find the truth and satisfy the requests of the human hearts, and the results of those philosophical systems were a ridiculous polytheism, and humanity had been educated in desperation to find the truth, when 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." Now let us examine. Has that man said the truth? Two thousand years passed almost from that epoch and all the nations who came in connection with His preaching say "yes," but let us continue to examine where this truth remained pure and clear and unmixed with some errors.

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 boy 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, an eminent and 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; afterward to the Thessalonians; and Phillipians, 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 this 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; against the prejudices, the philosophical systems; it was to fight against tyranny, against all the world, and to conquer. 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 inclosure 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 example 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 filioqua, which entered in the church without the ecumenical decision at the 9th 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 the human interest, the human proud and politic, unknown to the united church, entered at the 9th century the sacred inclosure of the church and a great schism and division followed between the East and West. This division resulted in retarding Christianity and the progress of Mohammedanism, whose motto is "Kill the Infidels," because everyone 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 moral 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 exhibition of my church I raise my eyes on high and pray:

O Thou Holy Ghost, the spirit of the truth, King of Kings, 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 illuminated Columbus, the hero, to give the whole continent to humanity; Thou who illuminated this glorious people of America to fight against slavery and for freedom, and they conquered; Thou who illuminated the eminent presidents of this religious congress, from which an immense light will be spread over all the world that great benevolences for the gospel and humanity are expected; 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 be the only head of the church.

INTERNATIONAL JUSTICE AND AMITY.

REV. S. L. BALDWIN, D.D., OF NEW YORK.

These words are rightly associated in the theme assigned me for discussion at this time, for it is only by justice that real amity between nations can be secured. Nations are just as much bound to be governed by justice as individuals. There is an idea still afloat, I am aware, that the proper course for a nation to take in dealing with others is to keep a sharp lookout for advantages for itself, to secure all that it can from other nations and give as little as possible in return. This is reckoned smart diplomacy and, it must be confessed, is still the basis of action with too many nations professing to be governed by Christian principle.

But 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 fellowmen, there is no middle ground. It is no longer necessary to argue against the claim that "might makes right." The world is rapidly outgrowing that barbarous proverb, and acknowledging that nations and individuals are alike bound to be governed by considerations of justice and fair dealing in their treatment of one another. As Theodore Parker beautifully said, "Justice is the keynote of the world and all else is ever out of tune."

Mazzini, Italy's Christian hero and patriot, voiced the true sentiment when he said: "Foremost and grandest amid the teachings of Christ were these two inseparable truths—there is but one God; all men are the sons of God—and the promulgation of these two truths changed the face of the world, and enlarged the moral circle to the confines of the inhabited globe. To the duties of men toward the family and country were added duties toward humanity. Man then learned that, wheresoever there existed a human being, there existed a brother; a brother with a soul immortal as his own, destined like himself to ascend toward the Creator, and on whom he was bound to bestow love, a knowledge of the faith, and help and counsel when needed."

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:

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 can not 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.

Let us test this doctrine by a few illustrations: If a foreigner, who resides in the country by its consent, commits a public offense he is subject to be cut down, maltreated, imprisoned, or put to death by violence without accusation made, trial had, and judgment of an established tribunal following the regular forms of judicial procedure? If any rule in the administration of justice is to be omitted or discarded in his case what rule is it to be? If one rule may be laid aside in his case another rule may be laid aside, and all rules may be so treated. In such instances a rule of evidence may be set aside in one case, a rule of pleading in another. The testimony of eye-witnesses may be rejected and hearsays adopted, or no evidence at all may be received, but simply an inspection of the accused, as is often the case in tribunals of Asiatic countries where personal caprice and not settled rules prevail. That would be to establish a pure, simple, undisguised despotism and tyranny with respect to them and their class, and such an exercise of power are not permissible under 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. No nation ought to feel at liberty to violate a treaty in any way until every possible means of securing a desired change by way of diplomatic action has been exhausted, and even in that case, justice can not approve the violation of a treaty unless it can be clearly shown that some fundamental interest absolutely requires such a course after due notice to the other parties concerned. These principles are so fundamental, and so necessary, to any good understanding between nations that they have never been seriously called in question until in these latter days of disregard for treaty obligations under supposed political exigencies.

A new doctrine is promulgated in certain quarters, but a Christian nation, with the history and principles which traditionally belong to our government, should repudiate with vehemence any deflection from the original principles of fidelity to our treaty obligations, which characterized all the early history of the nation.

In further pursuance of justice it is evident that in case of disagreement between nations there should be some method of coming to a good understanding without resorting to the barbarous practice of war, which is, after all, an appeal to the old motto of brute force, "Might makes right."

Christian principle suggests in such cases that other nations be called in to arbitrate in the matters of disagreement, and the two greatest nations of the world, England and the United States, have set a most laudable example in this respect in the arbitration by which the Alabama claims were settled, and in the recent case concerning the seal fisheries in the quarters adjacent to Alaska. It is to be hoped that Christian principle in this matter is becoming strong enough to substitute this sensible method

for settling differences in the place of appealing to war, in which the blood of many innocent persons will be shed, and sorrow brought to multitudes of households without really settling in any just way a single issue involved.

In the light of justice the duty of strong nations toward weak ones is very clear. It certainly is not to conform to the old practice of absorbing them or dividing them among the stronger nations and thus blotting them out of existence, but as treating them as weak children in a loving family are treated, giving to them the greater consideration because of their weakness, and the stronger ones emulating each other in a strife for pre-eminence in kindness of treatment toward those who need it most. If this Christian principle can but prevail among nations, just rights will be secured to all, and injustice will 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.

Politicians of the day may call this a Utopian scheme, but the world is steadily advancing toward the adoption of this principle, and we may look for the time when it shall be the accepted principle of all the great nations of the world, and we may repeat with emphasis the noble words of John Boyle O'Reilly:

Wherever a principle dies—
Nay, principles never die!
But wherever a ruler lies,
And a people share the lie.

Where right is crushed by force,
And manhood is stricken dead—
There dwelleth the ancient curse,
And the blood on the earth is red!

And just as surely as the curse will abide where right is crushed by force so the blessing of the Highest will abide wherever justice rules in the conduct of a nation.

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. Laws may be devised to secure this result, as, for instance, the requisition of a certificate from the American consul of the port from which the immigrant sails that he has given evidence he is a person of good moral character and purposes to become a law-abiding resident of the United States. Or, a limitation of the number of immigrants that will be permitted on any one vessel entering the port of the United States. Or, even, a certain, definite head tax imposed upon every immigrant entering the country and made large enough to secure a reasonable prospect of self-support on the part of the individual. General laws on any of these lines can be justified as being not only in the interest of our own country, but of the immigrants themselves.

But any discrimination against any race or people, as such, is of the nature of an essential injustice and can not 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. At the outside, we asked China to reverse her ancient principle of keeping strictly to herself and to consent to the free emigration of her people, which was accomplished by the persuasion of Mr. Burlingame.

In the treaty which was proclaimed July 28, 1868, was this article: "The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their citizens and subjects respectively from the one country to the other for the purpose of curiosity, of trade, or as permanent residents."

This is not a Chinese idea but an American idea, which we insisted upon having recognized by the emperor of China, and to which he gave his consent. We adhered to that view of the subject for about twelve years, when we sent an embassy to China to withdraw this principle and to secure the adoption in some measure of the ancient Chinese idea of restriction. The reason assigned for this curious action was the fear that we would be overwhelmed by a vast number of Chinese laborers who would work untold misery to the laborers of our country.

The facts in the case were that the whole Chinese population, at that time, was 105,000; that in the year preceding there had actually been more departures than arrivals of Chinese at San Francisco, as shown by the reports, the number of arrivals being 6,544, and of departures 6,906. For the three years previous the arrivals were 23,868, and the departures 21,270, or a gain of 2,598. There was absolutely no reason for the fright into which our government was thrown by the action of shrewd politicians who had their own ends to serve. But, at our instance, a new treaty was made, and the right to limit immigration was secured, which our government availed itself of to pass a law prohibiting the immigration of Chinese laborers for ten years.

In 1888 another act, known as the Scott act, was passed, which not only forbade laborers to enter but even denied the right to come back of those who had returned to China with the certificates of the government in their hands assuring their right to return to this country. Under this enactment members of Christian churches in this country who arrived at San Francisco, trusting to the pledge of the government which they held in their hands that they should be allowed to re-enter, were stopped in the port of San Francisco and compelled to return to China in the steamer which brought them here.

Among other cases which came under my personal knowledge was that of an English merchant in invalid condition who was accompanied by a faithful Chinese nurse—who had watched him through a dangerous illness—and who was informed at San Francisco that this nurse could not be allowed to land, and he was obliged to proceed across our country on his way home without the faithful nurse he needed so much. A minister of the gospel started from China to come to preach to his own countrymen in this country, but was informed in Japan that he would not be allowed to land, and returned to China.

Many instances might be given showing the hardships which were experienced under this law, 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. It requires all Chinese laborers to register and to take out certificates of their right to be here, which must be proved by at least one white witness, and provides for the imprisonment and deportation of all who fail, within one year from the time of its enactment, to comply with its provisions. 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 the 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 can not 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.

In regard to the charge of their lessening the price of labor and bringing ruin to the American laborer, Rev. Dr. L. A. Banks, a native of Oregon and for many years a native of the Pacific Coast, has said:

One of the most deplorable features of the whole matter, aside from the direct dishonor of such action, is that no intelligent man believes for a moment that such a bill could have been passed on its merits; but that members of Congress of both parties permitted themselves to be made the tools of an infamous race prejudice because it was understood that the electoral vote of the Pacific Coast States, in the last Presidential election, would be affected by it. I was born on the Pacific Coast and lived there for thirty years; was there through the riots of six and seven years ago, and I say deliberately there was no just cause for the cruel persecution the Chinese received. It was not a question of low wages through Chinese competition, for during those years the highest wages paid to workmen in the civilized world were paid on the Pacific Coast.

We have already shown that the charge of coming in overwhelming numbers is without foundation. It was charged against them that they would not become citizens, and then, to make sure that the charge would hold, a law was enacted that no court should naturalize them. It was charged that the Chinese sent all their money to China, and thus tended to impoverish America, but it was shown that out of \$11,000,000 earned in California in one year, \$9,000,000 was spent in this country and only \$2,000,000 was sent to China, and some of the same orators who dwelt on this charge against them commended the Irish immigrants in this land for sending \$70,000,000 to Ireland. And so with all the other charges against them. The real fact in the case is, as Dr. Banks says, that it has a basis in race prejudice and political schemes, and I quote further these stirring words from the same noble representative of the Pacific Coast:

This legislation does not represent Christianity, and it does not fairly represent the average citizenship of this country. It represents the narrow-minded and vicious elements of the Pacific Coast population, who are given power to work this disgrace because of the shameless cowardice of political leaders in all parties. It is surely a time when Christians and patriots who value the honor of their country should speak out and let it be known that there is another current of public sentiment in this country—a current that is not swayed by the beer saloon and the "sand lot." The outspoken indignation of Christians throughout the country will arouse such a ground-swell of public sentiment that Congress will be compelled to repeal this infamous law. In no other way can the work of our missionaries, accomplished through many long and weary years, be saved from disaster, our commerce with China preserved from annihilation, and our good name protected from ineffaceable shame.

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.

UNIVERSAL BROTHERHOOD.

PRINCE WOLKONSKY.

Prince Wolkonsky of Russia termed the subject of his address "A Reply" to this letter, which he read as a preface to continued remarks, as follows:

CHICAGO, U. S. A., SEPTEMBER 15, 1893.

Prince Serge Wolkonsky. Dear Sir: There will be a meeting next Monday, September 18th, 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. If you can not be present, will you kindly reply, stating whether you regard the inclosed form as suitable for the purpose.

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 kind invitation.

Much has been spoken of universal brotherhood during these last weeks, many eloquent speakers, inspired with the theme, elicited enthusiastic applauses, thousands of persons left the halls of the congress with softened hearts and with a firm resolution to bring the beautiful theories into their practical life—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 shone over those brotherly gatherings; and I think I finally have found the reason.

We speak of brotherhood as of a thing to be founded; we look at it as if it were an institution, a thing that had to be created and organized, a thing that did not exist and that we wanted to exist. People seemed 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. Human brotherhood is not a club where membership is needed to enjoy the privileges. 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 an instrument. If we regard those "religious club" as an aim in themselves, our membership becomes a seclusion from the rest of humanity; it becomes a contraction instead of an expansion, 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. I will try to answer it as I understand it.

Our modern civilization—or, rather, let us not use this word, for it supposes a perfection, and hence can not 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, in the course of later life, a few of us get rid of that habit of classifying our similars; when, under the influence of travel or through learning foreign languages, or under the influence of some broad-minded representatives of our churches or of representatives of universal science, 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.

A peasant 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—the uncivilized—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.

To return to our subject, 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 catalogue 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 at animals; we are allowed to approach for our 25 cents. “It is quite safe. Don’t be afraid.” And the clapping children around us exclaim: “Oh, mamma, look at those barbarians!”

Now, if “mamma” had been educated on the basis of human brotherhood, do you know what she would have answered? She would say: “No, my child, they are not barbarians. Why do you think they are? Is it because their dresses are so showy? But don’t you see how much prettier they are than ours, how much character they have—and they are dresses of their country. Meanwhile ours are but bad copies of ugly patterns we receive from abroad. Why do you think they are barbarians? Is it

because their faces are so brown? They are children of the morning land; they live in open air; they bathe themselves in sunshine. Meanwhile we—we breathe the putrified atmosphere on State Street. Is it because they raise much cheers you think they are barbarians? My child, my dear child; do not say so; you do not understand them. If you do not understand what another man says it does not mean that the other man is a barbarian.

"Their language is a beautiful one. It is a jewel set in filigree. Their poetry is the finest dream humanity has dreamed. No, my child, don't say they are barbarians; don't be afraid of them; step closer. You will see they are men just as we, only far better than we are, for they have preserved their human soul in that purity with which it was given to all of us by the Creator, and which we lost so long ago. They are the embodiment of such high ideas of chivalry and duty as we never had. Don't be afraid, my child, step closer. You see his open, honest eyes. He does not look at you a bit with the same mistrust as you. He knows you are a man like him."

So would "mamma" speak had she been brought up with ideas of human brotherhood, and we would congratulate her, but if, instead of that, she says to her child with a smile of motherly satisfaction, "Yes, of course, he is a barbarian; but then we are civilized, and therefore we must grant him our love," then we exclaim, "Away with such a brotherhood; you can not 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 feeling of universal brotherhood, do not go to the meeting, do not become a member of the association, do not waste a dime for a badge, and, going home, return to your children, gather them around you 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. So, children, let us learn, and learn, and learn, for we are, too, civilized."

There are many 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, and 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.

A PROTEST AGAINST ERRONEOUS IDEAS.

The evening session was called to order by Rabbi Hirsch. He said: "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 superstitions that are prevalent in the East." His Grace, the Archbishop of Zante, then came forward and said:

Most Honorable Ladies and Gentlemen: I am not a Jew. I am a Christian, a profound believer of the truth of the gospel. I am always bound to defend the truth, and for this reason I present a paper here to-night.

Professor Snell said: "His Grace, the Archbishop of Zante, has asked me to read for him this statement regarding the belief current in the Orient, and in many parts of Europe to the effect that Jewish people are in the habit of catching Christian children and sacrificing them upon the altar."

In the East the belief is current among the ignorant masses of the population that the Jews use for purposes of religious rights 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 the 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 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 adherence 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 1st century.

SOME TEACHINGS OF THE KORAN.

J. SANNA ABOU NADDARA.

An interesting paper prepared by J. Sanna Abou Naddara of Paris was read by Professor Snell, on the Koran and other sacred scriptures. The paper said in part:

The Koran has been translated into all languages. I shall not speak of its holiness, lest I profane it, and, besides, I am not a Mohammedan priest — am a deist—a very faithful believer in God and a sincere admirer of all those who make Him known to men, and celebrate His sublime work. The Koran is tolerant, human, and moral. The Koran has mercy upon slaves. I may even say Mohammed was the slave's friend. Allow me to show you that Mohammed and his followers are not, as some suppose them to be, adversaries to instruction: nay, they are great friends of knowledge. The Koran says, "Learned men are the heirs of profits," and that learning is a divine precept that every Mussulman must fulfill. These words show us how greatly the Prophet of Islam appreciated instruction, as he bids his followers to go and acquire knowledge, even if it were to China, a very long voyage at that time, when steamboats and railways were unknown. Mohammed also said: "Expect no good from a man who is neither learned nor a student." Moslem doctors, philosophers, and poets have written and said much upon this subject. In Turkey, in Syria, and in Egypt, not only numerous schools for boys were founded but for girls also, as women are highly regarded by the Prophet Mohammed and his followers.

Islam had and has still many female writers and poets. Mohammed said of women: "Happy and fortunate is the man who has only one wife, pious and virtuous." This is favorable to monogamy, otherwise he would have said: "Happy is he who possesses a good number of wives." He said also to his friends: "I love three things in your world—namely, women, perfume, and prayer." This denotes that the Prophet of Islam appreciates woman, since he places her first in what he cherished in this world. The Koran is so favorable to the fair sex that its fourth chapter, which is long enough, is consecrated to woman, whose cause it gallantly pleads, and in speaking of divorce, the apostle of Allah says that, even if a man had given his wife a talent, if he divorces her he has no right to take anything back from her.

I terminate my humble words by calling divine blessings on the enlightened members of the Parliament of Religions and by praying the Lord to crown their undertakings with happy success.

AMERICA'S DUTY TO CHINA.

DR. W. A. P. MARTIN, PRESIDENT OF THE IMPERIAL TUNG WEN COLLEGE, PEKIN.

Among the hundreds of inviting themes offered in the official programme I have selected this because it is pregnant with live issues, and because in a parliament of religions no subject is more fitting than that of duty. A religion that withdraws men from the active duties of life and leads them to consume their brief span of earthly existence in fruitless contemplation, or one that exalts ceremonial observances, at the expense of justice and charity, has forgotten the mission of a heaven-sent faith. The seal of religion is the sanction which it lends to morality. This is what St. James means when he says that "pure and undefiled religion is to visit the widow and the fatherless in their affliction, and to keep oneself unspotted from the world." The same conception is set forth in the eighty-fifth psalm, in that beautiful picture of heaven and earth combining to give birth to truth, mercy, and righteousness.

Mercy and truth have met together; righteousness and peace have kissed each other. Truth springeth out of the earth. Righteousness hath looked down from Heaven.

There is not a religion worthy of the name that does not in some degree exert this kind of elevating and sanctifying influence. But 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. 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 and I trust that the views presented in this paper will in some measure contribute to the promotion of a public opinion, which will not merely check the prevailing tendency to private and legislative outrage on our Chinese neighbors, but stimulate to increased efforts for the promotion of their welfare. "The duty of nations," says Montesquieu, "is in peace to do good to each other, and in war to do as little harm as possible"—a maxim which expresses the essence of Christian ethics, and one which could not have sprung up in any other than a Christian soil.

Before taking up the discussion of our specific duties let us for a moment take a view of our own indebtedness to China. The word duty in its primary sense signifies what we owe. Gathering a fullness of meaning and

rising with the growth of morals and the development of language, it finally attains the conception of what we ought, signifying in the first instance an obligation to make a return for benefits received, and in its higher sense that which we are impelled to do from any consideration that binds the conscience. In either sphere we shall discover a number of weighty obligations which we have to discharge toward the people of China.

To begin with those of the lower order, our obligations for benefits received—rich are the gifts which that ancient empire has poured into the lap of our western civilization; gifts, which, like air and sunshine, we enjoy without taking the trouble to reflect on their origin, though their withdrawal would carry a sense of grievous loss into every household. Here, where the products of inventive genius are so profoundly displayed, 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 we are indebted for at least one of our sciences—one which is doing more than any other to transform and subjugate the elements. For, as I have shown in a paper devoted to that inquiry, alchemy, the mother of our modern chemistry, though reaching Europe by the way of India, Byzantium and Arabia, had its original root in the Chinese philosophy of Too, one of the religions represented here to-day. Its votaries, seizing on a hint of the transmutations of matter, which they found in that oldest of the sacred books 2,000 years ago, of their country, the *Yi King*, or *Book of Changes*, not only conceived the idea of obtaining gold from baser metals, but came to believe in the possibility of evolving from this perishable body an imperishable spiritual existence. Thus at an early date we find among the Chinese the search for the secret of making gold and compounding the elixir of immortality—the twin pursuits that have fired the ambition of alchemists in all subsequent ages.

Are not these few items, if taken alone, sufficient to warrant the inference that the nation which originated such things is not undeserving of respect, or a benefactor of the human race?

But I hasten to emphasize another obligation which connects itself, directly with the great event commemorated by this Columbian Exhibition. For 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. Being an Italian, he was familiar with the marvelous narrative of Marco Polo's residence at the court of Kublar Khan (A. D. 1280) in Combalar, the present city of Peking. His imagination was filled with the splendors of Cathay—the name that Polo gives to China from the Kitai Mongols, to whose sway it was then subject; and, be it remembered, that at that epoch Europe was far in the wake of China, both in wealth and civilization; her only pre-eminence consisting in the possession of those undeveloped germs of religion and science which since that day have transformed the globe.

The doctrine of the earth's rotundity, which was not new, but which he was the first to make subservient to maritime enterprise, assured Columbus that the ocean, on which he looked, must have a farther shore, and that by crossing it to the West he might arrive at the Asiatic Eldorado after passing the island empire of Zipangu; never dreaming that the ocean held in its bosom a new world, which stretched almost from pole to pole and barred his western course.

Convinced as he was that by steering to the West he might arrive at that land of wealth and culture, without the aid of the mariner's compass he would have been powerless to pursue such course. Indeed, but for the assistance of that mysterious pilot he never would have dared to leave behind him coast and headland and to plunge into a vast unknown where clouds and fogs might deprive him of sun and stars.

Long lay the ocean paths from him concealed,
 Light came from heaven—the magnet was revealed.
 Then first, Columbus, with the grasping hand
 Of mighty genius, weighed the sea and land.
 There seemed one waste of waters—long in vain
 His spirit brooded on the Atlantic main,
 When sudden, as creation burst from naught,
 Sprang a new world through his stupendous thought.

This heaven-sent helper came to him, as already intimated, by way of China, for it was to the Chinese that the directive properties of the magnet were first "revealed." Long before the dawn of the Christian era they had made use of it in crossing the treeless prairies of Mongolia and the moving sands of the desert of Cobi. Early in our era they had applied it to coastwise navigation, and nothing was wanting but a Chinese Columbus to enable them to find their way across the Pacific and to preoccupy this goodly continent, which, by a special providence, appears to have been reserved for the people of Europe.

We know not the hand by which the magic needle was transmitted, but it is morally certain that it came from China, where it had made its home for at least two thousand years. There is indeed an apparent difference between our needle and that of China, which might in some minds give rise to a doubt as to their identity. The Chinese always speak of theirs as "pointing to the South," while it is well-known that ours points in the opposite direction. Matter this for a pretty controversy—which might not have been easily settled, but for the fortunate observation that a needle has two ends. May not this case serve as a hint to help us in reconciling some of our conflicts of religious opinions? Does it not show that both parties may be right, though the divergency of their views appears to be as wide as the poles?

Significant it is that the first European known to have employed the compass was Gioja, a Neapolitan—a countryman of Polo's and those other enterprising Italians who brought the news of China from the ports of the Euxine or sought them in Tartary. Not merely did Polo's story awaken the aspiration of Columbus, the needle itself spoke to him of China, seeming to say: "Fear not the trackless ocean—here is a guide that I have sent to conduct you to my shores." In Irving's "Tales of the Alhambra," one of the Moorish kings comes into possession of a wonderful talisman—the image of a cavalier whose spear is endowed with the inestimable quality of always pointing in the direction from which danger is to be apprehended. Would not the magnetic needle, if only one of the kind had existed, have been regarded as equally mysterious? Is it worthy of less admiration, because capable of being indefinitely multiplied? And is our debt to China the lighter because the instrument she has given us, after having unveiled a hidden continent, continues to direct the movement of our ocean commerce?

In a word—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 exhibition? 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 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 workmen 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 Chang, 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.

If our indebtedness to China is such that nothing but ignorance or want of thought could prevent its due recognition; on the other hand our duties to her and her people are not less conspicuous. In treating of them I shall not attempt to carry out the form of a debt and credit account; for though our sense of moral responsibility may sometimes be quickened by sentimental consideration, such as those to which we have adverted, our duties are of a higher order and more positive character. They grow not out of obligation for benefits, such as we have described, but spring directly from the geographical situation which the Creator has assigned to us, taken in connection with the position which we are called to occupy in the scale of civilization.

"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 pre-eminently our neighbor.

What, then, is the first of the duties we owe to her? It is unquestionably to make her peoples 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 veils is bound to offer it to his brother man. Who can deny that we may derive a great advantage from the comparison of our religious experience? And 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 look out; he may even feel offended by an implied assumption of superiority, but ought a regard for susceptibilities of that sort to disperse 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 in 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 "Shonyto," or "Tien," and had some shadow of a 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 ethnical system.

Another religion indigenous to Chiari is Taoism; but as the Chinese say of their famous Book of Changes that "it can not be carried beyond the seas" we may say the same of Taoism—it has nothing that will bear transportation. Its founder, Lao Tsze, 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 achemy, which they continue to pursue, their religion has dwindled into a compound of necromancy and exorcism. It is, however, very far from being dead.

It has at its head a pontiff who represents a hierarchy as old as the Christian era. From his palace on the Tunghu Mountains of Kionsi he exercises a serious sort of spiritual jurisdiction over everything in the empire, the tutelary deity of the city being by him selected from a list of dead Mondouins. He is supposed, moreover, to control all the bad spirits that molest mankind and the visitor is shown long rows of jars, each bearing the seal of the pontiff and an inscription indicating that some culprit was there confined. Such is Taoism at the present day, and though it exercises a tremendous power over the minds of the superstitious, its doctrines and methods would hardly be deemed edifying in other parts of the world.

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 has 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 even into a semblance of vitality.

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 Shongti, 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 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 pre-eminently the duty of Americans to seek to impart to the people of China. When Christianity comes to them from Russia, England, and 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 mask 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 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 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 waters 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 soul of our soil and every adopted citizen has a direct or indirect interest.

But what has the government got 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.

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 eminent members of our Supreme Court have pronounced to be in glaring opposition to the spirit of our magna charta.

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 ordinary 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 a 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 a profound contempt for our republican institutions, and in abiding hostility to 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.

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.

WOMAN AND THE PULPIT.

REV. ANTOINETTE BROWN BLACKWELL.

Feelings which come unbidden from the influence of our surroundings tend to produce the willing acceptance of anything to which we are accustomed. We live so much more vividly in the present than in the past or future that anything here and now seems to have more claim upon us than higher ideas which wait to be realized. Chilly rain falling steadily for a day or two makes it difficult to shake off the feeling that the same weather will continue without limit. Experience tells us that warmth and sunshine will be here directly, but it is not easy to recall the sensation produced by cheerful bright days. If this is true of events to which we are accustomed, how much more, then, of the less familiar, larger facts of history. The present becomes the instructive measure of the future.

The 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. It is no longer believed that women are pre-eminently deficient in mind or character. Many of the older matrons and unmarried women, and some even of the young mothers have already demonstrated their capacity for doing large amounts of benevolent outside work without detriment either to the home, to society, or to their own highest womanly natures. Wherever any of the fairly acceptable women preachers are heard and known long enough to make their speaking and good work familiar and appreciated there it is already accepted that the sex of the worker is not a bar to good work. The easy adaptability to new duties is admitted without question. It makes its own place successfully in the varied social domain just as every tree is said to do, let it be planted almost anywhere, adding its own new charm to the landscape.

Some one tells a pleasant story of the little boy and girl of a clergy-woman who, like many other children, were discussing together what they were going to do when they grew up.

"I'm going to be a minister like mamma," said the little girl. "What'll you be?"

The boy reflected awhile dubiously, but the calling nearest at hand won the day. "I'm doin' to be a minister, too," he said.

Then the sister put on her small thinking cap, but after a few minutes she replied seriously, "Well, I suppose mans do preach sometimes."

But the world is so miscellaneously broad that some of the best men never heard a woman preacher. They never tried to apply the higher criticism to some of St. Paul's much-quoted sayings about women. They verily believe that to hinder "female preaching and ordination" to the utmost stretch of their ability is doing God's service. They tighten, reclamp, and rivet afresh with more glittering steel loosened ecclesiastical bonds which belonged to less enlightened ages, for they sincerely think that the world-wide woman movement is only a perverse, detestable offshoot of pernicious infidel tendencies.

A greater intellect blunder than this timid, illogical assumption has seldom been made. Religious creeds have been shaken to their foundations. But women far more than men stood firmly on the foundation. It is they who were serenely confident, that true religion, if tried in mental and moral furnaces heated seven times, will yet come out purified, refined, triumphant. It is they who latterly gave both service and money so lavishly for home and foreign benevolences that the church is both astonished and bewildered, though it opens the mouths of its sacks to receive the supplies and it establishes unusual church offices, as that of deaconess, and evangelist to afford safe outlets for quickened womanly zeal.

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 of God and man. But, on the principle that one outside sheep astray in pastures already cropped to exhaustion is more to be sought after than ninety-nine in the fold, this paper, designed to be both a brief history and discussion of facts, will indirectly remember the unconvinced multitude. As the remoter distances on the painter's canvas are impotent aids to the bringing out of his principal figures, so the past is an essential background form the present.

Recently historians from critical comparative study have decided that in the progress of all peoples toward enlightenment there was a time when women represented the hardship of the family and the tribe or clan more exclusively than men have represented such hardships under later civilizations. That this so-called matriarchate was a higher state of civilization than the present no one can well believe; yet, that it had less tendency in any way, good or bad, to limit the freedom of women is incontrovertible. Progress has never moved along all lines simultaneously; an advance is sometimes so blunderingly achieved that a step forward necessitates a dozen steps backward to interests that have been so needlessly interwoven that they are all pushed violently into the rear.

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." As the heavens are high above the earth, so is that principle above those who have largely controlled the relations of men and women. Compare the bright Ithuriel pointing his sword, "having touch of celestial temper," with the other one, "squat like a toad close at the ear of Eve" and not very far from Adam.

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. Religion and government were not separate. The mothers controlled the children, took part in the sagest councils of religion, policy, or war, or became interpreters, seers, or priests as spontaneously as women to-day, having more leisure time than men, are most active in affairs of society for their class and in benevolences for the less favored. In that condition of morals women could only safely bequeath wealth as 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. In classic lands we know that it was the wives only who were held to this most imperative of all helps to high social order and equity. Courtesans, male and female, were still respectable. Priestesses still held the high, often the highest, rank, still interpreted the oracles, lived in the temples, and their social vices were not only sanctioned but enjoined by their religion. The legal adoption of heirs to share with or supersede children born in wedlock was an accepted custom. Unnatural vices also were made honorable.

The ruder frank savagery of the matriarchate was considerate of women because it had not found any way how even to attempt to be successful otherwise. The infamous schemes which have baffled every subsequent civilization, which have destroyed many, and which must destroy all if not repudiated, the futile schemes for securing virtuous wives and legitimate children without entirely discontinuing a wide license for husbands, fathers, sons, had not arisen for these simpler heathen folks.

Too much is at stake here to allow anything but plain speaking. God forbid that I should charge all good men and women with willingly upholding this basest of all injustice. We inherit our early environments. Custom binds us to the ethics which we accept while life is roseate; but the men and women of this parliament can afford to look all facts in the

face. The later enforced civil inferiority of women, their legal pauperism from the day when they became wives, the church's solemn requirement of wifely obedience, the husband's custody of the wife, the entire education for debilitating, seclusive timidity and dependence, all sprang from the same baneful root. It has demoralized even our idea of a strong, beautiful womanhood. 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.

Is this a hard saying? No living historian who takes as his search-light modern methods of studying sacred, secular, domestic, and civil society in mutual dependence can question this conclusion. No other explanation is adequate to the various facts. The East adopted close veiling and almost literal imprisonment of high-class and favorite women. Why, if not to enforce wifely chastity? Even the small feet of the best classes of Chinese women have an equally probable origin. Helplessness was security. The lower class could be left in greater freedom. But mental fetters are more potent than physical bonds. Two antipodal religions, Mohammedanism and the Latter Day Saints, bound the consciences, befogged the intellects, and crucified the souls of women to give religious sanction to polygamy for men. One high moral standard was not adopted. There were but two alternatives—either plural wives whose supposed welfare in time and eternity was hung upon the skirts of exalted husbands, or Christendom's half-disguised, cruel separation of feminine humanity into two divisions, the sheltered monogamous wives and those unwedded others. Of the two plans, which is the most un-Christian, let the casuists decide.

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, good women should not have continued to be expounders of the highest truth to which their era could attain? They have always manifested a special aptitude for religious devotion. About twice as many women as men are members of churches in all sects, whose ministers are received by vote, and they are more persistent in their attendance on religious services everywhere. This has always been largely true. Has it ever been wise to fetter conscience, or to nourish a weak self-consciousness in the illumined presence of a great hope which points on to an endless triumphant future?

Must female modesty be taught to shrink from the public eye as ashamed of the womanhood God has bequeathed it in His wisdom? Dare one allow a poor, shrinking timidity to be pitted against sweet, retiring solemn consolations and inspirations which comfort and strengthen needy humanity? Can we think of Jesus as possibly hindered by modesty from proclaiming to sin-laden multitudes, "Blessed are the pure in heart, blessed are the peacemakers?" Can we say the One who counted not His own life here in the service of others indorsed a self-consciousness so monstrous as to absorb and stifle the divine proclamations of good will to men? His twelve disciples were not women; but He went about doing good and had not where to lay His head. Women could hardly share his full pilgrimages. But who were his personal friends? Did He not say, "Mary has chosen that good part which shall not be taken away from her?" It was not Jesus who established the apostolic succession.

If only superficial feminine propriety build up the walls between women and the most consecrated work, such walls will tumble down without even the blowing of a horn. The real proprieties will be preserved. There is no impropriety in proclaiming truth from the highest housetop. The most consecrated pulpit is less sacred than the 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. Our ancestors took

their lives in their hands when they came to colonize this country. Their daughters took the approval of their own consciences and the betterment of the lives of others into their hearts when they stepped unheralded upon the open platform and into the Christian pulpit. Their perils were not largely physical, but there was a good deal of sore stepping upon the pricks of public opinion and some walking among the heated plowshares of intemperate disapproval. All that has melted away like black clouds in the morning sunrise, and the cheerful colors alone remain. 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 three women pastors, who had been already settled among them for six or eight months. Then followed a long waiting of ten years. In 1863 two women were ordained by the Universalist Church, Rev. Olympia Brown, one of the speakers on this platform, and Dr. Augusta J. Chapin, the first woman to be honored in this year of grace as D. D., who is also chairman of the woman's branch of this parliament. In that second decade so far as yet ascertained, three other women received ordination—only five in all. In the third decade thirty or forty were ordained, and in the fourth decade about two hundred have received ordination from many denominations—Congregationalists, Universalists, Christian, Unitarian, Protestant Methodists, Free Baptists, and many other sects.

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. This memorable and commemorative season's succession of congresses in this place, dedicated first to progress then to art, is an excellent gauge of to-day's opinion. Even this temple has not felt itself to be profaned by the platform presence of women, and it is believed that the hundred of feminine voices which have been heard will leave no discordant echo behind. This annealing world's Parliament of Religions welcomes half a score of women to share in the presentation of comparative religions.

The sympathetic recognition of the magnetic influence of the sex as teachers is recognized, the need of representation for the protection of material interests is conceded, but who anticipates that the entrance of another type of humanity actively into the world's thought, with its modified insights and inspiration, must widen the spiritual horizon. 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. Every religion for the people must be religion sought after and interpreted by the people. So only can it become adequate mentally and spiritually to the universal needs and to the intelligent acceptance of a whole humanity. Every teacher, having taken into his own heart a central principle, around which clusters a kindred group of ideas, all baptized in the light of his believing soul, brings to us vividly the fullness of his personal convictions. His words are in light with his thought, are warm with his feeling, are alive with his life. To me, the pulpit of the future will be a consecrated platform, upon which may stand every such soul, and freely proclaim those best and highest convictions which most convince, strengthen, comfort, and elevate his own mental and spiritual being.

THE VOICE OF THE MOTHER OF RELIGIONS ON THE SOCIAL QUESTION.

RABBI H. BERKOWITZ, D. D., OF PHILADELPHIA, PA.

The paper was read by Dr. Joseph Stolez of Chicago.

Here, in the assembly of so many of her spiritual children, in the midst of the religions which have received from her nurture and loving care, Judaism, the fond mother, may well lift up her voice and be heard with reverent and affectionate attention. It has been asked, "What has Judaism to say on the social question?"

From earliest days she has set the seal of sanctity on all that question involves. From the very first she proclaimed the dignity, nay the 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. Judaism thus came into the world to live in the world, to make the world more heavenly. Though aspiring unto the heavens she has always trodden firmly upon the earth, abiding with men in their habitations, ennobling their toils, dignifying their pleasures. Through all the centuries of her sorrowful life she has steadfastly striven with her every energy to solve, according to the eternal law of the Eternal Righteous, every new phase of the every recurring problems in the social relationships of men.

When the son of Adam, hiding in the dismal covert of some primeval forest, heard the accusing voice of conscience in bitter tones upbraiding him, he defiantly made reply: "Am I my brother's keeper?" Then the social conflict began. To the question then asked, Judaism made stern reply in branding with the guilt-mark of Cain every transgression of human right. From then until now, unceasingly through all the long and trying centuries, she has never wearied in lifting up her voice to denounce wrong and plead for right, to brand the oppressor and uplift the oppressed. Pages upon pages of her scriptures, folio upon folio of her massive literature are devoted to the social question in its whole broad range, and full of maxims, precepts, injunctions, ordinances, and laws aiming to secure the right adjustment of the affairs of men in the practical concerns of every day.

In the family, in the community, in the State, in all the forms of social organization, inequalities between man and man have arisen which have evoked the contentions of the strong and the weak, the rich and the poor, the high and the low. 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 natural, this is axiomatic, but remember it is never of itself a moral injunction. Egoism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. It likewise may defeat itself, may work injury, and lead to crime. The worthy should never be sacrificed for the unworthy. It is a sin for you to give your hard-earned money to a vagabond, and thus propagate vice, as much as it is sinful to withhold your aid from the struggling genius whose opportunity may yield to the world undreamed-of benefits."

In this 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 shall love thy neighbor as thyself—I am God." (Lev. xix., 18.) According to this precept she has so arranged the

inner affairs of the family that the purity, the sweetness, and tenderness of the homes of her children have become proverbial.

Honor thy father and thy mother. (Ex. xx., 12.)

The widow and the orphan thou shalt not oppress. (Ex. xxii., 22.)

Before the hoary head shalt thou rise and shalt revere the Lord thy God. (Lev. xix., 32.)

And thou shalt teach them diligently unto thy children. (Deut. vi., 7.)

These and hundreds of like injunctions have created the institutions of loving and tender care which secure the training and nurture, the education and rearing of the child, which sustain the man and the woman in rectitude in the path of life and with the staff of a devout faith guide their downward steps in old age to the resting place "over which the star of immortality sheds its radiant light."

Judaism sets education before all things else and knows but one word for charity—zedakah, i. e., justice. She has made the home the basis of the social structure, and has sought to supply the want of a home as a just due to every creature, guarding each with this motive, from the cradle to the grave. 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, indicating, as the Rabbins taught, that all men, without distinction of race, caste, or other social difference, are entitled to equal rights as being equally the children of one Creator. The social ideal was accordingly the sanctification of men unto the noblest in the injunction to the "priest-people"—"Holy shall ye be, for I, the Lord your God, am holy." (Ex. xix., 22.)

The freedom of the individual was the prime necessary consequence of this precept. Grandly and majestically the Mosaic legislation swept aside all the fallacies which had given the basis to the heartless degradation of man by his fellowman. Slavery stood forever condemned when Israel went forth from the bondage of Egypt. Labor then for the first time asserted its freedom, and assumed the dignity which at last the present era is vindicating with such fervor and power. Judaism established the freedom to select one's own calling in life, irrespective of birth or other conditions. For each one a task according to his capacities was the rule of life. The laborer was never so honored as in the Hebrew commonwealth. The wage system was inaugurated to secure to each one the fruits of his toil. It was over the work of the laboring man that the master had control, not over the man. Indeed, the evils of the wage system were scrupulously guarded against in that the employer was charged by the law as by conscience to have regard for the physical, moral, and spiritual well-being of his employees and their families.

To the solution of all the problems, which under the varying conditions of the different lands and different ages always have arisen and always will arise, the Jewish legislation in its inception and development affords an extraordinary contribution. It has studiously avoided the fallacies of the extremists of both the communistic and individualistic economic doctrines. Thus it was taught: He that saith, "What is mine is thine, and what is thine is mine" (communism), he is void of a moral concept. He that saith, "What is mine is mine, and what is thine is thine," he has the wisdom of prudence. But some of the sages declare that this teaching, too rigidly held, oft leads to barbarous cruelties. He that saith, "What is mine is thine, and what is thine shall remain thine," he has the wisdom of the righteous. He that saith, "What is mine is mine, and what is thine is also mine," he is utterly godless. (Pirque Aboth v., 13.)

Judaism has calmly met the wild outbursts of extremists of the anti-poverty nihilistic types with the simple confession of the fact which is a

resultant of the imperfections of human nature. "The needy will not be wanting in the land." (Deut. xv., 11.) The brotherly care of the needy is the common solicitude of the Jewish legislatures and people in every age. Their neglect or abuse evoke the wrath of prophet, sage, and counselor with such a fury that even to-day none but the morally dead can withstand their eloquence. The effort of all legislation and instruction was directed to a harmonization of these two extremes.

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." (Lev. xxv., 36.) 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 rituals, 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 hold the germ of the wisdom of all modern scientific charity. "Let the poor glean in the fields" (Lev. xix., 10), 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 bound more and more to be recognized as 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, homogeneous in character, living under certain conditions and environments which probably 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. Consider that the cry of woe which is ringing in our ears now was never heard in Judea. Note that 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, and under Spartacus threatened the national safety, nor any uprisings 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 procession of hungry men, women, and children crying for bread, like those of London, Chicago, and Denver. Pauperism, that specter of our country, never haunted the ancient land of Judea. Tramps were not known there.

Because the worst evils which afflict the social body to-day were unknown under the Jewish legislation we may claim that we have here the pattern of what was the most successful social system that the world has ever known. Therefore does Judaism lift up her voice and call back her spiritual children, that in her bosom they may find comfort and rest. "Come back to the cradle of the world, where wisdom first spake," she cries, "and learn again the message of truth that for all times and unto all generations was proclaimed through Israel's precept, "Love thy neighbor as thyself, for I am God." (Lev. xix., 18.)

The hotly contested social questions of our civilization are to be settled neither according to the ideas of the capitalist nor those of the laborer, neither according to those of the socialist, 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 guiding principles of all true social economy are embodied in the simple lessons of Judaism. As the world has been redeemed from idolatry and

its moral corruption by the vital force of Jewish ideas so can it likewise be redeemed from social debasement and chaos.

Character is the basic precept of Judaism. It claims, as the modern philosopher declares (Herbert Spencer), that there is no political alchemy by which you can get golden conduct out of leaden instincts. Whatever the social system it will fail unless the conscience of men and women are quick to heed the imperative orders of duty and to the obligations and responsibilities of power and ownership. The old truth of righteousness so emphatically and rigorously insisted on from the first by Judaism must be the new truth in every changing phase of economic and industrial life. Only thus can the social questions be solved. In her instance on this doctrine Judaism retains her place in the van of the religions of humanity.

Let the voice of the mother of religions be heard in the Parliament of all Religions. May the voice of the mother not plead in vain. May the hearts of the nations be touched, and all the unjust and cruel restrictions of ages be removed from Israel in all lands, so that the emancipated may go in increasing colonies back to the native pursuits of agriculture, and the industries so long denied them. May the colonies of the United States of America, Argentine, and Palestine be an earnest to the world of the purity of Israel's motives; may the agricultural and industrial schools, maintained by the Alliance Israelite Universelle, the Baron de Hirsh Trust, and the various Jewish organizations of the civilized world from Palestine to California prove Israel's ardor for the honors of industry; may the wisdom of her schools, counsel of her sages, the inspiration of her law-givers, the eloquence of her prophets, the rapture of her psalmists, the earnestness of all her advocates increasingly win the reverent attention of humanity to, and fix them unswervingly upon, the everlasting laws of righteousness, which she has set as the only basis for the social structure.

CHAPTER XIV.

FOURTEENTH DAY, SEPTEMBER 24th.

Large audiences assembled at the two sessions of the congress this day. Minute parliaments of religion were held in several churches, which, however, did not interfere with the interest taken in the great parliament itself. The papers submitted follow:

HOW AMERICAN CIVILIZATION HAS BEEN AFFECTED BY CHRISTIANITY.

PROF. THOMAS O'GORMAN.

By right of discovery and possession, dating back almost 900 years, America is Christian. On the waters of Lake Michigan, close to the Convent of La Rabida, are moored three Spanish caravels and a little further away one Viking ship. All three—convent, caravels, and Scandinavian craft—are evidences of an acquaintance between America and the church in times when the only Christianity in existence was Catholic. This fact is sufficient justification for a change I have allowed myself to make. In the programme this paper has for title, "Relation of the Catholic Church to America." For wider latitude and juster account I make it "Relation of Christianity to America."

The strange Viking boat carries the relation to a period antedating Columbus by almost five hundred years. About the year 1000 Christian colonists from Norway founded in Greenland a Christian community, which for 400 years—that is, almost down to the days of Columbus—possessed a body of Catholic priests and a continuous line of bishops in communion with the popes of Rome. From Greenland, traders and missionaries pushed westward to the mainland. Trading posts and mission stations, if not permanent settlements, arose on the coasts of New England and the natural products of this country found their way to Europe and even to Rome, the capital of Christendom, as payment of the Peter pence from the Catholic people of far-away Greenland and Vinland. In the show-cases of the Convent of La Rabida in your White City are some of the many contemporary documents which prove these facts and imply a relation, existing long before Columbus between Rome and the land that was to become in later ages the cradle of the American Republic. For reasons, which it is not my present task to indicate, the intercourse had gradually grown intermittent and had all but ceased when Columbus appeared. At any rate, it had never dawned on the mind of Europe that the far-away Scandinavian colony was in a new continent. Greenland and Vinland were supposed to be

connected in some way with Northern Europe, and to be a southern dip of the known continent into habitable western latitudes from inhabitable polar regions. So much for the older acquaintance between the church and America.

The Spanish convent and caravels indicate a relation that began 400 years ago; a relation which was to Europe the revelation of a New World, what the Scandinavian relation had not been; a relation that has not ceased since, as had the Scandinavian; a relation that at first fitted like some distant dream before the eyes of Spain in the solemn halls of Salamanca, that gradually took on some faint reality beneath the walls of Granada, in the quiet port of Palos, that finally became fact on the newly found shores of San Salvador, in the shadow of the cross raised on American soil by the successful discoverer. The books, pamphlets, lectures, and articles written in 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. Various popes from Alexander VII., 1493, to Leo XI., 1514, approved and legalized discovery and occupation in America. The purpose of their bulls was to prevent or settle difficulties and wars between rival claimants to the new lands. The indirect results of their intervention were of untold benefit to humanity. That intervention promoted the geographical study and knowledge of the globe, instigated Magellan's voyage around the world, created the partition of the continent, and hence also the colonial system out of which this great nation is born.

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. If you would know our Indian ward such as he was before he came into contact with our religion, read the Jesuit Relations or Parkman's historical works. If you would know the benefit he has gained by the contact, study the Indian of a later period, consider him as he is to-day, when he is so surrounded by our civilization that he can not but breathe in its influence. 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 they 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 experiences; such is the price of evolution.

In South America Christianity has swept away pagan civilizations, fair

in appearance, but reeking with slavery and human sacrifices, and has fashioned into 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 striving after that purer and more solid 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 motherland, 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 ranks 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 can not 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. Here was a virginal soil, sterilized so to speak, of all the germs of the politics of the old world. Here was an asylum lying open to the peoples of the earth; here was to grow a new nation made of contributions from all the nations, constituted in a political structure that had been unknown, or at least untried, by mankind in the past. 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 that which is the proudest boast of the American citizen, freedom of religion. When the colonies entered into federation and formed the United States, the Maryland enactment became part of our Constitution. Religious equality came to us as the natural and necessary result of political development.

If the original States were born of the divisions of Christianity, the Union of the States was born of the sinking of those divisions in religious equality. 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.

They were not creating a nation out of nothing; they were unifying into a nation isolated, independent communities having established churches. The recognition of any one church would have made the unification

impossible; it was possible only by the equality of all before the government. 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 all nations and 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 a 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.

This is quite different from the red republican theory of Europe. With us, separation of church and state rests on respect for the church, since the state owns to be incompetent in the religious sphere. With them the separation rests on indifference, not to say hatred, since they exclude the church from the common rights with which the moral as well as the physical individual is endowed by nature; in truth their separation is not protection but persecution. Religious liberty is freedom in religion, not from religion, as civil liberty is freedom in and under law, not from law. Much as religion needs the protection of the State in the enjoyment of the inalienable rights granted by the Creator to the religious society as well as to the individual man, the state is more in need of the support of religion.

The omission of God's name from the Constitution was not an intended slight, nor is it the denial of His sovereignty. As well say that the omission of God's name from the Book of Esther and the Song of Solomon makes them atheistic. Our political charter presupposes God and Christianity, presupposes the main facts and the past history of Christianity, and is bound to them by discovery and colonization. The oath required from all officers of the Federal Government, the exemption of Sunday from their working days, the subscription "In the year of our Lord," are a recognition of God and imply that the Lord Jesus Christ is the turning point of humanity, the source and beginning of a new order. The statement that our government is based on and has its spring from the people does not exclude the higher scriptural statement that all power is from God, for the derivation may well be, and in fact is, from God to the people, from the people to their chosen governors.

Look at the fundamental articles, the formative principles of the Republic—"all men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness; to secure these, just governments are instituted among men, deriving their just powers from the consent of the governed." These are Christian principles asserting God, creation, the rights of the creature, and, by implication, the duties that are correlative to those rights. To these principles the Catholic Church gave an impregnable foundation when, in the council of Trent, she defined that reason is not totally obscured and will is not totally depraved. How can the capacity of self-government be predicated of a being in total depravity? And as the church by her teaching concurred in the foundation, so she also concurred in the preservation of this republic by the devotion of her children, especially in the two wars for independence and union.

Think you there was insincerity in the admiration of Leo XIII. so often expressed for our Constitution, and notably when, on the occasion of his sacerdotal jubilee five years ago, he was presented by President Cleveland with a gift that was prized above the jewels of European potentates, a copy of the Constitution of the United States? Think you it was blasphemy his Legate, Archbishop Satolli, proffered in this hall the other day, when he exclaimed: "Catholics of America, go forward with the gospel of truth in one hand and the Constitution of the United States in the other?"

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. "There is no country in the whole world," said De Tocqueville, "in which the Christian religion retains a greater influence over the souls of men than in America; it directs the manners of the community, and by regulating domestic life it regulates the state. I am certain that Americans hold religion to be indispensable to the maintenance of republican institutions."

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, Young Men's Christian Associations, benevolent and charitable societies, religious associations for the relief of every misery, physical and spiritual, to which humanity is liable; co-operation 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 can not but influence the state itself; of what I should call the states' Christianity, I give the following evidence:

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 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 the 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 congresses 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. When Franklin moved for prayer in the Federal convention he gave the following reason: "How has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? The longer I live the more convincing proofs I see of this truth, that God governs the affairs of men."

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. Are we not justified in concluding that here Christianity has added to her domain a nation which is the most active, the most progressive, and not the least intellectual in this 19th century?

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. The Christian religion is the Gospel of peace to men, and its founder is the Prince of Peace. It is the slow work of an ever ascending evolution to bring about the abolition of war in the world, the triumph of Christianity, the climax of her development shall be the substitution of right for might, of reason for violence, of charity for force in the adjustment of disputes among nations. Happy the day for humanity when all people shall be federated in the acknowledgment of a Supreme Court providentially raised above all national jealousies and territorial interests for the final settling of their quarrels! We see the dawning of that day, and the dawn is in the skies of this Republic.

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, 233 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 can not 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 noblest spectacle of modern times was given to the world when two great and powerful nations, England and the United States, showed in the settlement of the Alabama claims 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 characterized this in the preamble of the proposed treaty as the only Christian and rational procedure, as between individuals so also between nations. Transmitting this proposal to Congress, President Cleveland, in his message, remarks that the ratification of the measure would constitute one of the happiest and most hopeful incidents in the history of the Western Hemisphere.

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 created 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. "Though I have been trained as a soldier," said General Grant, "and have participated in many battles, there never was a time, in my opinion, when some way could not have been found of preventing the drawing of the sword. I look forward to an epoch when a court, recognized by all nations, will settle international differences, instead of keeping large standing armies as they do in Europe."

I will add the words of Lord Hobhouse: "The more I have studied history the stronger has my conviction become that many wars are caused by the stupidity or ambition of a few persons, many by a false sense of honor, many by misunderstanding the fact."

If peace with honor be the motive and end of war, can not that be

secured more efficaciously and nobly by arbitration at the bar of reason? Shall not future ages look upon the wars of the past as the relics of barbarism clinging to men still striving up the path of progress and not fully imbued with the spirit of Christianity?

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. Our roots are in the good, our upgrowth must needs be toward the better. The affirmation of any one truth, logically followed out, leads to the knowledge and affirmation of all truth. The American Republic began in the affirmation of certain fundamental evident truths of reason; our dominant tendency, therefore, the law of our progression, is toward complete truth, if we but remain true to the spirit that called us into being and still, thank God, animates our present living.

We believe that divine providence led to the discovery of this continent, and directed its settlement, and guided the birth of this nation for a new and more complete application to political society of the truths affirmed by reason and Christian revelation, for the upbuilding of a nation as great religiously as it is politically, of a nation that shall find its perfection in Catholic Christianity. With that freedom allowed every speaker in this parliament of religions, I affirm my sincere conviction that Catholic Christianity is the fullness of truth, natural and supernatural, rational and revealed; that Catholic Christianity is the strongest bulwark of law and order in this Republic. If ever our country should fail and fall, it is not from the Catholic Church that shall come the shout of triumph at the failure and fall, for never has she had a fairer field of work than the United States of America.

WHAT CHRISTIANITY HAS WROUGHT FOR AMERICA.

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God be praised for this Congress of Religions! Never before has Christianity—the one true religion—been brought into such close, open, and decisive contrast with the other religions of the world. This is, indeed, the Lord's controversy. The altars are built, the bullocks slain, the prayers offered, and the nations stand beholding. Now, then, the god that answereth by fire, let Him be God!

The Christian religion makes an exclusive claim. It is not first among equals, but the only one. Upon that arrogant claim it stands or falls. The one truth which it holds in common with all other religions is the being of God. Its differentiating truth is God manifested in flesh, as it is written: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." By that truth Christianity is separated from all other religions by an infinite and bridgeless gulf. If that be false, Christianity is as foundationless as the stuff that dreams are made of; if that be true, Christianity stands solitary and alone as the religion that has power to save. We believe in God, but in that God alone who once became flesh and dwelt among us. Christ is everything to us—first, last, midst, and all in all.

But how shall the validity of that truth be demonstrated? By its influence upon individual and national character. 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. Daniel Webster said;

I have been able to hold my own in controversy with mere theologians, but there is one thing that silences me. I have an old uncle. John Colby, up among the New Hampshire hills, whose simple Christian life puts all my arguments to shame.

This is indeed the crucial test. The God that answereth by fire—the fire that burns up impurity and selfishness—let Him be God!

A like result is obtained when a frank comparison is instituted between Christian and non-Christian nations. It is enough to say that, without a solitary exception, the most highly civilized and humanized nations are such as lie within the sunlit circle of Christendom. For our present purpose, however, we must concentrate our thought upon America, the youngest of the sisterhood, a mere infant of days.

Ours is distinctly a Christian nation. President Dwight of the Columbia Law School—than whom there is no more competent authority in these premises—says: “It is well settled by decision of the courts of various States that Christianity is a part of our common law.” We need not, however, fall back upon the rulings of courts and Legislatures. The history of America gives proof on every page that the gospel of the crucified Nazarene is interwoven with our entire national fabric.

If it be objected that the name of God is not in our national symbols, we answer: “Would that it were there; but its omission is of little practical moment, so long as God Himself can be shown to rule in the genius of our government, in its management of civil affairs, and in the life and character of the people. In humble recognition of the divine favor this claim is fearlessly made.

The discovery. At the very outset we trace the hand of Providence in the discovery of this land. All things, in the divine economy, occur in fullness of time. Up and down along the coast of this Western world cruised many a bold mariner; but the terra incognita was waiting for its hour. When all the burdened lands were groaning for deliverance from their surplus populations, the hour struck; the hour struck, and God’s man appeared, bearing in His hand the red-cross banner. The cruise of Columbus was a missionary enterprise. The conquest of America was a conquest for Christ.

It would be interesting to conjecture what would have been the result had the Celts or the Norsemen, Eric the Red, or the hardy sons of Sigraat, been permitted to effect a landing and rear their pagan altars along the Atlantic coast. This, however, could not be.

God moves in all things; all obey
His first propulsion from the night.

The hand of Providence is 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—Parthians, Medes, and Elamites, Greeks, Arabians, and dwellers in Mesopotamia, all seeking the place of worship. It is our humble prayer that the baptism of heavenly fire and power may rest upon them all.

The place of honor is accorded to the Puritan, to 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 been a potent influence among us.

Aye, call it holy ground,
The ground whereon they trod,
They left unchanged what there they found—
Freedom to worship God.

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 this people as English or Anglo-Saxon, it is certainly no longer so. The Anglo-

Saxon element in our population is relatively slack. 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 the land which gives no ungrudging welcome to the oppressed of all nations. And surely this is not without the gracious ken and purpose of God.

The bridge of an ocean steamer affords a standpoint from which, looking down into the steerage, one may behold at a glance the most serious problems of American politics. Here is our hope and here is our danger—the source of our national strength and of our utmost weakness. The best and worst are gathered here. Youth and vigor in quest of golden opportunities. Poverty and decrepitude fleeing from the ills they have had to others that they know not of. In view of the possibilities thus suggested, we should indeed be at our wits' ends were it not for our confidence in the God who has made and preserved us as a nation. In Him we trust.

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 human equality, which has its reason in our filial relations with God. In other words, religion furnishes the only guaranty of our national welfare and prosperity.

At a critical period in the history of France, a member of the Corps Legislatif arose and said: "Fellow-citizens, I offer this resolution: 'There is no God.'" The cry was caught up and echoed by the populace: "No God; no God." It was shouted by the surging mobs along the streets. God was violently disowned, and his ordinances tumultuously swept away. A woman of the demi-monde was carried in triumphal procession to Notre Dame and enthroned as Goddess of Reason. Liberty, Equality, and Fraternity glared meanwhile in grim satire from the dead walls. That night the reign of terror began, and the gutters of Paris ran red with blood. One such experiment will answer for all time. It was a true word that Mirabeau uttered: "God is as necessary as freedom to the welfare of a popular government."

The whole world has learned that freedom is an empty sound if truth and duty have no part in it. Therefore, we are wont to say, in a broad but real sense, ours is a Christian nation. The heterogeneous multitude have come hither to rest beneath the ægis of the great truth which Jesus of Nazareth proclaimed when, with His face toward the West, He stretched forth His pierced hands as if to gather all the scattered peoples unto Him. "I, if I be lifted up," said He, "will draw all men unto Me."

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 finds its original grounds 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 St. 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. In the light of His countenance, shining from Golgotha, the mountains are

brought low and the valleys are exalted. Back of Runnymede and the Reformation is the voice of the divine oracle. The accursed tree is the Charter Oak of popular rights. Among the relics of our early struggle for freedom is a 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 it rang forth. While they were sitting in council, the old sexton waited in the belfry above with his hand upon the rope. A lad stood in the doorway ready to give the signal. As the day wore on the bell-ringer's heart misgave him. "Alas, they dare not," he said; "the great truth falters on their lips;" but presently the deed was done, for God presided in those councils. The lad ran out upon the broad steps and shouted, "Ring, ring!" Then the sexton pulled with all his might and sent the clangor around the world.

The principle wrought out. 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 4,000,000 of their fellows in chains. But God reigneth, and the hearts of the nations are in His hand as the rivers of water. One Sunday in 1863, in the City of Washington, a congregation of colored people were engaged in worship when a man entered, strode down the middle aisle, and endeavored to speak. His hands were raised above his head, his lips moved, but his tongue clave to the roof of his mouth. The preacher paused in his discourse, the people gazed and wondered. At length the man found utterance, "Men and brethren, we are all free this day before God." The President had signed the Emancipation Proclamation, and the colored people of America were "free and equal" at last.

Expressed in the ballot—this truth, conceived in our revolutionary war, and born out of the travail pains of our great rebellion, finds its ultimate expression in the ballot.

* * * a weapon strange yet
Better than the bayonet;
A weapon that comes down as still
As snowflakes fall upon the sod,
And executes a freeman's will
As lightning does the Will of God.

Our election 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. It was a great truth, and far beyond his time, when Tarquin the Proud announced, when, being asked the secret of safe government, he walked up and down his garden, scepter in hand, uttering not a word, but whipping off the tallest poppies' heads. It was the same truth which pious Melville afterward set forth when remonstrating with his sovereign in behalf of the popular right of assemblage:

Your majesty must needs be reminded that there is a king born in Scotland before whom James VI. and all must bow.

And who is that, sir?
King People, sire!

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.

The rank is but the guinea's stamp;
The man's the gowd.

No man can trace a prouder lineage than the believer in a true democracy, for he is "the son of Seth, who was the son of Adam, who was the son of God."

In pursuance of this underlying fact of the divine paternity, our laws are intended to be so framed as to give no man an advantage over his fellow. The jurisprudence of America is essentially biblical. It gets its form and spirit from the Decalogue on the one hand, the Sermon on the Mount on the other, and the character of Jesus as the living exponent of both. Thus the Republic, to the very breath in its nostrils, is Christian. Its ideal is suggested by its earliest name, San Salvador.

A free Republic, where, beneath the sway
Of mild and equal laws, framed by themselves,
One people dwell and own no lord save God.

Institutions. 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 of all, the American home, where all men are sovereigns, all homes 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 humblest toiler, when his day's work is over, makes it his *El Dorado*.

His wee bit ingle blinking bonnie,
His clean hearthstone, his thrifty wife's smile,
The lisping infant prattling on his knee,
Do a' his weary carking cares beguile,
And make him quite forget his labor and his toil.

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 homes, yet the gospel of 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 sanctity in religion is our public schools. The distinctive feature of our national system of education is civil control. This, 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. John Milton, in the days of the English commonwealth, wrote:

There is a poor blind Samson in this land,
Shorn of his strength and bound with bands of steel,
Who may in some grim revel raise his hand,
And shake the pillars of the common weal.

The blind Samson of America is enfranchised ignorance. 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 schoolhouse. The teaching of religion was compulsory in these early schools, but, as a rule, under such conditions as abated 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. Remove the Bible from curriculum if you will, you can not eliminate God from history and science. His name shines from the current pages of our text-books like the sun reflected from the heavens on a starry night.

It is obvious that, as the education of the masses is necessary to the

public weal, the state can not safely farm out the contract to anybody whatsoever, religious or otherwise. By a wise provision of its constitution, it can not lend itself or any portion of its funds to the fostering of a sect. Neither can it tolerate for an hour any ecclesiastical interference from any quarter, at home or abroad, with its own management of the public education. Here is a prerogative absolute and inalienable, growing out of the nation's right of self-preservation. The public school is one of the great pillars of our government. Withered, therefore, be the hand that is raised to destroy it!

Still another of our institutions having distinctive teachers and borrowing them from the sanctions of 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. The father of our country was once a surveyor's apprentice. A farmer, a flatboatman, a journeyman tailor, a tanner, and a canal boy have followed one another in quick succession in the chief magistracy. Manhood goes for more than blue blood. 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 light and teachings of the carpenter of Nazareth. That "best of men that ever wore flesh about him" toiled in the shop, with chips and shavings about his feet and the implements of his trade on the bench before him, so entering into sympathy with the cares and struggles of workmen. 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 lockouts. Hood's "Song of the Shirt" and Mrs. Browning's "Cry of the Children" are but paraphrases of a good Samaritan. 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 employe. 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 ways off. There are wrongs to be righted and middle walls of separation to be broken down. But so long as the heaven 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. The thing that was written of "The Village Blacksmith" may be said of a million others:

His brow is wet with honest sweat,
He earns whate'er he can;
He looks the whole world in the face,
For he owes not any man.

It remains—in thus briefly canvassing our national indebtedness to religion—to speak of the establishment. If other nations had 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 conviction as to whether, or where, or how we will worship God.

This involves an absolute divorcement 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 100 years and is fully vindicated. Its opposite, the union of church and state, was long ago characterized by our famous Irish orator: "That foul and adulterous connection which pollutes the purity of heaven with the abomination of earth, and hangs the tattered rags of political piety on the insulted cross of a crucified Redeemer." This arraignment is severe, but just. Since the day when the theocracy was merged in the gospel commonwealth there never has been a national church which has not demonstrated two things, to-wit: That the church itself was enfeebled by the union, and that the state would have gotten on better without it. Wherefore, at this moment, would that this establishment was upon the docket everywhere. Welcome the day when, the round world over, no man shall be answerable for his creed save at the judgment bar of God!

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. As the atmosphere presses upon the human body with a force of fifteen pounds to the square of surface, so religion presses upon the body politic, and all the more if it be free as air. The establishment as usually found represents not religion in a larger sense but only a small denominational part of it. What right has a sect to grow fat at the expense of the great body of religionists? Every farthing taken from the national exchequer to foster an establishment of this sort is a wrong against the public conscience.

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 co-ordinate power, each supplementing and upholding the other, and both alike ordained of God. It is, therefore, the duty of all religionists to sustain the government, to obey dignities and recognize the authority of the powers that be. We are bound to "render unto Cæsar the things that are Cæsar's." On this the church recognizes the function of the civil administration as the impartial champion of the religious rights of all.

In this view of the inter-relation of church and state lies the function of all moral legislation. The Sabbath law, for example, is defended on the ground of the individual right to rest and worship without disturbance. By the recognition of this principle the influence of the churches is enlisted in civil reform. Under it has grown up the organized charities which cover the land. The church withholds her grasp from the public treasury; the state confiscates no ecclesiastical holdings. The humblest body of believers is secure in its rights. The government is bound to defend it in the exercise of its religion, however peculiar, so long as this is not in contravention of the fundamental principle of the state or dangerous to its welfare. This is involved in the very thought of religious freedom. And these are the boundaries of the American establishment, which, when realized, must furnish force, as we believe, the theocracy of the golden age, the commonwealth of God.

Thus we close where we began, with Christianity at the center. Christ, the great leveler, is king over all. The cross, the great evangelizer, throws its luminous shadow over courts and legislatures, homes, workshops and schoolhouses, from the Lakes to the Gulf, from Sandy Hook to the Golden

Gate. San Salvador is our country's name; land of the Savior may it ever be!

Our citizens are free men, with that freedom wherewith Christ's truth makes free. If our country, in one brief century, has advanced from insignificance to an honorable place among the great powers, it is because a kind Providence has most signally favored us. If we entertain the hope of a still more glorious future, it is because we are confident that our principles of civil and religious freedom rest in the unimpeachable sanction of divine right.

PRESENT OUTLOOK OF RELIGIONS.

REV. GEORGE T. PENTECOST OF LONDON.

Rome was the center of the world's political power, as it was the chief seat of the world's religious philosophies. There was the throne of the Cæsars; there the Pantheon with its many gods, and there the famous schools of philosophy. There, also, was a small Christian church—composed of a few believing Jews, a larger number of poor freedmen and slaves, with here and there an "honorable" person, and some servants of Cæsar's household—the fame of whose faith had been spread abroad, until Paul, whose habit it was never to build on another man's foundation, came to desire greatly to visit that church and himself gain some fruit also in the world's capital. He had often intended to visit Rome, but had been hindered. So, for the present, he betakes himself to his pen and informs these Christians of his desire and purpose, and anticipates his work in person by writing the most massive exposition of the gospel which the Christian church possesses. This epistle has been rightly designated the Magna Charta of the Christian faith. It is certainly an unfolding of the doctrines of Christ. It is an epistle in which alone may be found every fundamental of our faith and practice.

In visiting Rome, the world's seat of empire, religion, and learning, what hope had Paul of gaining a hearing for the gospel of the Crucified One? What rational hope was there that he could successfully compete with the triple power of Rome, and win men and women to Christ by means of the foolishness of preaching Christ and Him crucified?

How could he hope to win even the common people from the age of old religions of the heathen world, which still held the masses in the shackles of superstition; how overcome the aristocratic influence of the philosophers, who still dominated the cultured portion of the empire; and especially how could he hope to exalt into some supreme power the gospel of Christ, under the very throne from whose authority went forth the sentence of death against Christ Himself, at the same time branding him as an impostor and traitor? All these things were, no doubt, in Paul's mind, and gave color to this ringing declaration: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

Here is sublime faith and courage in what seemed to the world a madman's dream. His reasons for his faith are crowded into this single sentence, in which he contrasts God's power with the powers of the world. Here is a universal good, offered in competition with those philosophies which are kept exclusively for men of wealth, culture, and leisure, and which, at best, were cold, speculative theories.

In respect of the conquest of the world, or what remains of it among those nations to which the preachers of the gospel have gone forth, we are occupying much the same standpoint 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 by every reason which appeals alike to the intellect, heart, and the conscience.

The powers of the world do not daunt us; nor are we ashamed to dispute with the wise men and scribes of the school, nor to contend with the darkest superstitions which enthralls the minds of millions yet unenlightened by the cross of Christ. 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.

Happily, there is in this great country no political power to hinder us or make us afraid to worship God according to the dictates of our own conscience. Demanding absolute liberty for ourselves, we are no less strenuous in our demand that they of other faiths shall enjoy the like freedom.

When Paul declared, "I am not ashamed of the gospel of Christ," he meant to say "There is nothing in the gospel of Christ which causes me to blush or drop my eyes in the face of any man or of all men. I do not have to apologize for believing the gospel or preaching it, as if there were anything in it or about it that can not bear the closest scrutiny from every point of view, either respecting its historical basis of fact, its divine rationality, its ethical system, or its power to bestow salvation upon man. The more light that can be brought to bear upon the gospel the less I am ashamed of it; the more closely it is examined in all its parts the better pleased I will be. I am ready to come to Rome and in the presence of politicians, philosophers, and priests of superstition open up and defend the gospel of Christ." (The word translated "ashamed" also bears the meaning of being "disappointed," as in Romans v., 5.)

That is to say, Paul's position is this: "Feeble and foolish as the men of this world may deem the gospel of Christ, great as are the forces—political, religious, and philosophical—arrayed against it, I am not fearful of the final outcome of the conflict of Christianity with the religions and philosophies of Paganism, nor, indeed, with the strong arm of the world's political power. The gospel of Christ is founded upon a rock and made one with its foundation, so that not even the gates of death shall prevail against it. The power of God is greater than all possible opposing powers. "All power has been given into the hands of Jesus Christ for the propagation and defense of His gospel and to give eternal life to as many as believe in Him."

Let us now give our attention to the first of these propositions: "I am not ashamed of the gospel of Christ."

We are not ashamed of its antiquity: Some of the religions of the Roman empire boasted of great antiquity. Indeed, they based their religions on myths whose fancied existence antedated history. This is an easy way to secure antiquity for any faith. There are those among us that, as compared with their faiths, hold faiths but as the infant of days. The Brahman will tell us that for 4,000 years his Aryan ancestors have worshiped the Indian triad on the banks of the Ganges and at Jumna; that the holy city of Benares was the flourishing seat of their faith before Abraham left Ur of the Chaldees, and that it has had an unbroken municipality ever since. Peculiarly destitute of the historical sense, millions of years are as easily managed by the Orientals as decades are with us. Claiming eternity for their Badas and their Puranic heroes, they easily antedate all other faiths by this convenient method.

In our prosaic century, however, these magnificent claims for an antiquity which antedates historic times by millions of years go for nothing.

On the other hand, Christianity is peculiarly buttressed by historic facts. 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 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 crucified 2,000 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." Nay, we need only to read the first simple records of our historic faith to learn that, no sooner did man sin and fall from communion in righteousness with God, and ere there was yet a man born unto the world, than God gave to the primeval pair a promise of salvation through Christ. Since that day faith and hope in Christ, "the seed of the woman" who should deliver the world from sin, like two mighty torches have been held aloft by prophet, sage, and psalmist, flinging their bright, prophetic rays down the vista of the ages, until they were gathered up in and flung out again upon the whole world in fullness of glory by the coming of Him who is the true light that lighteth every man that cometh into the world.

If this statement is deemed to be overdrawn, we are prepared to compare the literature of Christianity with that of all other religions; I mean its foundation literature, and trace back, step by step, checking it with historical records of the past, written in books with the pen, graven in the rock, and contained in monumental ruins either above ground or under the mounds of past ages. But we claim no revelation given before the age of our race, and put forth no myth which antedates the history of earth and man. As far back as history goes the records of our faith are found. Every turn of the archaeologist's faith 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.

We are not ashamed of its prophetic character. This point I have almost anticipated by a remark just now made, yet it is worth while to devote a sentence more to it. 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 had been looked and longed for, foretold in a hundred predictions, uttered by prophets of many ages and of different types of mind and in many countries; gazed upon in spiritual vision, and sung forth by psalmists of many centuries; his coming is set in symbol and sacrifice, in type and ceremony. An entire nation, whose wonderful people are still scattered amongst all nations had its origin, development, and marvelous history in the hope of His coming.

Therefore, says Paul: "I am a servant of Jesus Christ, separated unto the gospel of God, which He had afore promised by His holy prophets in the scriptures, concerning His Son, Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead."

Every detail of His advent was predicted ages before He came; every circumstance and characteristic of His ministry was the subject of prophecy. His resurrection predicted the spread of His gospel among all nations foretold. In this respect the gospel stands without a rival upon the fact of the world.

The heroes of the world's religions have been either myths or unlooked-for men springing up among their fellows, for whom their disciples neither looked nor were prepared. Who prophesied the coming of Confucius, or Zoroaster, or Krishna, or Buddha? Moreover, none of these heroes or leaders of men was in any sense a savior. They were, at best, teachers, throwing their followers back upon themselves to work out their own salvation as they best might. Jesus stands on an entirely different platform, declaring

Himself to be the Way, the Truth, and the Light. And so at His birth the angels heralded: "For unto you is born this day, in the city of David, a Savior which shall be unto all people."

Christianity is not belief in a doctrine nor primarily a life-work, but it consists in a living union with a living Savior.

If we consult the bibles of the world's religions we find the same absence of pathetic sequence. There is, indeed, growth of a kind seen in the ancient scriptures of the Hindus, but no living evolution from pathetic seed to fruitful branch of promises fulfilled. The great truth of Christianity alone appealed to previous promises and prophecies. In every development of fact and doctrine in the Christian religion this is the appeal made, "according to the scriptures," or, "as God had afore promised," or, "thus it is written and thus it behooved." Christianity was planted a promise in the soil of human nature so soon as man appeared on the earth, and has grown steadily without check or deviation, until this mighty tree of life has spread its branches throughout the world, and lifted them high up against the sky. The naturalists tell us that the topmost leaf on the outermost branch of any tree may be traced backward and downward by a living fiber until it finds its beginning in the roots deep under the ground. So it is with the facts and doctrines of Christianity. The tree of life in the Paradise of God, as seen in the revelation, sends its living threads downward through the writings of apostles and prophets until we unearth them in the Garden of Eden.

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 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. One passage out of hundreds will suffice for an illustration of this. When God gave to Moses the tables of stone, on which He had written His law, He "descended in a cloud and stood with him there and proclaimed the name," that is, the character of God. "And the Lord passed before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

We might well challenge comparison to this passage, in which God reveals His character, from the pages of any religious writing or philosophical speculation extant in the world. As concerning Jesus—the incarnate God of the New Testament—"holy, harmless, undefiled, and separate from sinners," "touched with every feeling of our inhumanity," and "tempted in all points like as we, yet without sin," the "Friend of publicans and sinners" coming into the world to seek and save that which was lost, to call sinners rather than righteous men to repentance—He 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 have 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 Mahratta city of Rome and before an audience of 1,000 of his Brahmanical fellows, "the peerless Christ."

To compare Him to any of the gods worshiped by the Hindus is to mock both them and Him; to compare Him with any of the great religious teachers and philosophers of the world, who, while not claiming for themselves divinity, are put forth by their followers as the highest and brightest

examples of human wisdom and character, is only to dazzle their wisdom, dwarf their character, and reveal their thousand, and sometimes nameless, thoughts in the resplendent brightness of His glory.

Before Jesus came into the world it was the custom of religious men to create an ideal character upon which to model life. No such ideal character ever satisfied the demands of the moral consciousness of the ancient world. Since Jesus came, no further attempt has been made to idealize human nature, for one is here whose moral glory shines and glows upon the pages of the gospels with a brightness and perfection which leaves room only for admiration, wonder, and worship.

It is the moral glory of character that has compelled the homage of those even who blindly reject His supernatural origin, compelling flippant Strauss to say: "Jesus represents within the sphere of religion and the culminating point, beyond which posterity can never go, yea, which it can not even equal, He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart."

Renan says: "Whatsoever 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 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 will 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."

These are not the testimonies of devoted but prejudiced disciples of Jesus and Christianity, but the voluntary testimony of men who could do naught else, though they rejected Him as their personal Savior. Why is it that "rationalism to-day can not look at Him closely except on its knees?" Simply because of the infinite perfection and moral glory of His character, which stamps itself upon all His teaching, and without which the demands which He makes upon His disciples to follow Him and to believe unhesitatingly all His words would have long ago been repudiated by the world. There is no such discrepancy between the teachings of Jesus and the character of Jesus as is generally manifest between the teachings of Hinsua in the Geta, and the character of Hinsua as set forth in the Parana.

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—midway between Egypt (luxurious and dissolute) and the nations dwelling in and about Canaan, whose moral vileness was so great that the very land was ready to vomit them out.

God halted the Israelites to declare to them not only his character, but

to lay down for them a law of righteousness in the keeping of which there was life, and in the disregard of which there was death. With the exception of the single commandment in respect to the Sabbath day, consecrated to the worship of God, every one of them bears directly on personal morality and righteousness. We need not stop to discuss the unmeasured superiority of these ten words to any code of morals which, up to that time, the world had ever known. Nor need we do more than remark that, after nearly 4,000 years, tested by every intervening age and the most rigid criticism which the advancing moral sense of man (largely developed by the power of this very law), these words still stand unrivaled. Who has ever proposed an amendment, either by addition or elimination, to this matchless moral code?

Passing from the Old Testament to the New, we have only to call attention to the Sermon on the Mount. These, of Jesus, spoken to His disciples, are but the transfiguration of the ten words given by God to Moses. Jesus declared that He came not to relax or destroy the moral teachings of either the law or the prophets, but to fulfill them. Therefore, in speaking to His disciples, He first ratified the ancient code and then expounded it. In the law we see the trunk of a tree, but in the gospel the Tree of Life from its base upward is unfolded. The Sermon on the Mount digged up its very roots and exposed the hidden life to view. The law deals with actions; the Sermon on the Mount with character. We may be permitted to make the same remark of these wonderful words of Jesus that we did respecting the Ten Commandments: Who has 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 in the way of moral teaching? And may we not ask where can there be found in religious literature a code of morals with which this Sermon on the Mount may be compared? It has been urged against this claim that Jesus was not altogether an original teacher; that some, if not many, of His most beautiful sayings are to be found in the writings of most ancient teachers. Notably, it has been declared that the beautiful maxim of Christ known as the Golden Rule was borrowed by Jesus from some religious predecessor. But even a casual comparison of the sayings of Christ with those of other teachers will show a vast difference. Truths partially uttered of old, when taken up and stated by our Savior, are lifted out of the dark and negative surroundings into their positive and unselfish fullness. They are energized and filled with the fullness of His own life, henceforth going forward unfettered to their mission of regenerating the world of fallen humanity. Is it that the truths or partial truths spoken by the ancients, dead and powerless for ages, were raised to life and given to the world with all the freshness and power of an original revelation from God in the lips of Jesus? How is it that, while hardly anybody besides the scholar knows of these sayings of the ancient, every child knows and feels the power of the Golden Rule of Jesus? Is it not because one class of maxims contains but partial or half truths, while the sayings of Jesus are the truth and that Jesus embodied them in His own light?

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 men. Moreover, He has shown in us what we are ourselves, from whence we are fallen, and unto what the purpose of God designs to lift us, together with all the necessary truth concerning human sin; how it is to be put away and man set free from its intolerable guilt and bondage. Beside this, again, the misery of death is unfolded, while life and immortality are brought to light. All these questions have been matters of philosophical inquiry, albeit the inquiry has confessedly been made in the dark.

The latest utterances from scientific headquarters have declared that concerning them science is agnostic, without knowledge or the power to know. But Jesus handled these mighty questions with a master's hand and floods them with the clear light of midday revelation.

We are not ashamed of its doctrines or salvation. The Gospel is the power of God unto salvation. For our present purpose I may mention these following: Incarnation, atonement, regeneration, and resurrection. It will be observed that these great doctrines are all inseparably associated with facts and life. In other words Christianity is a history, a doctrine, and a life. History back of its doctrine, doctrine growing out of its history, and life springing from these. The final test of the truth of the history and the doctrine is the life which results from them. Let me briefly summarize these:

By the incarnation, roughly speaking, we mean that revelation which God made of Himself, in Jesus Christ. All natural religions and philosophies show us man seeking after God if happily he may find Him, but here only do we see God seeking after man. The incarnation shows us not only God seeking after man but identifying Himself with man, not simply acting in grace toward him but by taking his very nature into union with Himself, and by that union crowning him with glory and honor. Originally made lower than the angels, we see him in Christ, carried through every stage of existence and seated at last at the right hand of God.

The incarnation shows us what God's thought was in his creation—the broken image of God as seen in man is more than restored in Christ, who is the express image of the Father—the demonstration of God's character, and the very brightness of His glory. This not only in respect of the risen glorified Christ, but of the man Christ Jesus as He lived and moved among men. What shall we say of that matchless life, its purity, its power, and its divine benevolence? Do men scoff at the miracles of mercy wrought by Christ as being fables and inventions of the religious imaginations? Do they compare them with the fabulous and mythical stories of the gods and heroes of the Orient? When preaching to the educated English 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: "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 gospels, is God's image restored to us, and through Him acting in grace toward men.

"Sir," said an old gray-haired Brahman to me one day, "I am a Hindu and always shall be, but I can not help loving Him. The world never knew the like of Him before. When I think of Him I am ashamed of our gods."

In the Doctrine of Atonement 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.

This is the very heart of the gospel. Here is no doctrine of vengeance exacted by a vindictive God, but the voluntary sacrifice which eternal love makes, to win and bring back to God a lost son, who has by sin come under just condemnation. Here is another statement of the same great doctrine by the same apostle: "But now the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith and His blood; to declare His righteousness for the remission of sins that are past, through the forbearance of God, that He might be just and yet the justifier of him that believeth in Jesus."

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 imparted 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 apprehend an ideal character of holiness, but to attain to such a character through the further sanctification of the spirit and belief of the truth. By the gospel, man, a wanderer and alien from God and an enemy by wicked works, becomes a son filled with the mind of Christ, living and walking in fullest fellowship with God and with man.

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, 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. Here is a salvation, not for a surviving spirit, but for the whole man. The body is not a vile encasement of matter essentially gross and sinful, to be gotten rid of, but a temple to be purged of its defilement and become the dwelling place and instrument of the regenerated spirit of man and the permanent tabernacle of God.

In these great central doctrines of the gospel we have a true knowledge of God, peace for our conscience, new strength for our moral responsibilities and an assured victory over death, by an immortality which reaches beyond the grave into the infinite future, not an absorption into the original God, not an extinction in eternal unconsciousness. This goal is not reached by a series of transmigrations almost endless in extent, but at a bound when the summons comes for us to depart and be with Christ which is far better, and in the subsequent resurrection and translation of the body. In the proclamation and defense of these doctrines, no matter in presence of what audience, or in debate whom for antagonists, we are not ashamed of the gospel.

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, and I may say that it is a teaching unique in Christianity. It is not found in the Hindu Buddhistic Bible. The unknown God whom those two superstitious Athenians worshiped is our God, who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if haply they might feel after Him and find Him, though He be not far from any one

of us." Christ the Son of God and of man, in His incarnation, joined Himself to the race by a clean descent from Adam, so that His salvation has introduced brotherhood in the highest and best sense into the unity of race relationship. A brotherhood real in every respect, making every man equal, before God, with every other man, and placing woman where she belongs, at the man's side, neither slave nor inferior, but companion, wife, and helpmeet.

While it thus equalizes all men before God, it recognizes those necessary and inevitable distinctions which must needs be among men in order to the development and consecration of the human family. In these human relations, all sanctified by the indwelling spirit of Christ, the believer gives due honor to all men, from the station, place, and calling wherewith he is called. The master must remember that the servant is also the free man of Christ, and the servant must remember that in the service that he renders to his earthly master he is honoring God. The wife is obedient to her husband, and the husband must reverence and love his wife as his own body. Children must obey their parents in the Lord, and the parent must see to it that he does not provoke his son to wrath by any unjust use of his parental power. The poor must discharge their services to the rich patiently, giving due and honest labor for due and honest wages, and the rich must look to it that they do not keep back the laborer's hire, nor grind the faces of the poor, for God is their avenger and will exact it of them.

GOVERNMENT CENSUS OF CHURCHES.

REV. H. K. CARROLL, D. D.

The first impression one gets in studying the results of the government census of the churches is that there is an infinite variety of religion in the United States. We have churches small and churches great; churches white and churches black; churches high and churches low; Christian and pagan, Catholic and Protestant, liberal and conservative, orthodox and heterodox, Calvinistic and Armenian, trinitarian and unitarian, native and foreign. All phases of thought are represented by them; all possible theologies, all varieties of polity, ritual, usage and forms of worship.

In our economical policy as a nation we have emphasized the importance of a varied industry. We like the idea of manufacturing or producing just as many articles of merchandise as possible. We have invented more curious and useful things than any other nation. In matters of religion we have not been less enterprising and productive. We seem to have about every variety known to other countries with not a few peculiar to ourselves. Our native genius for invention has exerted itself in this direction also, and worked out some curious results. The American patent covers no less than two original Bibles—the Mormon and Oahsape—and more brands of religion, so to speak, than I can now stop to enumerate.

There are so many religious bodies that it is desirable, if we would get a comprehensive idea of them, to arrange them, first in grand divisions, second in classes, and third in families.

I would specify three grand divisions: First, the Christian; second, the Jewish; third, 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 classes 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. The Reformed Catholics are Catholic only in name and origin, being thoroughly Protestant in belief and practice. The Roman Catholics and the United Greek Catholics are substantially one. The latter acknowledge the sovereignty of the Pope, but are allowed to use a Greek ritual, to have a married clergy, and to give the cup in communion to the laity as well as to the clergy. 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.

It was an American Presbyterian, in the great gathering of representatives of the numerous Presbyterian branches of all lands, in Belfast, Ireland, some years ago, who exclaimed: "We are little better than a lot of split peas." His observation might be given a much wider range. It is much more applicable to Protestants than to Presbyterians—we are "a lot of split peas." If there were in Milton's day "subdichotomies of petty schisms," wonder what phrase that great master of vivid expression would coin to fit the numberless divisions and subdivisions into which Protestantism has fallen since. We no longer classify these divisions as units, but as families of units.

The Presbyterians are not simply one of these divisions, but a whole family. The Methodists, who were a sort of *ecclesiola in ecclesia* in Wesley's day in England, are now an *ecclesia ecclesiarum* the world over. According to the scientists, no atom is so small that it may not be conceived of as consisting of halves. It may be divided into halves, and these halves may in turn be divided, and so on *ad infinitum*. No denomination 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. The reason was that while they insisted that they were a separate body and did not worship with other churches, they had no organized church of their own. Twelve of them were in Pennsylvania, divided between Philadelphia and Pittsburg, six were in Illinois, and three in Missouri. They were so widely scattered they could not maintain public worship. They called themselves Reformed Presbyterians.

These divisions and their causes and results would make a very interesting study if it were not so beset with difficulty. The anxious student finds himself in a maze of meaningless titles at the very threshold of his labors. No worse puzzle was ever invented than that which the names of the various denominations constitute. We have, for example, the "Presbyterian Church in the United States," and the "Presbyterian Church in the United States of America"; the "Reformed Church in the United States," and the "Reformed Church in America." Which is which? I believe there are many members of these bodies who could not tell. The only apparent distinction in each of these cases is geographical.

But what is the difference between the "United States" and the "United States of America?" How, in the name of goodness, is anybody to distinguish between the Presbyterian Church in the United States and the Presbyterian Church in the United States of America? It is said that there is a theological distinction between the "Reformed Church in the United States" and the "Reformed Church in America." One is *supralapsarian*—I forgot which—and the other is *sublapsarian*, and I do not know that I could tell now the precise differences which these terms indicate. I presume the learned theologians of the two churches understand whether they are *supralapsarians* or *sublapsarians*; but what about the poor laymen? Do they know? Can they be expected to know? The way we learn

to distinguish between the two churches is by identifying the Reformed Church in America as the "Dutch" body, and the Reformed Church in the United States as the "German" body, and so when we want to use these titles intelligently we bracket the words "Dutch" and "German" in connection with them.

Of Presbyterians there are four bodies of the reform variety. I have always had great difficulty in distinguishing between them. One is called the Reformed Presbyterian Church in the United States of America, another the Reformed Presbyterian Church in North America. One has a synod and the other a general synod. I have found in their monthly organs a more sure method of distinction. One of these has a blue and the other a pink cover. The blue-cover organ represents the general synod and the general synod represents the Reformed Presbyterian Church of North America. The pink-covered organ represents the synod and the synod represents the Reformed Presbyterian Church in the United States of America.

There are twelve bodies of Presbyterians to be distinguished and seventeen bodies of Methodists, and Methodist titles are scarcely more helpful than Presbyterian. We have the Methodist Episcopal, which is recognized as the parent body, and which we sometimes distinguish as the Northern Church, though it covers the South as well as the North. We have the Methodist Episcopal South, which resulted from the division in 1844. We have the African Methodist Episcopal, Zion, the Colored Methodist Episcopal, the Union American Methodist Episcopal, the African Union Methodist Protestant, the Zion Union Apostolic, and the Evangelist Missionary—all colored bodies. We have also three bodies of Congregational Methodists, none of which is congregational in fact, with Free, Independent, Protestant, Primitive, and other varieties of Methodists, the why of which must forever remain an inscrutable mystery to the mass of mankind.

Of Baptist bodies we count thirteen, including the Regular, North, South, and Colored; the Freewill in two varieties; the General, Separate, United, Six Principle, Seventh Day, Primitive, and Old Two-Seed-in-the-Spirit Predestinarian; also the Baptist Church of Christ, which claims to have descended direct from the apostles. Beginning with the three principal bodies, called "Regular," we might, following the old classification of verbs, describe the Baptists as "regular, irregular, redundant, and defective." The most curious of all Baptist bodies is the Old Two-Seed-in-the-Spirit Predestinarian. Here we have a title that is definitive. It describes and distinguishes.

These Baptists are predestinarian. They believe that every action, whether good or bad, of every person and every event was predestined from the beginning; not only the initial sin of Eve and the amiable compliance of Adam and the consequent fall of man but the apostasy of Satan. They are thoroughly predestinarian; and are not only predestinarian, but they are Old Two-Seed-in-the-Spirit Predestinarian. The two seeds are good and evil; and one or the other of them will spring up into eternal life or eternal death, according to the nature of the predestination decreed in each particular case.

There are four bodies of brethren who object to any other designation. They are properly known as (Plymouth) Brethren. By putting the word Plymouth in parentheses we can distinguish them from other bodies of Brethren; but how shall we distinguish each of these four bodies of (Plymouth) Brethren from the other three? The device I was led to adopt for the census was that of Roman numerals, thus:

(Plymouth) Brethren I.
 (Plymouth) Brethren II.
 (Plymouth) Brethren III.
 (Plymouth) Brethren IV.

The word Plymouth in parentheses in each case.

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, two 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. Of bodies having 25,000 and upward there are only forty-six, or about one-third of the whole number. The other two-thirds are made up of denominations having from 20,000 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.

For example, Theosophists, who believe that by cultivating the plane of consciousness which lies between the spirit and the mind things which men call "miraculous" can be accomplished; and Shakers, who practice religious dances and hold that God is both male and female; the Church Triumphant, who look upon their leader as Christ; the Koreskans, who hold that immortality is possible to their disciples here on earth; the Christian Scientists, who believe that good and health are real, and evil and disease unreal—imaginings of the mind—and, therefore, curable by mental instead of spiritual processes; and the Harmonyites, who believe that those who marry may be saved, after a probation of purification, who are noted for the whisky they make at the "Golden Rule" Distillery.

What is it has caused these numerous divisions? The differences in some cases between branches bearing the same generic name are important, but in others they are not. How shall we explain the fact that there are six kinds of Adventists, thirteen kinds of Baptists, seventeen kinds of Methodists, twelve kinds of Presbyterians, and so on through the list? Let us take the Methodist family and inquire how so many branches arose.

There are no doctrinal differences in Methodism to account for its division. They are all Armenian in theology, agreeing in their opposition to the Calvinistic decrees. They emphasized the points of doctrine which Wesley made distinctive, and they agree generally in the minor matters of usage. They are one in spirit, and each has the family resemblance in many respects.

They differ, first, in church government. Some are Episcopal, others Presbyterian, with presidents of conferences instead of bishops, and one is independent. The oldest of the existing divisions, the Methodist Protestant, became separated from the parent body upward of sixty years ago in a controversy over the admission of laymen into the governing body of the church. Those who espoused this reform believed that bishops and presiding elders were autocratic, and when they formed a system of their own they brought the laymen to the front, and sent bishops and presiding elders to the rear. This was a division on principles of government.

Eight of the branches became such because of the color or race difference. All these, I believe, except one, separated from a white body. Two other divisions, the American Wesleyan and the Methodist Episcopal South, were due to the slavery question, which has been one of the most prolific causes in the history of the last fifty years of ecclesiastical controversy and secessions. Another body, the Free Methodists, was the result of too

little forbearance and too harsh exercise of discipline on the one side, and of extravagances of preaching and behavior on the other. In other words, there was a misunderstanding, a quarrel, and a separation. There are three Congregational Methodist branches, two of which have had a similar origin, and none of which, strange to say, is really congregational in form of government. The primitive branch comes to us, not by division but from England through Canada. To summarize, 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: First, controversies over doctrines; second, controversies over administration or discipline; third, controversies over moral questions; fourth, ambitious and disputatious persons.

We are a nation made up of diverse race elements. All varieties of speech, habits of thought, mental, moral, and religious training are represented among us by the older and the newer, the European and the Asiatic immigration. Here there is the utmost freedom for all forms of religion, with no exclusive favors to any. We must expect from such commingling currents, counter-currents and eddies of religious thought. Different systems of doctrine, different forms of worship, and different principles of discipline are brought into contact, and each has its influence upon the others. Calvinism affects Armenianism and Armenianism Calvinism. The Teutonic element modified the English, and is modified by it in turn. Catholicism has been most profoundly affected by Protestantism, and some elements of Protestantism by Catholicism. Thus there are various forces acting upon religion in the United States and producing phenomena in our religious life which some day will command most careful study.

I can not stop to consider the tendencies manifested in the history of religion in the United States, but I must say a word about that toward liberal views. Most denominations have become more liberal than they used to be. It was the manifestation of this liberal spirit which caused many of the divisions of the past sixty or seventy years. Let me give you an illustration of this tendency. A band of Dunkards came across the sea from Germany to Pennsylvania in 1719. They were a very simple people, interpreting the Bible literally, fashioning their outward as well as their spiritual lives by it, and believing they were called by God to be a peculiar and exclusive people.

More unworldly men and women never inhabited cloister. They were in the world but not a part of the world. They thought it a virtue to resist its customs and ignore its fashions. In the character and cut of their garments, in the manner of wearing their hair, in the way they ordered their homes and their daily life, they were separate and peculiar. They adopted stringent rules of discipline, to prevent the trimming of the beard, the wearing of hats instead of bonnets, the laying of carpets, the use of pianos and similar acts in order to keep pure and unspotted from the world and maintain their simplicity of life and faith.

For many years the influences of the world seemed to have no effect upon them, but gradually innovations crept into their habits, their discipline was insensibly relaxed, and the questions sent up to their annual meeting grew more numerous and perplexing, and differences of opinion

grew quite common. One year this question was presented among others: "How is it considered for brethren to establish or patronize a high school?" After canvassing the Bible carefully for light the following answer was returned: "Considered that brethren should not mind high things, but condescend to men of low estate."

Nevertheless, the high school was established and has since developed into a college. The Dunkards within a decade have split into three bodies. Association with others insensibly changed the views and habits of a number of them and led to innovations. These innovations were resisted by the more conservative, and division, where full toleration was not possible, was the inevitable result. Consequently the body that had persisted for a century and a half as an unworldly, harmonious, and united communion, was divided into three branches—a progressive, a conservative, and an old order branch.

I must now return to another and less interesting but not less important phase of the subject, and take a dry plunge into the dusty sea of statistics. Character and quality we can describe by figures of rhetoric, but to express quantity and number we must use the figures of the remuneration table. We have a census every ten years of our population, resources, and activities, and the results appear in scores of bulky volumes which the public never sees and nobody ever reads, but which a few benevolent-minded, self-sacrificing men study for the benefit of mankind in general. 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, and fifty years ago it had about 1,200,000. According to this it has increased in the last century five-fold. This enormous growth is due chiefly to immigration, and does not mean that Catholicism is converting our Protestant population to its faith.

Thousands of Catholics become Protestants where hundreds of Protestants become Catholics. Canada, Ireland, Germany, Poland, and Italy have been pouring streams of Catholic immigrants into the United States. This is why the Catholic Church has more communicants than any others.

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 the 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 first in the 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 4,598,000; 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 the 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.

Thus, among denominational families, the Catholics are first in the number of communicants, second in value of church property, and fourth 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 leading denominational families. The grand total for all denominations, Christian and non-Christian, is 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 three of our center population is a member or communicant of one or another of 143 denominations. This can not 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 free-thinkers and infidels.

We have no warrant for believing that the majority of these 5,000,000 who are outside the religious population are atheists or disciples of Ingersoll. There are but few real atheists; few who do not have some belief concerning a Supreme Being and a future. But most of the 5,000,000 are probably opposed to the churches for various reasons. And we must not forget that in the millions counted as the religious population are many who are indifferent to the claims of religion and scarcely or never go into a house of worship. Adding these and the large number of members on whose lives religion exercises practically no power to the 5,000,000, we have a problem of sufficient magnitude to engage the mind, heart, and hand of the church for a generation. One out of twelve persons is either an active or passive opponent of religion; two out of every three are not communicants of any church.

Of the 165,250 organizations, all are Christian but 1,855, or a little more than 1 per cent, and all are Protestant except 12,131, or a little over 7 per cent. That is, Christian organizations form nearly 99 per cent of the total, and Protestant organizations about 93 per cent. Of the 20,643,000

members, all are Christians except 347,623, and all are Protestant except 6,605,494. That is, Christian members form 97 $\frac{1}{4}$ per cent of the total, and Protestant members 63 per cent. The Catholic percentage is about 30 $\frac{1}{2}$, and the Jewish and miscellaneous only 1 $\frac{1}{2}$.

To hasten through this wilderness of figures, 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 1,568 are evangelical. That is, counting the Universalists of the evangelical class, where I really think they belong, 98 per cent of Protestant organizations are evangelical, and over 99 per cent of Protestant communicants belong to evangelical denominations. Of course, not all members of evangelical denominations are evangelical; nor all members of non-evangelical denominations non-evangelical. There is a great freedom of belief in these days.

You will want to know how the churches are growing in comparison with the population, and what churches grow fastest. There are some who like to make it appear that Christianity is not growing at all; that it is declining. The facts do not support them. In the last ten years, the net increase in our population was a little less than 25 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 35 per cent, or 10 per cent greater than the increase of the population. The largest percentage of gain was 68, which belongs to the Lutheran family; the next was 57, by the Methodist Episcopal Church South; the third, 48 per cent, by the Protestant Episcopal Church; the fourth, 39 per cent, by the Presbyterian family; the fifth, 37 per cent, by the regular Baptists, North, South, and colored; the sixth, 33 per cent, by the Congregationalists, and the seventh, 30 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 \$630,000,000 and furnish sitting accommodation for 43,500,000. 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. And yet the church is the mightiest, most pervasive, most persistent, and most beneficent force in our civilization. The church affects, directly or indirectly, all human activities and interests. It is a large property holder, and influences the market for real estate.

It is a corporation and administers large trusts.

It is a public institution and requires protective legislation.

It is a capitalist, and gathers and distributes large wealth.

It is an employer, and furnishes means of support to ministers, organists, singers, janitors, and others.

It is a relief organization, feeding the hungry, clothing the naked, and assisting the destitute.

It is a university, training children and instructing old and young by public lectures on religion, morals, industry, thrift, and the duties of citizenship.

It is a reformatory influence, recovering the vicious, the immoral, and dangerous elements of society, and making them exemplary citizens.

It is a philanthropic association, sending missionaries to the remotest countries to Christianize (which is another word for civilize) savage and degraded races.

It is organized beneficence, founding hospitals for the sick, asylums for orphans, refuges for the homeless, and schools, colleges, and universities for the ignorant.

It prepares the way for commerce, deepens and widens the channels of trade, and creates and stimulates industry.

Architects, mason's carpenters, painters, and other artisans, are called to its service to build its houses of worship. Mines, quarries, and forests are

worked to provide the materials, and railroads and ships are employed in transporting them. It requires furnishings, and the looms that weave them are busy day and night. It buys millions of Bibles, prayer-books, hymn-books, and papers, and the presses which supply them never stop.

Who that considers these moral and material aspects of the church can possibly think meanly of it? It is so beneficent in its aims, so unselfish in its plans, and so impartial in its distributions of its blessings. It is devoted to the temporal and eternal interests of mankind. Every corner-stone it lays, it lays for humanity. Every temple it opens, it opens to the world; every altar it establishes, it establishes for the salvation of the soul. Its spires are fingers pointing heavenward; its ministers are messengers of good tidings, ambassadors of hope and angels of mercy.

What is there among men to compare with the church in its power to educate, elevate, and civilize mankind?

CHAPTER XV.

FIFTEENTH DAY, SEPTEMBER 25th.

There was no lack in attendance or interest on this day. Christophore Jibara, Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the whole East, was the prominent figure in the morning session. He stood by the side of Prince Wolkonsky of Russia, who read his paper as follows:

A VOICE FROM SYRIA.

CHRISTOPHORE JIBARA, ARCHIMANDRITE.

My Brothers and Sisters in the Worship of God: All the religions now in this general and religious congress are parallel to each other in the sight of the whole world. Every one of these religions has supporters who realize and prefer their own to other religions, and they might bring some arguments or reasons to convince others of the value and truth of their own form of religion. From such discussions a change may come, perhaps even doubts about all religions, or that all of them are identical faiths may be produced. And, therefore, the esteem of every religion may fall or decrease; doubt may be produced against all the inspired books, or a general neglect may happen, and no one will remain to hold a certain religion, and many may entirely neglect the duties of religion for the reason of restlessness in their hearts, and the opinion which prevails in one form of religion, just as is going on among many millions in Europe and America. Therefore, I think that a committee should be selected from the great religions to investigate the dogmas, and to make a full and perfect comparison, and approving the true one and announcing it to the people.

This is easy to do in America, and especially in Chicago, as here the means for realization may be found. First, there is full religious liberty; second, there is great progress in all branches of science; third, there is presence of great learning; fourth, wealth and benevolence; fifth, the piety of the American people in general, and their energy in so many things, useful to all humanity, making America a refuge to all nations.

Columbus found America for the Old World, and discovered a home for the oppressed of all nations. As Columbus discovered America, so must the Americans find the true religion for the whole world, and show the people of all nations a new religion, in which all hearts may find rest.

I think and believe that when the gospels and the Koran, which are really one, are reconciled, and the two great peoples, Christians and Mohammedans, are also reconciled, the whole world will come into unity

and all differences fade away. All the human kind will become brethren in worshipping the true God and following Christ, the Savior of the world; and I, as a servant of religion during all my life, have come from far-away Damascus on my own account and in my poverty, in the midst of apprehension of the enmity of ministers who may make me a target for their reproach.

I came here also to express my ideas before this great congress, which are written in a treatise called "Unity of Faith and Harmony of Religions." I, in the name of God the Omnipresent, pray that the people may consider my ideas on the unity of religion, especially between the sacred books which we have mentioned and the nations by which they are revered. Reconciliation between individuals is a virtue. How much greater will it be between 600,000,000, and by this the reconciliation of the whole human kind will be obtained.

Asking the members of the parliament, in the name of God, to study with reverence this vital question on the harmony of religions. I hope the time will come when these two great peoples, Christian and Mohammedan, the greatest, the strongest, the brightest, and the richest among all the nations of the earth, may unite in one faith, serving one God.

I beg all the members of the parliament to examine these thoughts and notice the little book which I have prepared, and unite in the great cause of reconciling man to man and man to God.

When the prince had finished, the archimandrite supplemented his written address with a brief speech, which he delivered in the French tongue, and which was translated into English for the audience by Herant M. Kiretchjian of Constantinople. This is what he said:

Unfortunately, from the third century to this day, Christianity has not comprehended the dogmas of the gospel properly. Only in the first centuries were the gospels properly comprehended, then came a large number of heresies. There are men of honesty, of good purpose and good intentions in all the churches, and yet their combined efforts do not produce union, because their understanding of the tendencies and the meaning of the words of the gospel are not correct. I have been a Christian since my infancy, and in the churches of my country I have been a preacher for thirty-eight years. I have translated many theological books, and recently I have translated the New Testament into the Arabic language. I have always been a student in my own church, and I have loved it with my whole heart. My professor, who was a most saintly man, was killed by Mohammedans; my brother was killed by Mohammedans, and still I stand here and tell you that the Koran is an inspired book.

I assure you also that by the Koran we can understand the gospel better, and without the Koran it is impossible to understand it correctly. It is for that I believe that God has preserved the Koran and also preserved Islam, because it has come to correct the doctrines and dogmas of the Christians. There is no difference in the books themselves—the gospel and the Koran. It is only in the understanding of people in their reading of the Bible and the gospels and the Koran.

For seventeen years I have reflected upon this, and it is thus that I venture to give this opinion. What I have printed in my books is only about the twentieth part of what I should say on it. I have gathered together from the gospels passages that were difficult to understand, and I have explained them by the Koran perfectly. I have also taken all the difficult passages of the Koran and explained them with the gospels, and now I find a perfect account in the three books, the Old Testament, the gospels, and the Koran.

In Sunday night's session Rev. George F. Pentecost of London, speaking on "The Present Outlook of Religions," cast reflections upon the chastity of the women who serve in the temples of India. It is said that if he had followed his manuscript he would not have made the most pointed of these statements, but he digressed somewhat from what he had written. As a result, Mr. Gandhi considered it necessary to reply to this attack, as follows:

Before proceeding with my address, I wish to make a few observations. This platform is not a place for mutual recrimination, and I am heartily sorry that from time to time a most un-Christian spirit is allowed free scope here, but I know how to take these recriminations at their proper value. 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. These new Pauls go to vent their platitudes upon India. They go to India to convert the heathens in a mass, but when they find their dreams melting away, as dreams always do, they return 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, but to call these "priestesses because they are prostitutes" and "prostitutes because they are priestesses" is a statement which differs as much from truth as darkness from light. These women are never allowed to enter the main body of the temple, and, as for their being priestesses, there is not one woman priestess from the Himalayas to 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 there more chaste woman or milder man than in India? "The Oriental bubbles may need be pricked," but the very hysterical shrieks sent forth from this platform from time to time show to the world that sometimes bubbles may be heavier than the bloated balloons of vanity and self-conceit.

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. Those who think, 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 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

around 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 copies of the Bible. The love of Akbar for his mother is well known—and his mother was a zealous Mohammedan, and it pained her very much to hear the treatment of the sacred book of the Mohammedans in the hands of the Christians, and she wanted Akbar to 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 can not degenerate myself in the way they did."

At the opening of the afternoon session Frederick Douglass was called on for a speech, and, in responding, said:

I can not but feel gratified by the expression of a wish on the part of this great audience to hear a word from me. I did not come here to speak, however. I am somewhat in the condition of a man who attended a missionary meeting in London. "Give me a subject," he said, when called upon for a speech, "and I will address you." Said his friends, sitting behind him: "Pitch into the Roman Catholics."

I take it that it would be very dangerous in this meeting to pitch into the Roman Catholics, for we are all Catholics, ready to strike hands with all manner of men, from all the nations of the earth, not disposed to draw the line anywhere absolutely. And it is one of the glories of this great congress that it brings together men of all varieties of opinion, as well as all complexion. I have only to say to all those who have the spirit of liberty within them that I hold them as countrymen, clansmen, kinsmen, and brothers beloved.

I even like the negro with all his faults, and I can bear with my white brethren.

But it is a hard thing in this world to get justice and fairness for these people after all. It is hard for an Englishman, for instance, to do justice to an Irishman. It is hard, perhaps, for an Irishman to do justice to an Englishman. It is very hard for a Christian to do justice to a Jew, and it is hard for a Jew to do justice to a Christian. But we are reconciling them all to-day. We are bringing them all into unity, and it is a delightful thing to see brethren dwelling together in unity. If I had not been studying man all my life rather than theology, I should be able to make a speech to you to-day, but I have been studying the great question of human rights instead of human religions.

People are asking me about the race problem—the negro problem. I know of no race problem. The great problem that confronts the American people to-day is a national problem—whether this great nation of ours is great enough to live up to its own convictions, carry out its own declaration of independence, and execute the provisions of its own constitution. That is the only problem, and I believe that you are the people that will solve it.

"That word justice," said Dr. Noble, when Mr. Douglass had finished, "is the word that this nation and all other nations must utter until all men everywhere, whatever their race, shall know that their rights are recognized."

RELATIONS BETWEEN THE ANGLICAN CHURCH AND THE CHURCH OF THE FIRST AGES.

REV. THOMAS RICHEY OF NEW YORK.

When the Italian monk and missionary, Augustine, with thirty companions, was sent forth by Gregory the Great to convert to the faith the Angles of the Deira he found, on reaching the shores of Britain in hiding, owing to the violence of its enemies, a regularly organized Christian church, with its own distinctive characteristics and its own peculiar rites and ceremonies. In the year 1215 the clergy, the people, and the barons of England, constituting the three great estates of the realm, met together at Runnymede, and there they passed the great act of Chartar, which remains unto this day the bulwark of constitutional liberty in England, the Magna Charta, the first article of which reads: "The Church of England shall be free, and its rights and its privileges shall be respected."

Three hundred years after, in the year 1532, the convocation of the Church of England passed a resolution asking the King that the relation which hitherto had made the claims of a foreign potentate to prevail should no longer be acknowledged; and the year after, in 1533, the Parliament of England declared that the crown of England is imperial, and that England is constituted a nation in itself to settle all questions, both temporal and spiritual, and that it belongs to the spirituality, commonly called the Church of England, to declare and determine all questions, without appealing to any foreign potentate, whatsoever may come before them.

The Church of England first of all claims to be a witness, the ages all along, to that faith which the apostles left upon the earth, unto the tradition and the teachings of the early apostolic church. The Church of England claims, in the second place, that she is, as a national church, and ever has been, the defender of the great principle of civil and religious liberty. The Church of England claims, in the third place, that she is called, in the providence of God, to be the healer of the breach in the divisions of a divided Christendom.

We find at the Council of Arles, in the year 314, five British ecclesiastics present—the Bishop of Carleon, the Bishop of London, and the Bishop of York, with an attendant priest and deacon. We find also that the emperor, when he called the council of Arininum, thirty years afterward, provided for the British bishops to be present, when, through their own poverty, they were not able to meet the obligation. The claim of the Church of England is that, as she was thus represented in the councils of the church, as she took part by the authority of the empire itself in the determining of the questions which belonged to the settlement of the faith, she from that day until now has been the representative of the apostolic faith, of the apostolic traditions, and of the apostolic customs.

When, in the year 603, Augustine first came into personal contact with the British church, he found that there were points of difference between the church which he represented and the church as he found it in Britain, in Ireland (then called Scotland), and in the Church of Columbanus, which afterward accomplished the great work of the conversion of the Piets and Scots. First of all the British church, with the Scoto-Celtic church, kept Easter at a different time from the church of the West. There was found to be again a difference in the mode of administering the rite of baptism, the British church administering the rite in one immersion, whereas, it was the custom of the Roman Church to use three immersions. The British church adopted one method of tonsure, and the Roman church adopted another. Lastly there was found to be a difference in the method of consecration, the practice of the British church being, from the beginning, to consecrate by means of one bishop, whereas, the Roman church, in accordance with the Nicene canon, required three.

When these points of difference came up before the Council of Whitby the discussion became one that afterward ended in the division of the two churches. The British church claimed its right according to its own mode of intercalation, which it had practised for 250 years, to celebrate Easter at its own time, and refuse the claim of another communion to impose upon it a different obligation. The Scoto-Celtic church in Ireland, when the question was presented before it, had set aside the demand made by a foreign potentate and foreign church to dictate a difference of time in the celebration of Easter offices, but still more, when the question took a wide range, and Columbanus in the year 519 went out to Gaul, we find that it came into contact with the church in Gaul, and that the differences in the mode of celebrating the Easter office was made a ground of rejection of the foreign missionary—that Columbanus called before the council and also before Boniface IV., the reigning Pope of the time, defended the traditions of his fathers and refused to surrender his Christian liberty. When asked who those persons were that had intruded themselves into the church in Gaul, the answer was: "We are Irish from the ends of the earth; our doctrine is that of the apostles and of the evangelists. The Catholic faith we maintain as it has been perpetuated to us through the succession of the apostles, and we know none other." When the council in Gaul would not receive the explanation given by Columbanus, he was compelled to appeal to Boniface IV. When he wrote to the Bishop of Rome, he claimed to be allowed to do his work in his own way, and he claimed it under the second canon of the Council of Constantinople, in 381, which, after declaring that no one bishop shall intrude into the jurisdiction of another, entered a decree that when, among barbarians, there was any difference connected with the administration of the Christian rites, liberty should be allowed and their claims should be acknowledged.

The claim which Columbanus made before Boniface IV. is the claim which the English church to-day upholds in defense of its own Christian liberty. It needs no doctrine but that which it has received from the apostles and the evangelists. It holds the Catholic faith as it has been perpetuated by succession from the first ages until now. But beyond that, in things that are not in their own nature indifferent, it will submit to no dictation, and it will resist every effort to destroy the rights which have been given it by our Lord Jesus Christ Himself. When He called His apostles He left it to themselves, under the guidance and dictation of the Holy Spirit, to adopt that line of polity they should find to be most necessary. He prescribed no ritual, but He left it free to the men whom He had chosen to adapt themselves to different times and different circumstances, in order that there should be no obligation upon the council regarding those fundamental things which are necessary to man's salvation. That principle the Church of England has maintained, and ever shall maintain, as necessary to the defense of Christian liberty in things which are belonging to obligations upon the conscience.

Mr. Greene, in his "Making of England," has observed that it was a happy circumstance that, at the Council of Whitby, in 664, the Church of England did not throw in its light with the Scoto-Celtic Church with all its ardent devotion and all its missionary enterprise, but made the choice, now that the door was open, to ally itself with the outside world, and above all with Rome, as the great fountain of ancient civilization. I believe, as Mr. Greene believes, that it was more than an accident which led Gregory the Great, a man whom all must honor, for his holiness of life and his Christian and missionary devotion—it was more than an accident when he saw the British boys in Rome, and his heart was touched with Christian sympathy, that those fair British boys were sold for slaves in the Roman market. He never rested until he sent for a band of his missionaries to reclaim the Angles of the Deira and bring them into relations to the Christian faith.

Theodore the Great, trained in the same school as St. Paul at Tarsus, prevailed upon the British Church, the Scoto-Celtic Church and the Church of Rome, represented by Augustine and his followers, to cast aside their differences and to coalesce in one great church. It was his work which brought about, as Mr. Greene says, again the union of the heptarchy into one kingdom and one people. It was the English Church which made the English nation; it was not the English nation which made the English Church. It was in England as it was before under Charlemagne, as before it had been under Constantine.

Let men dream as they will, it is the power of religion that is the only one unifying bond that can ever bind together the sum of the human family. People can talk as they will regarding the union in the year 800, upon Christmas day, between Charlemagne, as representative of the German empire, and the See of Rome, as representative of spiritual energy and power in the Western World, but that which moved Charlemagne is the same thing which moved Constantine, or led to the enunciation of the principle, which has ever been maintained, that the foundations of human society do not rest upon the church only, nor upon the state only, but they rest upon the church and the state allied one to another, bound together in mutual sympathy for the accomplishment of the work that God has given them to do.

But having given the kingdom of England into the hands of a foreign power—I want to speak with all respect of the great representative of that power at that time; there never was a nobler, a greater, a better meaning man than Innocent III.—but Innocent III., as he had made the mistake of sanctioning the invasion of the Western church into the East, and the founding of the feudal kingdom of Constantinople, so Innocent III. also made the dreadful mistake, after John was forced to sign, of anathematizing the men who did the deed, and declaring that he had released the king from the bonds of the oath which bound him to the obligation. But, while John obeyed the mandate of the Pope, and received in silence the suspension which for that act he imposed on him, still, when he returned, he himself signed with his own hand the Magna Charta, and from that day to this England has maintained the position that not only the church but also the nation shall be free from the sovereignty of any foreign power.

I think this Parliament of Religions represents one great principle, whatsoever may be the objections to it upon other grounds. It is the principle, which has been enunciated with eloquence and power here before, 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 man. It is the work of Christianity, claiming, as it must ever claim to be, the absolute religion, to supplement, to restore, to correct whatsoever is amiss in that first gift that God gave to man, and to labor to bring it to an absolute perfection.

We have amongst us at this Parliament of Religions representatives of the two great historic religions of the past. It is our pleasure here to acknowledge that it is to the Greek Church that we owe the formulating of the faith, and that it was by no accident that the Dix ecumenical councils should be co-terminus with the Græco-Roman Empire before it passed away in its Byzantine stage. It gives me also pleasure to acknowledge that to the Roman Church in the middle age Almighty God gave the teaching and discipline of barbaric nations when they needed a hand that knew how to check and a power that knew how to bind. When Rome fell and was trampled under the feet of the barbarian, she rose to life again, because Rome will be eternal. It rose to life again in the holy Roman Empire, as

connected with the German Empire and German civilization. It accomplished its task in the great work of educating the barbarian, making him a man. But in the present time it is not to the Greek in the past or to the Greek Church; it is not to the Roman, nor is it to the Italian people, that God has given the leadership of the world in the great future; it is to the Germanic races and to the Germanic people, who brought with them, when they came, three great principles which underlie the foundation of modern civilization, as contrasted with the past, the sense of personal liberty and of moral obligation; and that other principle which is not less dear, reverence for woman, and that which belongs to the felicity of home; and what is greater still, they brought with them that principle which they incorporated into English life and which is the basis of our American life now, the principle of the jury, by virtue of which man is to be tried by his fellows, and the principle of Parliamentary representation, by virtue of which you have no right to tax a man without his own consent. Those three great principles were brought by the Germans when they came into the Greek and Roman world.

I say there are but three pillars upon which rest modern civilization and which the Church of England is pledged to preserve. I will not except—if you will pardon me—for one moment America. There is no country on the earth where man is as free to-day as he is in England, and where his private rights are more respected. There is no country on earth where the happiness of domestic peace rests as it rests upon the homes of England. And it is the glory of the Christian priesthood there that they have sanctified the home, not simply as prescribing the lesson in an abstract way, but as a married priesthood they exercise an influence of good upon society in England, which no priesthood in this world from the beginning has ever equaled in its influence and its power.

America, God be thanked, speaks the English language. And its hope in the future is that it is to be the representative of the great Germanic people to whom Almighty God has given the conquest of the future world, and the religion of America, I trust, shall be ever true to the principles which I have enunciated to-day. It is the apostolic faith with apostolic liberty that we want in the preaching of the everlasting gospel. It is that freedom which secures to us civil, as well as religious liberty, without any foreign dictation, or the interference of any foreign power.

Above all, it is the practical Christian religion which looks upon every man as a responsible moral agent, sees in the family the germ of social life, and recognizes in the church and in the state the two great powers which must sustain the fabric, or the world must perish.

RELIGIOUS UNITY AND MISSIONS.

REV. GEORGE T. CANDLIN.

Whoever takes a comprehensive survey of the state of religious thought and sentiment during the 19th century, with a view to ascertain their prevailing tendency, can not 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 be fairly said to have been born with the century. The reformation was a civil war within the Christian church, and, as in political matters, so in religion, eternal 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 nearing 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, Martyn, 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 16th and 17th 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 can not 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 general aspiration for religious union. So far it can hardly be described as more than 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 partially 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 supply its keen demands. 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 title of tendency which has been flowing since the Greek and Roman communions 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 to some particular phase of truth, but are at least earnestly longing to find the "more excellent way" which reconciles fellowship of spirit to 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 to 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 purposes 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 a capacity to learn from one another. There is a widespread unity of sentiment, and of spiritual aim. There is an irrepressible desire for organic union.

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 asserts a 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 class and caste, 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 peace—the fulfillment of the great command, "Go ye into all the world and preach the gospel to every creature"—the realization of the Savior'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 Savior's care for all the spiritual in all climes and ages, "Other sheep have I which are not of this fold, them also I must bring"—the application of that practical gospel taught by apostolic lips, "Whoso bath of 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?"

As the mission of Christianity is not merely to propagate a name, but to foster a living spirit it should be glad to welcome its own children even in disguise. 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 inspirations.

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, while the workers are impeded by the demands of their official organization, reports, accounts, and correspondence which might be consolidated with vast economy.

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 combating sin and darkness and subduing the powers of superstition and evil without the

church have been pent up within her bosom. In a most culpable degree the church has forgotten the intimate relation which lay between the two most solemn and binding charges of her divine Master, given to her under the very shadow of the cross, "A new commandment give I unto you, that ye love one another," and "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." 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 union.

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, and set free very considerable funds for the spread of the gospel abroad. Perhaps we could easily imagine combinations of churches already closely akin, which would result in saving of finances, by which they could easily double their contributions to mission work. Fancy the \$2,000,000, the present cost of the Christian army in the greater crusade, being changed into \$4,000,000.

Union would result in a much more systematic mapping out of missionary fields and much more complete co-operation among individual missionaries than exists at present. The number of Protestant missionary societies in existence is probably about eighty. In India, in China, in Japan, they overlap each other to a very considerable degree. They travel past one another's stations to preach the gospel. In great heathen cities they establish separate and what must be to some extent rival centers of evangelization.

This consideration of waste of force bears with at least equal pressure on the philanthropic and educational institutions established in connection with missions. Schools for Christian children, colleges for training native agents, medical hospitals and dispensaries, might be far more efficiently conducted, as they would command a far greater variety and choice of talent if dividing lines were taken away and all missions in the same town or district, of whatever society, worked in complete co-operation with each other.

The moral effect of a united front is more difficult to estimate, but that its influence upon 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 from the confusion of tongues arising from jarring sects, tossed helplessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian, from Calvinist to Arminian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own catholic and tolerant communion—"More better you come joss-pidjin side"—is too delicious for criticism.

Christianity, in the conception of her divine Founder and according to her best traditions, 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 the 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 time 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 the world the idea had been conceived of bringing together face to face not only the 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 the other. Our divisions are strangling us. The world's best literature and the world's best science are already within our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the Christian world is haughty and unconciliatory 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 Savior, and He yet waits to possess the world He bought with His blood. The federation of Christian men and 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 balance" 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. It must deal with the 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 ideal, a dream, a hope, and, on coward tongues, an impossibility. It has been the peculiar business of religion to furnish the illuminating and inspiring ambitions which have been as songs in the night of humanity's upward march. Speaking humanely, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Christianity aspires, in a deep, holy, lasting, blessed sense, 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 Savior 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 poles. Its programme 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 difficulty, or blanch 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."

THE REUNION OF CHRISTENDOM.

PROF. PHILLIP SCHAFF OF NEW YORK.

The reunion of Christendom presupposes an original union which has been marred and obstructed, but never entirely destroyed. The theocracy of the Jewish dispensation continued during the division of the kingdom and during the Babylonian exile. Even in the darkest time, when Elijah thought that Israel was wholly given to idolatry, there were 7,000—known only to God—who had never bowed their knees to Baal. 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. All true believers are members of the mystical body of Christ.

The saints in heaven and on earth
But one communion make:
All join in Christ, their living head,
And of His grace partake.

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 believe in the same Father in heaven, the same Lord and Savior, and the same Holy Spirit, and can join in every clause of the apostles' creed, of the Gloria in Excelsis and the Te Deum.

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, whether written by Catholic or Protestant, Greek or Roman, Lutheran or Reformed, Calvinist or Methodist, Episcopalian or Presbyterian, Pædo-Baptist or Baptist. Some of the best hymn-writers—such as Toplady and Charles Wesley—were antagonistic in theology, yet their hymns, “Rock of Ages” and “Jesus, Lover of My Soul,” are sung with equal fervor by Calvinists and Methodists. Newman's “Lead, Kindly Light” will remain a favorite hymn among Protestants, although the author left the Church of England and became a cardinal of the Church of Rome. “In the Cross of Christ I Glory” and “Nearer, My God, to Thee” were written by devout Unitarians, yet have an honored place in every Trinitarian hymnal.

There is a unity of Christian scholarship of all creeds, which aims at the truth, the whole truth, and nothing but the truth. This unity has been strikingly illustrated in the Anglo-American revision of the authorized version of the scriptures, in which about one hundred British and American scholars—Episcopalians, Independents, Presbyterians, Methodists, Baptists, Friends, and Unitarians, have harmoniously co-operated for fourteen years (from 1870 to 1884).

It was my privilege to attend almost every meeting of the American revisers in the Bible House at New York, and several meetings of the British revisers in the Jerusalem chamber of Westminster Abbey, and I can testify that, notwithstanding the positive convictions of the scholars of the different communions, no sectarian issue was ever raised, all being bent upon the sole purpose of giving the most faithful idiomatic rendering of the original Hebrew and Greek. 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 polemic 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 Greek, the Latin, and the Protestant churches, alike, accept the Ten Commandments as explained by Christ, or the law of supreme love to God and love to our neighbor, as the sum and substance of the law, and they look up to the teaching and example of our Savior as the purest and most perfect model for universal imitation.

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; the first is consistent with church unity, as well as military corps are with the unity of an army, or the many monastic orders with the unity of the papacy; the second is nothing but extended selfishness and bigotry. 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. A stagnant church is a sterile mother. Dead orthodoxy is as bad as heresy, or even worse. Sects are a sign of life and interest in religion. The most important periods of the church—the Nicene age, and the age of the Reformation—were full of controversy. There are divisions in the church which can not be justified, and there are sects which have fulfilled their mission and ought to cease. But the historic denominations are permanent forces, and represent various aspects of the Christian religion which supplement each other.

As the life of our Savior could not be fully exhibited by one gospel, nor His doctrine set forth by one apostle, much less could any one Christian body comprehend and manifest the whole fullness of Christ and the entire extent of His mission to mankind.

Every one of the great divisions of the church has had, and still has, its peculiar mission as to territory, race, and nationality, and modes of operation.

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. None of them could be spared without great detriment to the cause of religion and morality, and without leaving its territory and constituency spiritually destitute. Even an imperfect church is better than no church.

No schism occurs without guilt on one or on both sides. "It must needs be that offenses come, but woe to that man by whom the offense cometh." Yet God overrules the sins and follies of man for His own glory.

The separation of Paul and Barnabas, in consequence of their "sharp contention" concerning Mark, resulted in the enlargement of missionary labor. If Luther had not burned the Pope's bull, or had recanted at Worms, we would not have had a Lutheran Church, but be still under the spiritual tyranny of the papacy. If Luther had accepted Zwingli's hand of fellowship at Marburg, the Protestant cause would have been stronger at the time, but the full development of the characteristic features of the two principal churches of the Reformation would have been prevented or obstructed.

If John Wesley had not ordained Coke, we would not have a Methodist Episcopal Church, which is the strongest denomination in the United States. If Chalmers and his friends had not seceded from the general assembly of the Kirk of Scotland, in 1843, forsaking every comfort for the sake of the whole headship of Christ, we would miss one of the grandest chapters in modern church history.

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 division of the church, we must reject the idea of a negative reunion, which would destroy all denominational distinction and thus undo the work of the past.

History is not like "the baseless fabric of a vision" that leaves "not a rack behind." It is the unfolding of God's plan of infinite wisdom and mercy to mankind. He is the chief actor, and rules and overrules the thoughts and deeds of His servants. We are told that our Heavenly Father has numbered the very hairs of our head, and that not a sparrow falleth to the ground without His will. The labors of confessors and martyrs, of missionaries and preachers, of fathers, school men, and reformers, and of the countless host of holy men and women of all ranks and conditions who lived for the good of the world, can not be lost. They constitute a treasure of inestimable value for all the future time.

Variety in unity and unity in variety is the law of God in nature, in history, and in His kingdom. Unity without variety is dead uniformity. There is beauty in variety. There is no harmony without many sounds, and a garden incloses all kinds of flowers. God has made no two nations, no two men or women, nor even two trees or two flowers alike. He has endowed every nation, every church, yea, every individual Christian, with peculiar gifts and graces. His power, His wisdom, and His goodness are reflected in 10,000 forms.

"There are diversities of gifts," says St. Paul, "but the same spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the spirit to profit withal."

"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 excellencies 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.

Episcopalians will prefer their form of government as the best, but must concede the validity of the non-Episcopal ministry.

Baptists, while holding fast to the primitive mode of immersion, must allow pouring, or affusion, to be legitimate baptism.

Protestants will cease to regard the Pope as the anti-Christ predicted by St. Paul and St. John, and will acknowledge him as the legitimate head of the Roman Church, while the Pope ought to recognize the respective rights and privileges of the Greek patriarchs and evangelical bishops and pastors.

Those who prefer to worship God in the forms of a stated liturgy ought

not to deny others the equal right of free prayer as the spirit moves them. Even the silent worship of the Quakers has scripture authority, for there was "a silence in heaven for the space of half an hour."

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.

Calvinists and Arminians are both right, the former in maintaining the sovereignty of God, the latter in maintaining the freedom and moral responsibility of man; but they are both wrong when they deny one or the other of these two truths, which are equally important, although we may not be able to reconcile them satisfactorily. The conflicting theories on the Lord's Supper, which have caused the bitterest controversies among medieval schoolmen and Protestant reformers turn, after all, only on the mode of Christ's presence, while all admit the essential fact that He is spiritually and really present and partaken of by believers as the bread of life from heaven. Even the two chief differences between Romanists and Protestants concerning scripture and tradition as rules of faith, and concerning faith and good works as conditions of justification, admit of an adjustment by a better understanding of the nature and relationship of scripture and tradition, of faith and works. The difference is no greater than that between St. Paul and St. James in their teaching on justification; and yet the epistles of both stand side by side in the same canon of Holy Scripture.

We must remember that the dogmas of the church are earthly vessels for heavenly treasures, or imperfect human definitions of divine truths, and may be proved by better statements with the advance of knowledge. Our theological systems are but dim rays of the sun of truth, which illuminates the universe. Truth first, doctrine next, dogma last.

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 in God's truth and God's love.

In the heat of controversy, and in the struggle for supremacy, the contending parties mutually misrepresented each other's views, put them in the most unfavorable light, and perverted partial truths into unmixed errors. Like hostile armies engaged in battle, they aimed at the destruction of the enemy. Protestants, in their confessions of faith and polemical works, denounced the Pope as "the anti-Christ," the papists as "idolators," the Roman mass as an "accursed idolatry," and the Roman church as "the synagogue of Satan" and "the Babylonian harlot"—all in perfect honesty on the ground of certain misunderstood passages of St. Paul and St. John, and especially of the mysterious book of Revelation, whose references to the persecutions of pagan Rome were directly or indirectly applied to papal Rome. Rome answered by bloody persecutions; the Council of Trent closed with a double anathema on all Protestant heretics, and the Pope annually repeats the curse in the holy week, when all Christians should humbly and penitently meet around the cross on which the Savior died for the sins of the whole world.

When these hostile armies, after a long struggle for supremacy without success, shall come together for the settlement of terms of peace, they will be animated by a spirit of conciliation and single devotion to the honor of the great Head of the church, who is the divine concord of all human discords.

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 can not contradict Himself. Truth is sovereign, and must and will prevail over all ignorance, error, and prejudice.

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 the standpoint of the historian and the new spirit in which history is written.

Many documents on which theories and usages were built have been abandoned as untenable even by Roman Catholic scholars. We mention the legend of the literal composition of the apostles' creed by the apostles, and of the origin of the creed which was attributed to Athanasius, though it did not appear till four centuries after his death; the fiction of Constantine's donation; the apocryphal letters of pseudo-Ignatius, of pseudo-Clement, of pseudo-Isidorus, and other post-apostolic and medieval falsifications of history, which was universally believed till the time of the Reformation, and even down to the 18th century.

Genuine history is being rewritten from the standpoint of impartial truth and justice. If facts are found to contravene a cherished theory, all the worse for the theory; for facts are truths, and truth is of God, while theories are of men.

Formerly church history was made a mere appendix to systematic theology, or abused and perverted for polemic purposes. The older historians, both Roman Catholic and Protestant, searched ancient and medieval history for weapons to defeat their opponents and to establish their own exclusive claims. Flacius, the first learned Protestant historian, saw nothing but anti-Christian darkness in the middle ages, with the exception of a few scattered "*testes veritatis*," and described the Roman Church from the 5th to the 16th century as the great apostasy of prophecy. But modern Protestant historians, following the example of Neander, who is called "the father of church history," regard the middle ages as the period of the conversion and the civilization of the barbarians, as a necessary link between ancient and modern Christianity, and as the cradle of the Reformation.

On the other hand, the opposite type of historiography, represented by Cardinal Baronius, traced the papacy to the beginning of the Christian era, maintained its identity through all ages, and denounced the reformers as arch-heretics and the Reformation as the foul source of revolution, war, and infidelity, and of all the evils of modern society. But the impartial scholars of the Roman Catholic Church now admit the necessity of the Reformation, the pure and unselfish motives of the reformers, and the beneficial efforts of their labors upon their own church.

A great change of spirit has also taken place among the historians of the different Protestant denominations. The early Lutheran abhorrence of Zwinglianism and Calvinism has disappeared from the best Lutheran manuals of church history. The bitterness between Prelatists and Puritans, Calvinists and Arminians, Baptists and Pædo-Baptists, has given way to a calm and just appreciation.

The impartial historian can find no ideal church in any age. It was a high priest in Aaron's line who crucified the Savior; a Judas was among the apostles; all sorts of sins among church members are rebuked in the epistles of the New Testament; there were many "anti-Christ" in the age of St. John, and there have been many since, even in the temple of God. Nearly all churches have acted as persecutors when they had a

chance, if not by fire and sword, at least by misrepresentation, vituperation, and abuse. For these and all other sins, they should repent in dust and ashes. One only is pure and spotless—the great Head of the church, who redeemed it with His precious blood.

But the historian finds, on the other hand, in every age and in every church, the footprints of Christ, the abundant manifestations of His spirit, and a slow but sure process toward that ideal church which St. Paul describes as “the fullness of Him who filleth all in all.”

The study of church history, like travel in foreign lands, destroys prejudice, enlarges the horizon, liberalizes the mind, and deepens charity. Palestine, by its eloquent ruins, serves as a commentary on the life of Christ, and has not inaptly been called “the fifth gospel.” So also the history of the church furnishes the key to unlock the meaning of the church in all its ages and branches.

The study of history—“with malice toward none, but with charity for all”—will bring the denominations closer together in a humble recognition of their defects and a grateful praise for the good which the same spirit has wrought in them and through them.

Important changes have also taken place in traditional opinions and practices once deemed pious and orthodox.

The church in the middle ages first condemned the philosophy of Aristotle, but at last turned it into a powerful ally in the defense of her doctrines, and so gave to the world the Summa of Thomas Aquinas and the Divina Comedia of Dante, who regarded the great Stagirite as a forerunner of Christ, as a philosophical John the Baptist. Luther, likewise, in his wrath against scholastic theology, condemned “the accursed heathen, Aristotle,” but Melancthon judged differently, and Protestant scholarship has long since settled upon a just estimate.

Gregory VII., Innocent III., and other popes of the middle ages, claimed and exercised the power, as vicars of Christ, to depose kings, to absolve subjects from their oath of allegiance, and to lay whole nations under the interdict for the disobedience of an individual. But no pope would presume to do such a thing now, nor would any Catholic king or nation tolerate it for a moment.

The strange mythical notion of the ancient fathers that the Christian redemption was the payment of a debt due to the devil, who had a claim upon men since the fall of Adam, but had forfeited it by the crucifixion, was abandoned after Anselm had published the more rational theory of a vicarious atonement in discharge of a debt due to God.

The un-Christian and horrible doctrine that all unbaptized infants, who never committed any actual transgression, are damned for ever and ever prevailed for centuries under the authority of the great and holy Augustine, but has lost its hold even upon those divines who defend the necessity of water baptism for salvation. Even high Anglicans and strict Calvinists admit that all children dying in infancy are saved.

The equally un-Christian and fearful theory and practice of religious compulsion and persecution by fire and sword, first mildly suggested by the same Augustine and then formulated by the master theologian of the middle ages (Thomas Aquinas), who deemed a heretic, or murderer of the soul, more worthy of death than a murderer of the body, has given way at last to the theory and practice of toleration and liberty.

The delusion of witchcraft which extended even to Puritan New England, and has cost almost as many victims as the tribunals of the Inquisition, has disappeared from all Christian nations forever.

A few words about the relation of the church to natural and physical science.

Protestants and Catholics alike unanimously rejected the Copernican astronomy as a heresy fatal to the geocentric account of the creation i.e.

Genesis, but after a century of opposition, which culminated in the condemnation of Galileo by the Roman Inquisition under Urban VIII., they have adopted it without a dissenting voice, and "the earth still moves."

Similar 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 difference 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 the gradual process of evolution.

The theory of historical development, which corresponds to the theory of physical evolution, and preceded it, was first denounced by orthodox divines (within my own recollection) as a dangerous error leading to infidelity, but is now adopted by every historian, and is indorsed by Christ Himself in the twin parables of the mustard seed and the leaven. "First the blade, then the ear, after that the full corn in the ear;" this is the order of the unfolding of the Christian life, both in the individual and the church. 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 can not 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 20th century has marvelous surprises in store for the church and the world, which may surpass even those of the 19th. History now moves with telegraphic speed, and may accomplish the work of years in a single day. The modern inventions of the steamboat, the telegraph, the power of electricity, the progress of science and of international law (which regulates commerce by land and by sea, and will in due time make an end of war) link all the civilized nations into one vast brotherhood.

Let us consider some of the moral means by which a similar affiliation and consolidation of the different churches may be hastened.

The cultivation of an irenic and evangelical-catholic spirit in the personal intercourse with our fellow-Christians of other denominations. We must meet them on a common rather than on disputed grounds, and assume that they are as honest and earnest as we in the pursuit of truth. We must make allowance for differences in education and surroundings, which to a large extent account for differences of opinion. Courtesy and kindness conciliate, while suspicion excites irritation and attack. Controversy will never cease, but the golden rule of the most polemic among the apostles, to "speak the truth in love," can not be too often repeated. Nor should we forget the seraphic description of love, which the same apostle commends above all other gifts and the tongues of men and angels—yea, even above faith and hope.

Co-operation in Christian and philanthropic work draws men together and promotes their mutual confidence and regard. Faith without works is dead. Sentiment and talk about union are idle without actual manifestation in works of charity and philanthropy.

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. Every missionary of the cross should wish and pray for the prosperity of all other missionaries, and lend a helping hand in trouble. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.

It is preposterous, yea, wicked, to trouble the mind of the heathen or of Roman Catholic with our domestic quarrels, and to plant half a dozen rival churches in small towns where one or two would suffice, thus saving men and means. Unfortunately, the sectarian spirit and mistaken zeal for peculiar views and customs very materially interfere with the success of our vast expenditures and efforts for the conversion of the world.

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 professors of all the creeds of Christendom meet in daily contact, and should become thoroughly acquainted with one another.

We welcome to the reunion of Christendom all denominations which have followed the Divine Master and have done His work. Let us forgive and forget 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 Council and the Nicene creed, which can never die.

The Latin Church is a glorious church; for she carried the treasures of Christian and classical literature over the gulf of the migration of nations, and preserved order in the chaos of civil wars; she was the alma mater of the barbarians of Europe; she turned painted savages into civilized beings, and worshippers of idols into worshippers of Christ; she built up the colossal structures of the papal theocracy, the cathedrals, and the universities; she produced the profound systems of scholastic and mystic theology; 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 reformation from the Alps and lakes of Switzerland "to the end of the West" (to use the words of the Roman Clement about St. Paul); she furnished more martyrs of conscience in France and the Netherlands alone than any other church, even during the first three centuries; she educated heroic races, like the Huguenots, the Dutch, the Puritans, the Covenanters, the Pilgrim Fathers, who, by the fear of God, were raised above the fear of

tyrants, and lived and died for the advancement of civil and religious liberty; 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, and by the Anglo-Catholic revival under the moral, intellectual, and poetic leadership of three shining lights of Oxford—Pusey, Newman, and Keble—she infused new life into her institutions and customs and prepared the way for a better understanding between Anglicanism and Romanism.

The Presbyterian Church of Scotland, the most flourishing daughter of Geneva—as John Knox, “who never feared the face of man,” was the most faithful disciple of Calvin—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 peasants as well as the palaces of the noblemen; 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 approved the capacity of congregational independence, and self-government based upon a living faith in Christ, without diminishing the effect of voluntary co-operation 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 has borne, 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; and has given to the world the “Pilgrim's Progress” of Bunyan, such preachers as Robert Hall and Charles H. Spurgeon, and such missionaries as Carey and Judson.

The Methodist Church, the church of John Wesley, Charles Wesley, and George Whitefield—three of the best and most apostolic Englishmen, abounding in useful labors, the first as a ruler and organizer, the second as a hymnist, the third as an evangelist—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. I beheld with wonder and admiration a venerable Moravian couple devoting their lives to the care of hopeless lepers in the vicinity of Jerusalem.

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 having outlived many bloody persecutions, are now missionaries among the descendants of their persecutors.

The Anabaptists and Socinians, who were so cruelly treated in the 16th 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 did good service as a protest against tritheism, and against a stiff, narrow, and uncharitable orthodoxy. It 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. It has also given us some of our purest and sweetest poets, as Emerson, Bryant, Longfellow, and Lowell, whom all good men must honor and love for their lofty moral tone.

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. Nor should we forget that some of the greatest divines, from Origen and Gregory, of Nyssa, down to Bengel and Schleiermacher, believed in, or hoped for, the ultimate return of all rational creatures to the God of love, who created them in His own image and for His own glory.

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. Let us thank God for the noble men and women who, under the inspiration of the love of Christ, and unmindful of hardship, ridicule, and persecution, sacrifice their lives to the rescue of the hopeless outcasts of society. Truly these good Samaritans are an honor to the name of Christ and a benediction to a lost world.

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.

INTERDENOMINATIONAL COMITY.

REV. D. L. WHITMAN OF COLBY UNIVERSITY.

A double process has marked our age. Analysis of method, motive, and faith have given ever closer lines of diversion and minuter discrimination between shades of difference. On the other hand, a very passion of organization has made combination natural and necessary. We can hardly speak of disintegration and reintegration, because the two phases of the process have been simultaneous rather than successive, and the result appears oftener in new wholes than in the old whole restored. At the same time that bodies within a system have been breaking up into sections of varying importance and varying degrees of interdependence, the system itself has taken on new relations, built into some new and larger system.

In no sphere has this process been more active than in the religious. Inquiry has been made into men's faith with zeal that would have fitted the middle ages. Phases of belief have been defended by apologetics

worthy of the fathers. Denominational lines have been strengthened. Division within denominational lines, always with conviction of right, often with kindest feeling, has been carried to an extreme nicety. At the same time a large and generous fellowship has been growing. Bigotry is less and less common. Emphasis of one phase of truth has ceased to be a reason for fighting men who emphasize a different phase. The common element of truth is seen to be precious. Allegiance to one lord has begotten common faith and mutual love. The relation of men as brethren is recognized as never before.

It is the second phase of this process that concerns us most. So far, in religious experience, its expression has been more formal than practical. Various schemes of federation have been proposed. Results indicate that as yet organic union is not possible. But while organic relation is not yet, and may never be possible, tokens multiply that denominational principles may be so regarded as to command the benefits of federation without the ill adjustment of an organism manufactured, not developed. Effort to realize this has already been made. It is the principle underlying that effort we mean when we say interdenominational comity. It will not be amiss for us to consider some conditions favorable to such effort, the principles on which it rests, and the attempt to bring such effort to practical issue. The conditions favorable to interdenominational comity are pre-eminently American. The comparatively homogeneous populations of other countries make certain of them impossible in those countries. They mainly concern Christians. Interdenominational comity presupposes denominational life and denominational interests. Only indirectly can the question concern those who are not Christians.

Noteworthy among these conditions are the following:

1. Recognition of change in the character of the work to be done.

This is emphatically an American condition. History has been made so rapidly here that historical text-books published yesterday are hopelessly out of date to-day. States have sprung up in a night. The center of population has shifted year by year. The character of the population has changed as often. For forty years number and variety have increased with every incoming steamer. Changes have been so rapid that it is only by figure of speech that we can speak of an American type. No criticism is intended even in thought, the fact is simply recorded as a fact. The most important cities along the Atlantic seaboard are controlled by men of foreign birth or at least of foreign extraction. Many central and Western cities show the same record only with change of names. Whole sections have been transformed. New England is no longer Puritan. Tested by church membership, it is not even Protestant.

Heterogeneity, rapid growth, and shifting of elements of population have made old methods insufficient. With characteristic hopefulness, we have persuaded ourselves that, because the old was good for old conditions, it was good for all conditions. Only little by little have we been undeceived. What to do is not clear. That something must be done is beyond question.

2. Recognition of wasteful methods.

Edward Bellamy pictures state of society in which competition in ordinary sense has been outgrown. The interests of society, as a whole, have forced into insubordination the interest of classes, whether of trade or position. An approximation to that ideal in religious work would be a good thing. 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.

In the newer portions of the country, points of strategic importance are occupied to the extent of congestion. This makes inevitable neglect of territory less immediately promising. 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. Workers of different names are stationed in comparative proximity, while great stretches are still unoccupied. At home and abroad some ground is covered two or three times, other ground not at all. When we think of this, we say instinctively: "It is not well."

3. Conviction of inadequacy of resources at present available.

Five loaves and two fishes feed a multitude when God breaks them. From the human point of view, however, we have to repeat Andrew's words: "What are these among so many?" One may chase a thousand, and two put ten thousand to flight, when the Lord strengthens the arm of His servants. But the fact remains that 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 is still smaller.

In lines of foreign evangelization the disproportion of workers to population is startling. For Japan there are 175 ordained missionaries to 40,000,000 people. Adding lay missionaries, wives of missionaries, lay and ordained, and all other woman workers, the proportion is less than 500 to 40,000,000, or one to 80,000. In China it is a total of 1,300 to a total of 400,000,000, or one to 300,000. Even assuming the best possible distribution of workers, the disproportion is fearful. It is made still greater by methods already suggested.

4. Better conception of the Christian mission.

The Christian spirit has been growing more Christlike. More brotherly relations exist between representatives of different creeds. Men have scant hope of peace together in heaven if they can not abide in peace together on earth. The old enmities are impossible. Faiths are less than faith. Denominations are the servants of the kingdom. Never again can we reach the old sectarian creed, "The earth belongs to the Lord's people, and we are the people." Interchange of courtesy has become common. Movements of a co-operative 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. Not as if the hand were everything, or the foot, or the eye, or the tongue, but all as members of one body which can prosper and be in health only as each member is found faithful, do we see our relation to Christ. And, first as a glimmer, then a dawning, then full light, has come the conception that over the ages the Master is saying now to His disciples: "Go ye into all the world and preach the gospel to the whole creation."

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:

1. 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. "Stop subscribing to creeds and bring faith at once to the test of scripture," say the apostles of the new way. Very good. But creeds are simply the interpretation and formulation of what the makers of creeds understand scripture to teach. A creed is doomed as soon as it is shown to be out of line with scripture.

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. 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 organization 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 140 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.

2. 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 the 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 the denominational agencies, we may doubt whether, under existing conditions, such results could have been secured otherwise. Much condemnation of denominational life is sheer nonsense. More yet is product of misconception. Ignorance, wrong point of view, mistaken conviction of monopoly of truth, any or all of these will account for unfavorable criticism. As long as the right of private interpretation is allowed, that is, as long as spiritual liberty is possible, every man is bound to obey God's Word according to the largest light he can find for it. No doctrine of conscience that can stand will permit less than this.

Judgment may err, but a man is bound to act according to his conviction. The good and evil of denominationalism rest upon that. Sufficient data, correct understanding, and right will mean strength. Opposite conditions means weakness. In other words, that is true of practical spiritual relations, which is true of all life. And at the same time that personal conviction is leading along denominational lines, this advantage is added, that interests comparatively localized and definite appeal to a man as more general interests can not.

Narrowness, bigotry, jealousy, strife are not at all necessary even when different lines of faith and action are followed. Nay, rather right conception of opportunity begets generous emulation that each may excel in the fruits by which worth is known. This is the better side of denominationalism. In recent decades it is also the larger side. The old bitterness can never return. The old claim to exclusive possession of truth can not return. 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.

3. 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 difficulty 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. The interests which appeal directly are mistaken for the only interests.

There is safety only in a larger view. The practical effort comes out in the local body. Where a man is, his work must be done. The centers of activity are the bodies of men and women who in the sphere of daily life are doing their duty for love of God. Denominational life is simply the

enlargement of this. But activity in the local body can be permanently effective only as there is thought of larger things. God whom we serve and worship is God of the whole earth. Jesus Christ is the Savior of the world. Faith and hope and love are universal in their reach.

The kingdom of heaven has relation to all men. Man by man no doubt the kingdom comes, but only in men taken together is its full realization found. The redeemed life is not individual, but social. The individual finds his full development only in society. So the individual life and the larger combinations, whether family, community, or state, in which successively it finds itself, have reference to the gathering of all the redeemed into one body, of which Christ is the head. It is this larger thought that furnishes the permanent element in the progress of Christian endeavor.

It is this that interdenominational comity emphasizes. Here is a world to be redeemed. The preaching of redemption is the mission of the followers of Christ. Called out by the principle of election, which is appointment to pre-eminent 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. When we consider our common work, a large experience of grace or a large view of the kingdom compels wonder that Christians of various names have forgotten the interests of the kingdom as a whole in zeal for subordinate concerns. A new and better thought insists that henceforth the error be not repeated. My life if not the supreme thing, nor my church, nor my denomination. These are but instruments for God's service. 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.

To get somewhat in detail the working of some one effort in the line of comity, it is worth while to outline a movement which for three years has been going on in the State of Maine. For a long time it has been customary there, as in many parts of the country, for the different denominations to extend greetings at their annual meetings. Three years ago, when the Congregationalist body was in session, the fraternal delegate of the Eastern Maine Methodist Conference was unable to be present, and therefore sent his greeting by letter. In that letter was expressed a desire for closer denominational relations. The sentiment was as follows:

The kind expressions of regard annually exchanged are a great advance over the relations existing a generation or two past. A more intimate acquaintance with one another has increased respect for different denominations. Having advanced thus far, would it not be well for us to consider something even more practical in our mutual relations? It does not appear that any organic union of Protestant denominations would be less than a calamity. But at present much energy is wasted. Would it not be well for churches to consider, through their

representatives, some plan for co-operation where the work is mutual? The unchurched masses can be reached only by practical co-operation of different churches. What we need is not a common creed, nor a common church polity; not to supplant one another's opinions or methods; but such a working together in certain lines as shall save the energy and money now wasted and bring the power and life of the gospel to bear practical fruit in the community where we exist.

This sensible suggestion met cordial response. Steps were at once taken to bring together committees from the Baptist, Christian, Congregationalist, Free Baptist, and Methodist denominations. A meeting of these committees was held December 15, 1890. Out of twenty delegates, sixteen were present. The spirit of the meeting was that of fellowship for service. A statement of principle was prepared and provision made for a similar meeting to be held the following year. Such a meeting was held November 4, 1891. At this meeting progress in comity was evident from the manner in which concrete cases as well as principles were discussed. The desirability of a more permanent organization became apparent and the following resolution was adopted:

We recommend to the State denominational bodies, at their annual meetings of 1892, the appointment of a permanent commission, to which practical and concrete cases involving matters of international comity may be referred.

Favorable response was given by all bodies concerned except the Methodist. This body, though many of its leading pastors heartily supported the action of the conference, objected to certain of the resolutions adopted by the interdenominational conference of the preceding year, and refused to adopt the plan of comity proposed, but sent delegates to sit in conference. Notwithstanding this exception, an interdenominational commission was organized, a constitution adopted, and a new statement of principles formulated. Happily, the new statement proved satisfactory to the Methodist body. During the present year they have formally indorsed the movement, and the Methodists of Maine now stand with the other denominations pledged to interdenominational comity. As far as an authorized statement is desired, it may best be found in the constitution and platform already mentioned.

Constitution of the interdenominational commission on church work in the State of Maine:

ARTICLE 1. Object. The object of this commission shall be to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in destitute regions.

ART. 2. Membership. The members of this commission shall consist of three delegates each from the Baptist, Christian, Congregational, and Free Baptist denominations, and of two members each from the Maine and East Maine conferences of the Methodist Episcopal Church, elected by their respective bodies. One member from each of the Methodist Episcopal conferences shall be elected annually for the period of two years. One member from each of the other bodies shall be elected annually for the period of three years.

ART. 3. Officers. The officers of this commission shall be a president, a vice-president, and a secretary who shall be treasurer. The officers shall hold their respective offices one year, or until others shall be chosen.

ART. 4. Executive Committee. There shall be an executive committee, consisting of one member from each denomination, of which the president and secretary shall be members, and in which they shall act in their respective capacities. It shall be the duty of the executive committee to consider questions of comity which may be referred to them, and to make recommendations in behalf of the commission.

ART. 5. Meetings. There shall be an annual meeting at such time and place, and of such a character as the executive committee shall determine. Special meetings of the commission may be called at any time by the president, or at the request of three members.

ART. 6. Quorum. Seven members of the commission shall constitute a quorum for the transaction of business.

ART. 7. Amendments. This constitution may be amended at any regular meeting of the commission, by a vote of two-thirds of the members of the commission.

Platform of the interdenominational commission on church work in the State of Maine:

Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and

Believing that the Holy Spirit is moving Christians toward practical co-operation;

We rejoice in the progress already made in this direction, and desire to reaffirm our conviction as follows;

That church extinction into destitute communities should be conducted as far as practical according to the following considerations, viz :

1. No community in which any denomination has legitimate claims should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

4. Those denominations having churches nearest at hand, should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field, should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed permanent abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations or churches of different denominations, should be referred to the commission through its executive committee.

Thus, with little machinery, an organization has been completed for intelligent co-operation in Christian work. There is no thought of dictation in matters of purely denominational interest. The principles already considered are kept in mind. The commission realizes that there are honest differences of interpretation of God's Word. It recognizes and commends intelligent denominational loyalty. It puts the emphasis upon the work of the kingdom, and insists that it is for that work denominations exist. It seeks to compass Christian duty by the use of sanctified common sense.

Difficulties have arisen, of course. The spirit of interdenominationalism is easily called into question. Some imagine that the movement involves criticism of our fathers, who opened the way for present denominational strength by going in where the ground was already in some sense occupied and where they were considered disturbers of the peace. Some object on the strength of a conviction of denominational call to preach the gospel in a given place, irrespective of what others are doing. To the former answer may be given that it is a present, practical problem that calls for a solution, the conditions of which vary widely from those of our fathers' day, for which the old examples will not suffice. To the latter must be urged the larger interests of the kingdom.

No one denomination is all. No one denomination can reasonably claim monopoly of gospel message or gospel method. No vital principle need be sacrificed. No truth is to be silenced. But cheerful subordination of the relatively unimportant to the really important will call for some giving on the part of each. Mutual concession in good sense is Christian. Nothing that the world actually needs is thereby lost, and much that it needs is gained.

On the whole, experiences of objection have been incidental. A spirit of Christian courtesy has prevailed among those at any point embraced in the commission. Cases have been investigated and, in the main, results have been satisfactory. No time has been wasted in mere sentiment, but better acquaintance has deepened the regard of denominations mutually and united them more closely for common service. With continued good faith on the part of bodies co-operating, the movement can not fail of success.

This movement is outlined simply as a practical expression of interdenominational comity. Method in general will have to vary as conditions

vary. The element most to be sought is a right spirit. 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.

PERSISTENCE OF BIBLE ORTHODOXY.

REV. LUTHER F. TOWNSEND OF BOSTON.

A moment's reflection is sufficient to show that our subject does not deny that there may be an essential orthodoxy in any namable religion, nor does it deny that each religious creed may decide what shall be its standard of faith and practice. If one conforms to the standard of a given creed, then one is orthodox so far as that particular creed is concerned; while any departure from that standard is heterodoxy. 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, shall be found standing firmly, though many times, 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, however, that as has been the case at different historic periods, so at present, and as is claimed in all religious denominations, there are those who think, and with more or less confidence maintain, 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.

There is as yet, it is true, no general agreement as to just how sweeping these changes shall be. The opinion of one is that the doctrines of an inspired Bible, of the resurrection of the dead, and of the vicarious atonement should be modified. The opinion of another is that the doctrine of future and endless punishment should not longer be held, and especially should not be urged as a motive to lead men to a better life. There are those, too, who think it possible that there may be a future probation for those who have had no adequate probation for this life and possibly a future probation or even an ultimate restoration of all. In point of fact, there would not be much left except mere fragments of Bible orthodoxy, if all these claimants for change and modification were allowed to expurgate from it what they think proper.

We are willing, of course, to concede at the outset that the men proposing

these various changes are honest, and earnest, and intelligent, and whatever else there may be of excellence in Christian character belongs as well to some of those who in their creeds are, as we say, stanchly orthodox. And with broader scope we concede that there are Brahmans and Confucianists and Mohammedans who are as devout as some of those, at least, who are in good and regular standing in our most orthodox churches.

Now, then, in the interests of truth and as free as possible from anything like a controversial spirit, with the kindest feelings toward all and with malice toward none, may we not look calmly at a few historic facts bearing on the religious problems now confronting us?

In doing this we note, first of all, that a plea for modification of Bible orthodoxy, something like the plea that of late has been going around, is no new thing under the sun. Long before any of our modern reformers were born, the questions now raised were under discussion. It would be interesting, did time permit, to trace Bible orthodoxy through its Jewish period. We must, however, sum up the results in a single word or two. There was continued controversy between the Jehovah prophets and the false prophets who were clamoring for change, but the teachings of the Jehovah prophets, in all their essentials, were handed on unimpaired and were brought to their complete fulfillment in the life and mission of Christ.

Passing down to the Christian era we discover in some quarters the same passion for a modification in Bible orthodoxy. As early as the 1st century the members of the Corinthian Church greatly desired and clamored for an easier state of the doctrine of affairs, and it required all the earnestness and energy of the Apostle Paul to control that tendency to drift from moorings that had already been established. One need not look beyond that Church of Corinth to find a larger proportion of nominal Christians who held to liberal constructions than now can be found in any evangelical Church in Christendom, nor is there any modern Church where morality is at such a deplorably low ebb as it was in the Corinthian community. That Church of Corinth is a striking example of the coincidence often seen of lax morality and liberalistic belief.

Passing from apostolic times we discover that during what is designated as the second period in church history, there were several attempts to reinstate Christianity; especially noteworthy were the efforts of Clement of Alexander. This distinguished churchman had no small measure of influence. In outward life he was a model man, and the ablest Christian philosopher of that period. He was a theological professor in the Alexandrian Catechetical Theological Seminary. His gentlemanly bearing and his thorough scholarship won the hearts of many and the respect of all. 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.

Now bear in mind that Clement in some respects was a thinker superior to many of our modern reformers. He was more logically exact in his definitions; and, for the times in which he lived, his scholarship relatively was no less accurate. But still in that age, when church members are supposed to have been more easily influenced by their teachers than now, Clement was not able in any perceptible degree to disturb the foundations of apostolic Christianity; and the reason was that the human heart beating in the bosoms of the multitudes, who had been touched by the spirit of God, did not respond to the new views presented. The teachings of the Bible were too full and explicit on those subjects to allow any essential departure from the views held by the more humble and devout followers of their Lord and Master.

It was during this same period that other distinguished scholars attempted various modifications. Origen, for instance, 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. At least, after his death his speculations had no perceptible influence with the great body of Christian believers.

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. Like Origen and Clement, he was a distinguished churchman, noted for his generous scholarship. 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. His voice and his pen were employed in the defense of that opinion. But his efforts, like those of predecessors were unavailing. They failed apparently because Christian people felt that such views are antagonistic to the religious intuition, and that on the words of Christ and on those of the apostle no such doctrine as the final dismissal of evil from the universe and the ultimate bliss of all could possibly be established.

In the period extending through a half century, beginning with the year 1700, there were seasons of general religious lapsing from Bible faith and practice into unbelief and immorality. The fundamental doctrines of the Bible were hardly thought of.

But the people were not satisfied to remain long in this condition. They became tired of a drifting, creedless, corrupting church, and hungered for something that would satisfy their spiritual nature. The two Wesleys, Whitefield, Fletcher, and others were moved upon and began to preach the primitive doctrines of the Bible. Men's hearts responded to the preaching—penitents smote their breasts and asked what they should do to be saved. The English church was born again. This, we should bear in mind, was not in consequence of liberal views of any kind. It was not an advanced orthodoxy or a progressive orthodoxy, but was the primitive, historic, Bible orthodoxy, which stirred into religious life every community in Great Britain. "The Bible is the word of God, and is inspired," "Man is a sinner," "There is a judgment," and "After the judgment is a perdition for the finally impenitent sinner," "Christ, through His death and sufferings, is the savior from that endless grief," were the doctrines preached on the threshold of that great and grand revival.

The movements and results were much the same in America. Certain preachers felt that they must announce anew the neglected doctrines of the Bible. Prominent among them was Jonathan Edwards, who, though ridiculed and opposed by persons in the church as well as out of it, preached a series of sermons on "Justification by Faith Alone," "Endless Punishment," "God's Sovereignty," and "Man's Helplessness." These sermons were hardly finished before there were signal displays of divine power which surprised others no more than they did Edwards himself. And again there was a decided and pronounced return to the fundamental doctrines of the Bible.

And men say what they please to the contrary, there never yet has been in Christian lands a revival of religions or an improvement in morals, except in connection with the preaching of the Bible orthodoxy as defended by the church of Christ through the ages.

Dr. Ballou and certain other clergymen, who sympathized with him, 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; but those worn-out creeds continued to hold together, while the unscriptural "Death and Glory Theory" of Dr. Ballou is now advocated by scarcely any intelligent Universalist.

Dr. Channing and a few fellow-laborers, in 1815, thought that another restatement was needed. Those men caused a split in New England Congregationalism, and clearly saw, as they thought, the speedy and final

burial of the moss-grown doctrines of Bible orthodoxy. But somehow those doctrines survived, and we speak what is well known, and we speak it in all kindness, that the "progressive" views of Dr. Channing, like those of Dr. Ballou, have utterly failed in accomplishing what was expected and intended. Unitarianism is far less influential in Boston to-day than it was twenty-five or fifty years ago, and the most popular Unitarian minister in New England seldom, if ever, preaches the dogmas of Unitarianism, and never antagonizes the evangelical faith. What explanation can be given other than this: Those views do not harmonize with the teachings of the Bible. Therefore they are rejected. Nor is that all, for God has so builded men that there is a place in his heart that nothing but the doctrines of Bible orthodoxy can fill. They were made for and must fit each other.

In our own country there are a few suggestive facts of recent date. The "Andover controversy" antedates by a few years the existing Presbyterian controversy. But the excitement growing out of the Andover discussions is rapidly waning in New England, and Andover now is almost silent in her lecture-rooms on all unorthodox methods.

All that theologians or skeptics have accomplished, beginning in the 2d century or even in the time of Moses, has not shaken one single truth of Bible orthodoxy as originally set forth by the Jehovah prophets or by our Lord and His disciples. Many of these new views glared for awhile, then glimmered, led some men's hearts away, but at length disappeared in the surrounding darkness. As factors in the world's redemption they have had no marked influence, while Bible orthodoxy, notwithstanding its occasional lapses, has continued to gather men to its bosom, inspiring and comforting them with consolation that the world can not give.

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. Whether Brahman orthodoxy or Confucian orthodoxy is better or more enduring than Bible orthodoxy is to be settled on grounds not traversed in this discussion, except incidentally. Before stepping on to these new grounds we feel constrained to say that any man is an awful infidel who would seek to overthrow the truth in any religion on earth.

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, whatever 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. We also confidently say that if Bible orthodoxy were to die, it would have died long ago. It has had many good chances to die. Better chances than it is ever likely to have again.

It is true that eminent but somewhat eccentric men in the future, as in the past, will talk of the worn-out creeds of Christendom, and of an evolution in theology as in all things else. But these men seem strangely unmindful of the great truth, now more and more recognized, that Bible orthodoxy has had a defender more than human, and also that there are certain immutable elements in it, as there are in art and nature, which never will change or outgrow the passions and loves of the human soul. Are the productions of Michael Angelo, Raphael, Mozart, and Beethoven outgrown? Are the beauty of a sunset, the sublimity of a midnight heaven, the dazzle of lightning playing across the sky, the repose and beauty of a lily clad in raiment surpassing that of any past or future Solomon in all his glory, outgrown, or will they be, though society should exist in a state of constant progress for 10,000 years?

Thus, also, with Bible orthodoxy. The minds of men may, for a time, be unsettled by certain attempted makeshifts, and the primitive evangelical faith may pause a little during its sublime advance, but not because the end of its journey is reached. This ancient faith stands not in the breath of a given generation; it moves on independent of accidents, incidents, or anything historic or fanciful. Judged historically, it will be one of the last witnesses of the consummation of human history. What is needed to-day is not a restatement of Bible orthodoxy, but churches and men who live up to it as it was originally announced, without any restatement or modification at all. Give us enough of such churches and such men, and the day of earth's redemption would not be far off. What homes there would be in our land, and what a land ours would be, if Christianity, as Christ gave it to the world, were enthroned in all hearts and in all homes.

Are we not safe in saying, therefore, that a system of religion so thoroughly adapted to mankind as is Bible orthodoxy, a system which the more it is studied and experienced is the more highly prized, a system whose path is always the path of peace, knowledge, elevation, emancipation, and salvation; a system various in manner, flexible in its circumstances, while most inflexible in its essentials, full of strength for the weak, of consolation for the sorrowful, of hope for the discouraged, of stimulus for the sluggish, of defense for the defenseless, of terror for the bad, of reward for the good, and of pardon for the penitent; a system that can enter all dark places and leave them full of light by conquering despair; a system that can convert dens of thieves into Bethels of the Holy Ghost, and which can cast out its legion of devils and say to wretches whose "brains have been in a perpetual craze," and whose hearts have been "filled with all sorts of villainies," "Peace, be still"; a system which can stand by the bedside of the dying, quell every misgiving, wipe away the death sweat and leave the brow calm and serene as heaven; a system which can perfect the individual, bless the family, correct and purify society, and civilize the world; a system, in fine, that can do everything it promises to do and promises to do everything essential to human happiness here and hereafter—that such a system has the unencumbered guarantee of all ages? Its foundations are impregnable. Its fortified home is in the wants and depths of human souls. And human nature in her better moments and conditions will endow it with her last dollar and will defend it with her last strength.

ETHICS AND HISTORY OF THE JAINS.

VIRCHAND A. GANDHI.

Mr. President and Gentlemen: I wish that the duty of addressing you on the history and tenets of the Jain faith world had fallen on an abler

person than myself. The inclemency of the climate and the distant voyage which one has to undertake before he can come here have prevented abler Jains than myself from attending this grand assembly and presenting their religious convictions to you in person. You will, therefore, look upon me as simply the mouthpiece of Muni Almarimji, the learned high-priest of the Jain community in India, who has devoted his whole life to the study of that ancient faith. I am truly sorry that Muni Almarimji is not among us to take charge of the duty of addressing you.

Without further preface I shall at once go to the subject of the day. It will be convenient to divide this paper into two parts: First, "The Philosophy and Ethics of the Jains;" second, "The History of the Jains."

1. Jainism has two ways of looking at things—one called Dravyarthekaraya and the other Paryayartheka Noya. I shall illustrate them. The production of a law is a production of something not previously existing, if we think of it from the latter point of view, i. e., as a Paryaya, or modification; while it is not the production of something not previously existing if we look at it from the former point of view, i. e., as a Dravya, or substance. 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; second, Chatra Dharma, i. e., ethics.

The Shrute Dharma inquiries into the nature of nine principles, six substances, six kinds of living beings, and four states of existence—Jiva (sentient beings), Ajiya (non-sentient things), Punya (merit), Papa (demerit). Of the nine principles, the first is Pua (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 non-soul. It is not simply what we understand by matter, but it is more than that. Matter is a term contrary to soul, but non-soul is its contradictory. Whatever is not soul is non-soul.

The rest of the nine principles are but the different states produced by the combination and separation of soul and non-soul. The third principle is Punya (merit). That, on account of which a being is happy, is Punya. The fourth principle is Papa (demerit), that on account of which a being suffers from misery. The fifth is Ashrana, the state which brings in merit and demerit. The seventh is Nirjara, destruction of actions. The eighth is Bardha, with bondage of soul, with Karwa, actions. The ninth is Moksha, total and permanent freedom of soul from all Karwas.

Substance is divided into the sentient, or conscious, matter, stability, 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. There 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 the next, that of having an earth body, water body, fire body, wind body, vegetable, of having two, three, or four organs, animals, 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 Mannantara and the periods of Peroloya. But the Jains, leaving all symbolical expression aside, distinctly reaffirm the new previously promulgated by the previous hierophants, that matter and soul are eternal and can not 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 can not 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 Bedantist Shoukarachaya has possibly erred when he says that the Jains are agnostics. All that is implied in 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. But, then, the advocate of theism, holding that even primordial matter had its first cause—the God—argues that “everything that we know had a cause. How, then, can it be



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NARASIMA CHAIRA.

but that the elements had a cause to which they are indebted for their existence?" That great philosopher, John Stuart Mill, replies:

The fact of experience, however, when correctly expressed, turns out to be not that everything which we know derives its existence from the cause, but only every event or change. There is in nature a permanent element, and also a changeable; the changes are always the effects of previous changes; the permanent existences, so far as we know, are not effects at all. It is true we are accustomed to say, not only of events but of objects, that they are produced by causes, as water by the union of hydrogen and oxygen. But by this we only mean that, when they began to exist, their beginning is the effect of a cause. But their beginning to exist is not an object; it is an event. If it be objected that the cause of a thing's beginning to exist may be said with propriety to be the cause of the thing itself I shall not quarrel with the expression. But that which in an object begins to exist is that in it which belongs to the changeable element in nature, the outward form and the properties depending upon mechanical or chemical combinations of its competent parts. There is in every object another and a permanent element, viz.: the specific elementary substance or substances of which it consists and their inherent properties. These are not known to us as beginning to exist; within the range of human knowledge they have no beginning, consequently no cause; though they themselves are causes or con-causes of everything that takes place. Experience, therefore, affords no evidences, not even analogies, to justify our extending to the apparently immutable a generalization grounded only on our observation of the changeable.

As a fact of experience, then, causation can not legitimately be extended to the material universe itself, but only to its changeable phenomena; of these, indeed, causes may be affirmed without any exception. But what causes? The cause of every change is a prior change, and such it can not but be, for if there were no new antecedent there would not be a new consequent. If the state of facts which brings the phenomenon into existence had existed always, or for an indefinite duration, the effect also would have existed always or been produced an indefinite time ago. It is thus a necessary part of the fact of causation, within the sphere of our experience, that the causes, as well as the effects, had a beginning in time and were themselves caused. It would seem, therefore, that our experience, instead of furnishing an argument for the first cause, is repugnant to it, and that the very essential of causation as it exists within the limits of our knowledge is incompatible with a first cause.

This doctrine of the transmigration of soul, or the reincarnation, is another grand idea of the Jain philosophy. Once the whole civilized world embraced this doctrine. Many philosophers have upheld it. Scientists like Flammarion, Figuir, and Brewster have advocated it. Theologians like Muller, Dorner, and Edward Beecher have maintained it. The Bible and sacred literature of the East are full of it, and it is to-day accepted by the majority of the world's inhabitants.

People are talking of design in nature. But what does the idea of design lead to? Design means contrivance, adaptation of means to an end. But the necessity of contrivance, the need of employing means, is a consequence of the limitation of power. Who would have recourse to means if to attain his end his mere word was sufficient?

But how shall we reconcile God's infinite benevolence and justice with His infinite power, when we look around and see that some of His creatures are born happy and others miserable? Why is he so partial? Where is the moral responsibility of a person having no incentive to lead a virtuous life? The problem of injustice and misery which broods over our world can only be explained by the doctrine of reincarnation and Karma, to which I am presently coming.

That the soul is immortal is doubted by very few. It is an old declaration that whatever begins in time must end in time. You can not say that soul is eternal on one side of its earthly period without being so in the other. If the soul sprang into existence specially for this life, why should it continue afterward? The ordinary idea of creation at birth involves the correlative of annihilation at death. Moreover, it does not stand to reason that from an infinite history the soul enters this world for

its first and all physical existence, and then merges into an endless spiritual eternity. The more reasonable deduction is that it has passed through many lives, and will have to pass through many more before it reaches its ultimate goal. But it is directed that we have no memory of past lives. Can any one recall his childhood? Has anyone a memory of that wonderful epoch—infancy?

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 Karmon. It solves the problem of the inequality and apparent injustice of the world.

The Karmon 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 Karmon 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 Karmon, and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called Jinias. Those Jinias who, in every age, preach the law and establish the order, are called Tirthakaras.

I now come to the Jain ethics. Different philosophers have given different bases for the guidance of conduct. The Jain ethics 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 himself. What, then, is the mode of attaining the highest happiness? The sacred books of the Brahmans prescribe Upasana (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 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.

FREE BAPTIST CHURCH HISTORY.

PROF. J. A. HOWE.

The first Baptist Church recognized in English history was of the general or Free Baptist order, and antedated the first particular Baptist Church by a score of years. For a long period the general Baptists constituted the larger and more influential part of the English Baptists, and, therefore, we should expect that among the earliest Baptist churches in America no small number would be of this persuasion, as, in fact, they were, the church planted by Roger Williams being properly reckoned as the first. With numerous churches centrally placed, they gave early promise of a large development in our country, a promise that only needed fulfillment to have taken away any occasion for the rise of the free Baptists as a separate people. But this golden opportunity was not improved. The general Baptists aimed to be a spiritual people; aimed at

simplicity and meekness; clung to crude forms of worship; neglected to educate and support the ministry, and so far fell behind the progressive age that, at the end of 150 years of existence here, though their churches were not few, they were yet too little associated to be easily recognized as a distinct people. In ignorance of these Baptists, therefore, and innocent of any sectarian design, Benjamin Randall in 1780 organized at New Dunham, N. H., a church that, by the grace of God, proved to be the first of the Free Baptist denomination.

The ministers associated with Randall and those who immediately succeeded him, like many other Baptist preachers of the day, and like the apostles and preachers of the 1st century, had received little theological training, and in general intelligence often did not much excel the better part of their congregations, but they possessed enough strength of natural and religious character both to gain for them leadership in the church and to stamp upon her character some marked features. In contrast with the clergymen of the State churches, they gave special prominence to the necessity of believers having a personal, subjective verification of Christian truth. To them conversion meant a sense of sin, guilt, condemnation, of cries to God, of struggles and victory, followed by a profound sense of peace, communion with God, love for Christians, and a lively joy in Christ and Christian duties.

Religion without emotion seemed to them something paradoxical. Christian truths, if apprehended, were sure to stir the soul. Especially ought the Christian minister not only to know the grace of God in Christ, but to be deeply affected thereby, and to be burdened in spirit over the lost condition of man. He was expected to know both that his sins were forgiven and just when and where this great transaction took place; and because he had thus proved for himself the promise of God, to be able to preach them with power. The Christian life was judged to be life at the center of moral being, always deep, and active, and strong, answering to the most fervid descriptions of it found on the sacred page. This the Free Baptist ministry and church called "experimental religion."

Following still further apostolic precedent, these spiritual preachers refused to be bound to any one parish. "They went everywhere preaching the word." In summer or winter they were ready to leave their households and go to any remote spot where Christ was not proclaimed or where men were not turning to Him. Flying evangelists, they had here no continuing city, but traveled from town to town, and State to State, invading the slumbering dioceses of the State clergy, holding conventicles in the open air, in groves, barns, kitchens, schoolhouses, and such meeting-houses as might be opened to them, compelling men to hear the gospel of God's free grace, and "in demonstration of the spirit and of power" persuading them to yield to its terms of salvation. The number of miles that, in the course of a single year, many of these tireless workers traveled on horseback or on foot seems, even now, when distances are almost annihilated, somewhat extraordinary.

Nor were their journeys of ease or profit. The difficulties encountered, the hardships endured from exposure, poverty, weariness, and sickness, from the opposition of wicked men and of sincere but blinded Christians, besides the mental anxiety of knowing of the fight, but not of the issue of the fight, that their families at home were making to keep the wolf from their door, converted their itinerant ministry into martyrdom. John Colby, in his twenty-fourth year, traveled eight months on horseback, from New Hampshire to Ohio, preaching almost every day. He baptized more than one hundred converts a year during six years of his ministry. Stinchfield of Maine in four years preached more than one thousand six hundred times, baptized six hundred and seventy-three, and traveled each year between two thousand and three thousand miles. David Marks in ten years traveled 42,350 miles and held 3,489 meetings.

It was a peculiarity of these untutored evangelists to rely in preaching on the immediate aid of the Holy Spirit. Following in the exegetical steps of the Puritans, Friends, and Baptists of the 17th century, they interpreted the passage: "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost," to mean that illumination and quickening from on high were here pledged to all whom Christ sent to preach His truth. Thus made confident that through their lips God would give His message to the people, they often became indifferent to exact preparation for the pulpit; sometimes became intolerant of the ordinary symbols of such preparation in the hands of other ministers. Study of the scriptures, prayer, meditation, and almost any unwritten arrangement of the truth to be presented seemed to them to keep within the bounds of the Lord's prohibition, and at the same time to leave the mind open to catch the suggestions and to respond to the inspiration coming from above. The preacher needed only to be en rapport with the Holy Spirit to preach with power. Learning was not indispensable to an apostle, the Holy Spirit was. These notions had their brief day.

It was another peculiarity of these preachers to aim at reaching the conscience through the feelings. They denied the value of a dry, intellectual light in efforts to change the depraved will. However scholarly or truthful a sermon might be, if it did not melt preacher and congregation alike it was only a pleasant sound. To awaken life the sermon must have behind it a living heart. Hence these natural, untrained orators studied to be moved by their truth, and to cultivate a style, spirit, tone of voice, and a mien that would appeal to the feelings of their audiences. Like Paul, they spoke "with weeping," and warned men "day and night with tears." By conforming thus to the well-known rhetorical rule for moving the sensibilities, they were accustomed to have their congregations so affected that a dry eye could not be found among them.

Many of these preachers fell into the way of intoning their prayers and sermons. Though long continued by some of their successors, this practice has now ceased altogether. Taken up with the interests of pathos, it unconsciously paralleled the practice of ancient oratory, on the one hand, and of modern ritualism on the other. It is singular to find, spontaneously rising in modern times, a style of address going back to the days of the public recital of metrical compositions, and to find that style viewed as artificial.

John Colby, standing before an audience and looking at them in silence, would sometimes carry conviction to sinners and move the whole congregation to fear. He could not simulate the possession of feelings not in his heart, nor resort to stage tricks to express what he felt. It was because his face was transparent, and through it his earnest soul was seen, that he wore such looks of seriousness, pity, and yearning love whenever he gazed upon a great congregation destined to eternal life or death. Once, as he entered a crowded church, he began to sing as he went to the pulpit, and when he ceased the entire assembly was melted to tears.

In the memoirs of David Marks, one of the early Free Baptist preachers, the reader frequently comes upon sentences like these: "Many were in tears;" "Many wept aloud;" "Much of the time many wept;" "Soon the weeping increased exceedingly in every part of the congregation;" "At the end of the sermon I wept aloud." From Randall's diary many similar expressions might be taken: "This was a very tender, melting season;" "Great solemnity rested on the people, and almost the whole assembly appeared to be melted to tears;" "At the communion, the church had a very melting season;" "It was a blessed, tender season."

Emotion was a solvent for hardness of heart, and a test of the preacher's

sincerity and power. Aware of this, not infrequently hearers went to their meetings with breasts stoutly buttoned against this fervor and pathos, but generally in vain. The earnestness, solemnity, and sincere feeling of these preachers could not be withstood.

Another of their peculiarities was so to speak that their hearers would be immediately converted. Their sermons took effect. During the service men yielded to the aroused conscience, cried to God for forgiveness of sins, and found it on the spot. Believing in the ability of any prodigal at any time to say, "I will arise and go unto my Father," these direct and practical preachers declared that "to-day" and "now" men ought to repent, believe in Christ, and become children of the living God. Of a sermon by Elder Enoch Place, a hearer gives this account:

But when he began to describe the "swelling of Jordan" his soul was led into the sanctuary of God. He saw the end of the wicked. The place became awful, and the scene surpassed description. Every eye was fixed on the speaker. Unnumbered faces were bathed in tears and many frames convulsed, while touching groans burst from sinners' hearts, and all around seemed like the judgment. My feelings were so powerfully affected that I queried whether I should lose my breath or live through the scene.—*Memoirs of David Marks, p. 216.*

Stewart describes some of these services thus: "Zechariah Leach preached three times, and many were awakened." The sermon of Colby was from Rev. xiv., 6. "Thirty persons dated their experience from that sermon." Stinchfield preached (in the open air before a baptism) from Act. ii., 41. "Before that sermon was ended many fell under the power of God, and lay on the grass at the beach crying for mercy." Out of a boat-load of twelve persons who came in high glee to witness the ceremony, eleven were there convicted of sin and were soon converted.

In the "Life of Randall" it is told of one service where as many as fifty persons were deeply affected; not a few vocally crying for mercy, while others were praising God for redeeming love. On one Sabbath evening at Brunswick, Me., while Randall preached to a crowded assembly in a private house, "the power of God so fell on the congregation that they were all either crying for mercy or praising God with loud voices." The parish minister at the meeting-house in the morning had opposed Randall's methods and had refused to let him preach or invite him to the desk; but now he was himself deeply moved and cried out among the rest. Even a deaf and dumb man present was apparently convicted and converted, showing by very plain signs his distress for sin, and then the joy of conscious forgiveness.

They determined to reach their hearers, adjusted their homiletical methods to this end, and exerted themselves when preaching to bring sinners at once to repentance. Charges of fanaticism they could not escape. Enthusiasm characterized all their ministrations, and sometimes in excess. But their seriousness was awful, and if at any time their zeal seemed to be carrying them into hurtful extravagance it was soon held in check. Earnest men they were, but of good common sense. Between fervor and fanaticism, the leaders were compelled to distinguish and promptly check all tendencies to enthusiastic disorder that threatened the overthrow or harm of the rising church.

Picture a cavalcade of ministers and laymen, a hundred strong, serious as one of Cromwell's troops, riding into a country town to an appointed place of worship, where a large congregation awaited them, filling the air as they draw near with the sound of solemn and plaintive hymns, thrilling the assembled people and imparting to them a contagion of religious enthusiasm. What the character of the worshipers will be it is easy to see. Conceive of a scene when, in the progress of the meeting, "the power of God so filled the house that there was no room to enter upon business for the space of two hours and upward," and consider the effect of such a spectacle on the staid, methodical, unimpassioned parish clergymen.

At a meeting held in New Dunham in the open air, June, 1798, attended by 2,000 people, a young man publicly confessed his sinfulness, asked the forgiveness of his parents, and acquaintances, declared that God had forgiven him, and then, with electrical effect, appealed to his companions to repent. Many wept, fell on their knees, and began to cry aloud to God, the cries in different parts of the assembly increasing to such a pitch that it was difficult, at a distance, to distinguish the voices. The ministers went from one to the other, exhorting, counseling, praying; other Christians let responses be heard. The earnestness and enthusiasm became irresistible. Spectators who held aloof from these services and were on their guard lest they should be overtaken by the influences of the hour, were sometimes suddenly impressed. Three young men in this temper of mind stood on the outskirts of the congregation, and seeing their minister come to talk to them, they turned and fled, but after running a few rods they all fell to the ground and began to cry aloud to God, nor did they arise until they could say that God had been merciful to them, and had pardoned their sins. In four days 1,000 were converted. The meetings broke up, only to spread revivals in every direction among the churches represented there. A chronicler says: "Some formal professors called this all confusion, but to me it was most excellent melody."

For twenty years Randall and his associates properly regarded themselves as members of the Baptist denomination. But the formation of the New Hampshire Association of Baptists gradually consolidated churches of the Calvinistic faith, and left those opposed by themselves. The Free Baptists were thus forced into closer relations with each other, and as the churches multiplied, we were compelled to adopt some system of church policy.

At first the group of converts in various places were too modest to take the name of churches, and because they met once in a month for fellowship with each other, called monthly meetings, and considered themselves to be branches of the New Dunham Church, and herein was reproduced a feature of some of the apostolic churches.

It took but a few years for this early simplicity to give way before a full recognition of the monthly meeting as complete churches. Then, as their members increased, the quarterly meeting, composed of churches in a restricted locality, and next the yearly meetings, embracing the quarterly meetings in a State, or large section of a State, then, after fifty years, the general conference, at first an annual, then biennial, and now a triennial body, composed of all the yearly meetings and annual associations in the denomination—an organization of remarkable flexibility and completeness. A similar relation existed between the Brentwood Baptist Church, in New Hampshire, and its numerous branches. At one time, as a consequence, this church contained 1,000 members.

The general conference is one peculiar feature of the Free Baptist Church government. Congregational in character, it has for its object to speak for the entire church on all matters of faith, polity, order, and within the limits of church independency to make the denomination homogeneous. It also publishes brief encyclicals on all the great moral questions before the country, as well as on all religious questions affecting the character of the ministry or the teachings of the pulpit.

Looking at 4,000,000 of human beings toiling through life without the right to own property or to own wife or children, or even themselves, the conference, without waiting for other churches, pronounced American slavery to be unchristian and refused fellowship with those guilty of it. Letting their vision take a wider sweep they saw in every civilized land man's God-like reason attacked, liable to be and accustomed to be temporarily dethroned and at the same time to have every evil passion set on fire by the power of alcoholic drink; and these sensible men without hesitation declared temperance to be the duty of every man, and total abstinence to

be the only practical rule of temperance, and to this principle unanimously committed their ministry and laity. The early preachers found in New England church and state bound together in unholy alliance, both requiring of the minister a classical education and making little account of his need of a new heart and a spiritual life. But these consecrated men, neglecting the Hebrew vowels and slighting the Greek diphthong, intent only on saving souls, called for preachers who knew the love of Christ that passeth knowledge—and were able out of that knowledge to call sinners to repentance.

But the general conference took the matter in hand and corrected this mistake, saying: "This ought ye to have done, and not leave the other undone," and encouraged the building of academies and seminaries, colleges and divinity schools throughout the church, thus changing the current from indifference to enthusiasm for Christian education. On the pages of their well-studied Bibles they read: "Go ye into all the world and preach the gospel to every creature." Impelled by this command, they had gone everywhere bearing the good news of salvation. In 1830 they received a call to come to the help of the millions of India, and heartily responded, sending brilliant and scholarly minds to reduce heathen languages to writing, to print Bibles, plant schools, and other institutions required for effective missionary work.

All that public opinion has done for the emancipation of woman from traditional false sentiment, and to give her the free exercise of her powers, was to some extent anticipated by this people who from the first maintained her right in the church to pray, prophesy, preach, and hold office. They led the way, also in New England, in offering to her a collegiate course, Bates being the first that dared take this position. On all these and other kindred subjects, the voice of this people, uttered by general conference, has been entitled to the respect of American society. Great wrongs in our land would have been righted, great evils averted, great good wrought, and the record of all American churches of the 19th century been as consistently Christian.

Accepting the scriptures as the only rule of faith and practice, the denomination at first said that all other creeds are needless. But when the rising church found herself charged with holding destructive heresies she was compelled, in self-defense, to publish a confession of faith. As this is her present creed, and is orthodox at every point, it will not be necessary for me to speak of the tenets held by her in common with other evangelical churches, except so far as these views may appear in answering the question how her creed differs from that of other Baptist Churches.

It goes without saying that she holds to believers' baptism—one immersion in water in the name of Father, Son, and Holy Ghost—and to the necessity of a regenerate church. But from one Baptist body she is differentiated by accepting the Nicene symbol in respect to the Divinity of Christ; from another Baptist body in regarding saving faith as fiduciary rather than historic; as antedating rather than being simultaneous with the act of baptism, and as securing forgiveness independently of baptism, which is regarded as but a sign, symbol, and public profession of grace received; from a third Baptist body, in finding but two ordinances in the gospel enjoined on the churches, and in viewing the original government of the church as democratic.

But it is her separation from the regular Baptists that deserves particular mention. From this body the Free Baptist Church differs on three points: In preferring the early Greek theology to the Augustinian, or the Arminian theology to the Calvinistic; in recognizing the churches of Pedo-Baptists as Christian churches; in holding to Christian rather than a sectarian communion at the Lord's table. The peculiar contention of Free Baptists has been in behalf of the first and last of these petitions.

In respect to the teachings of Calvin, they have challenged the truth of every one of his five points. They have believed the decree of salvation to be founded on the sovereign will of God, but, therefore, on the divine nature, and, therefore, on infinite goodness that could not be goodness and refuse to rescue as many as possible of our race from the awful consequences of sin. By God's will, all men are equal before the moral law. By the same will Free Baptists assert that all men are equal before the eternal principles of grace; that God's election, like His salvation, rests on condition of faith in Christ, though it is not given by reason of that faith, that faith is not the touchstone of an anterior election, but the terms of its reception; that when Christ tasted death for every man, He gave the extreme proof of His impartial effort to obtain every man's salvation.

It seems to the Free Baptists also utterly unscientific to hold that one sin of the first man shattered and broke down the moral faculties of a soul, and of the soul of all his descendants, when innumerable subsequent sins have no such destructive effects; and hence that it is reasonable to believe that every sinner has the natural ability to obey God, and can now repeat the resolve and the penitent return of the prodigal son.

Moreover, they look on the Holy Spirit as omnipresent, imminent and ever acting in making the infinite benevolence of God at once to surround and beat upon all living hearts, and through the truth to influence every man to repent, believe, and be saved; and that, simultaneously with the sinner's first choice of Christ, the Holy Spirit enters his heart to cleanse, renew, that the Spirit enters his heart, it is by the loss of faith that He departs, and sanctify, and to fill it with the love of God. Then, since it is by faith and one who was made partaker of the Holy Ghost and had tasted the good word of God does, in fact, fall away past hope of recovery.

In a word, then, Free Baptists have been unable to construe man's self-determining activity in deciding the supreme questions of his probation as an infringement on the prerogative of divine sovereignty; nor to deem it other than an axiom in ethics to declare that the strength of man's free will corresponds to the degree of his accountability. Hence, "free will," "free grace," "free salvation," have ever been watchwords of Free Baptists, though thereby separated from the largest Baptist body.

It is in accord with the spirit of this theology that Free Baptists should be tolerant of opposing views. They have conceded to other Christians what they have asked from other Christians—the right of private judgment—and from this as a premise have not found it necessary to draw an inference against the validity of the title of *Pedo-Baptist Churches*.

Different views of baptism, no more than different views of grace, can undermine the ecclesia of any group of Christ's people. Christians who do not receive immersion, if they are yet Christians, read Christ's law of baptism, and, as they understand it, obey it—not, indeed, according to the letter, as we read the law, but yet in spirit and as unto the Lord, and their organizations, therefore, become to Free Baptists true churches of Jesus Christ, and as such often visibly owned and blessed of Him. This attitude only a few of the regular Baptists openly indorse, nor all of the Free Baptists, but enough to give it the stamp of a denominational peculiarity.

It is universal with Free Baptists to welcome to the Lord's table all the disciples of Christ. They think that when the New Testament gives no explicit law in respect to a church practice the spirit of the gospel becomes more binding and safe, more life-giving and Christian than any letter of man's sectarian inferences. And that the tenor of inspired teaching and the spirit of Christ enjoin brotherly love and Christian fellowship among all who bow to Christ as their Lord and Savior, seems to this people as clear as the law of baptism. Hence, seeing, and rejoicing to see, that Christians of divers opinions about church government and the plan of grace, and ritual observances, may, and often do, alike possess "righteous-

ness, peace, and joy in the Holy Ghost," and, serving Christ herein, are well pleasing to God and approved of men. Free Baptists can not suppress the impulse to greet these brethren in the name of Christ, and, because they belong to Him, to welcome them in His table and give them the sacred emblems of our Lord's death. Although this liberality has kept them apart from the regular Baptists, it has given them a pleasant consciousness of union with all the Christian brotherhood, and has allowed them to add to their illiterative signal cries, "free will," "free grace," "free salvation," another like note, "free communion."

Regarded in itself, the Free Baptist system of faith stands out complete, logical, compact, and so loyal to apostolic truth that it seems to them but a transcript from the pages of the New Testament. Above all, she places evangelical truths in the forefront of the creed. To it, therefore, the pulpit accords a cordial reception as a body of divinity that can be fully and fearlessly preached. Nor has it been found less adapted to be taught from house to house, in the workshop, in the marts of trade, in the hospitals of the sick and dying, to the masses of men at home or abroad; not wanting in power, when taught, to touch the conscience, sway the judgment, melt the heart, and draw faith in Him "who loved us and gave Himself for us."

A spirit of change has hovered over the Christian world from the time when the seven churches of Asia, in the very presence of the apostles, began to move away from Christian standards of Christian faith and conduct down through the ages until our day. The church reflects the character of the age; for flexible, though stable, are Christian principles, adapting themselves without loss of essential truth, to the divers conditions of life. Too often, however, adjustment to conditions has meant laxity; too often, reform has meant intolerance.

Within a century the aspect of the churches in our land has undergone partial transformation; forbidding features have been softened; reserve been changed to brotherly love; distrust to confidence; jealousy over another's success to rejoicing, and the light of grace has caused the face of God's people to wear closer resemblance to the face of our blessed Lord. But the work of the spirit in the churches is not completed, and still goes on. "Back to Christ," the call is heard. To a better condition, to a more perfect character. Providence is leading the churches. In response to the influence that He has set in motion, the Free Baptist denomination has, in many things, amended her exterior life and removed the clinging defects of an earlier day. None of the tenets of her faith, however, has she seen reason to modify. Nor is the present trend of Christian thought in evangelical circles away from her catholicity of spirit and truth. Rather the current of practical relief, if not of speculative theology, set strongly toward her stable and yet liberal orthodoxy. It is possibly in store for her that she shall yet not be the "least among the princes of Judah," even possible that she has been chosen to resent that reasonable and attractive center of truth for the coming church, where the Lord's scattered sheep shall be gathered in one field, under one shepherd, that

Far off, divine event
To which the whole "creation moves."

SPIRITUAL IDEAS OF THE BRAHMO-SOMAJ.

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 can not 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. The mind of man is like a lake, and just as the clear and crystal image of the evening moon can not be faithfully reflected on the surface of the lake so long as the waters are disturbed by storms and waves, so, in the same way, spiritual truths can not be imaged in the heart of man so long as his mind is disturbed by the storms of false pride and partial prejudice.

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 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 the best, a notional 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. The stomach, therefore, is the life of an Englishman, and all his life rests in his 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 seeing and feeling in every place and at every time the presence of a supreme being. He does not live by bread, but by sight.

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, or no community has any exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth, or Moham-medan truth.

Truth is the body of God. In His own providence He sends it through the instrumentality of a nation or 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.

It appears to me that it is the duty of us all to put together the grand and glorious truths believed in and taught by different nations of the world. This synthesis of truth is a necessary result of the recognition of the principle of the unity of truth. Owing to this character of the Brahmo-Somaj, the church of Indian theism has often been called an eclectic church; yes, the religion of the Brahmo-Somaj is the religion of eclecticism—of putting together the spiritual truths of the entire humanity and of earnestly striving after assimilating them with our spiritual being. The religion of the Brahmo-Somaj is inclusive and not exclusive.

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. For you know that man is a composite being. In him he has the angelic and the animal, and the spiritual training of our life means no more than subjugation of the animal and the setting free of the angelic.

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.

The religious history of the present century has most clearly shown the need and necessity of the recognition of some universal truths in religion.

For the last several years there has been a ceaseless yearning, a deep longing after such a universal religion. The present Parliament of Religions, which we have been for the last few days celebrating with so much edification and ennoblement, is the clearest indication of this universal longing, and, whatever the prophets of despondency or the champions of orthodoxy may say or feel, every individual who has the least spark of spirituality alive in him must feel that this spiritual fellowship that we have enjoyed for the last several days within the precincts of this noble hall can not but be productive of much that leads toward the establishment of universal peace and good will among men and nations of the world.

To us of the Brahmo-Somaj this happy consummation, however partial and imperfect it may be for the time being, is nothing short of a sure foretaste of the realization of the principle of the harmony of prophets. In politics and in national government it is now an established fact that in future countries and continents on the surface of the earth will be governed, not by mighty monarchies or aristocratic autocracies, but by the system of universal federation. The history of political progress in your own country stands in noble evidence of my statement; and I am one of those who strongly believe that at some future time every country will be governed by itself as an independent unit, though in some respects may be dependent on some brother power or sister kingdom. What is true in politics will also be true in religion; and nations will recognize and realize the truths taught by the universal family of the sainted prophets of the world.

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, but the touch of 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 can not. 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 on 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, Mohammedanize Mohammedanism, and Christianize Christianity. And whatever the champions of old Christian orthodoxy may say to the contrary, mere doctrine, 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 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.

We are wearied of hearing the dogmas of Christendom reiterated from Sunday to Sunday from hundreds of pulpits in India, and evangelists and revivalists of the type of Dr. Pentecost, who go to our country to sing to

the same tune, only add to the chaos and confusion presented to the natives of India by the dry and cold lives of hundreds and thousands of his Christian brethren. They come to India on a brief sojourn, pass through the country like birds of passage, moving at a whirlwind speed, surrounded by Christian fanatics and dogmatists, and to us it is no matter of wonder that they do not see any good, or, having seen it do not recognize it, in any of the ancient or modern religious systems of India. Mere rhetoric is no 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 Savior, 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 can not describe, hearts can not 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.

Let us, therefore, realize that God is our Mother, the Mother of mankind, irrespective of the country or the clime in which men and women may be born. 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.

FRANCES E. WILLARD (READ BY PROXY).

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 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. These are the days when creeds are discounted, but here is a creed to which we all subscribe:

Comfort our souls with love,
Love of all human kind,
Love special, close, in which, like sheltered dove,
Each heart its own safe nest may find;
And love that turns above adoringly, contented to resign
All loves, if need be, for the love divine.

Marriage is not, as some surface thinkers have endeavored to make out, an episode in man's life and an event in woman's. Any who hold this view should sup their fill of horrors on the daily records of suicides by young men who are lovers, of sweethearts shot, and murdered wives. Marriage is no unequal covenant; it is the sum of earthly weal or woe to him or her who shares its mystic sacrament. Doubtless there are in modern lands and in this age of transition almost as many noble men unmated because they had to be as there are women. Because of a memory cherished, an estrangement unexplained, an ideal unrealized, a duty bravely met, many of the best men living go their way through life alone. Sometimes I think that of the two it is man who loves home best; for while woman is hedged into it by a thousand considerations of expediency and prejudice, he "with all the world before him where to choose," still chooses home freely and royally for her sake, who is to him the world's supreme attraction.

The past has bequeathed us no records more sublime than the heart histories of Dante, of Petrarch, of Michael Angelo, and, in our own time, of Washington Irving and Henry Martyn and others whom we dare not name. It was a chief among our own poets who said:

I look upon the stormy wild,
I have no wife, I have no child;
For me there gleams no household hearth,
I've none to love me on the earth.

We know that "he who wrote home's sweetest song ne'er had one of his own," and our household poet, Will Carleton, sang concerning John Howard Payne—

Sure, when thy gentle spirit fled,
To lands beyond the azure dome,
With arms outstretched, God's angel said:
"Welcome to heaven's home, sweet home."

There are men and women—some of them famous, some unknown—the explanation of whose unaccompanied lives may be found in the principle that underlies those memorable words applied to Washington: "Heaven left him childless that a nation might call him father." In such considerations as I have here urged, and in this noblest side of human nature, a constant factor always to be counted on, I found my faith in the response of the people to the worth of promoting social purity. "Sweet bells jangled, out of tune," now fill the air with minor cadences, often, alas, with discords that are heartbreaks, but all the same they are "sweet bells" and shall chime the gladdest music heaven has heard, "some sweet day, by and by." 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.

Meanwhile the conquest, through invention, of matter by mind lifts

woman from the unnatural subjugation of the age of force. In the presence of a steam engine, which she could guide as well as he, but which is an equal mystery to both, the man and woman learn that they are fast equalizing on the plane of matter, as a prediction of their confessed equalization upon the planes of mind and of morality.

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 medieval, 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 him 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 Christlike 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 can not be thought out. The labor reform is another part, for only under co-operation can material conditions be adjusted to a noncombatant 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 part, for a government organized and conducted by one-half of 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 other three 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 reform—Christianity and education—to blaze the way for all these later comers.

The Women's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood. The sculptor, Hart, told me, when I visited his studio in Florence many years ago, that he was investing his life in the attempt to work into marble a new feminine type which should "express, unblamed, the 20th century's womanhood." The Venus de Medici, with its small head and buttonhole eyelids, matched the Greek conception of women well, he thought, but America was slowly evolving another and a loftier type. A statue, named by him "Woman Triumphant," and purchased by patriotic ladies of his native State, Kentucky, adorns the city hall at Lexington and shows

A perfect woman, nobly planned,
To warn, to comfort, and command;
A creature not too bright or good
For human nature's daily food,
And yet a spirit, pure and bright,
With something of an angel's light.

She is the embodiment of what shall be. 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 a sister, less of the siren; more of the duchess, and less of the doll. Woman is becoming what God meant her to be, and Christ's gospel necessitates her being the companion and counselor, not the encumbrance and toy, of men.

To meet this new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed. The world has never yet known half the aptitude of character and life to which men will attain when they and women live in the same world. It doth not yet appear

what they shall be, or we either, for that matter, but in many a home presided over by a temperance voter and a white-ribbon worker I have thought the heavenly vision was really coming down to terra firma. With all my heart I believe, as do the best men of the nation, that woman will bless and brighten every place she enters, and that she will enter every place. Its welcome of her presence and her power will be the final test of any institution's fitness to survive.

Happily for us, every other genuine reform helps to push forward the white car of social purity. The great peace movement, seeking as its final outcome a court of international arbitration as a substitute for war, promises more momentum to our home cause than to almost any other. For, as the chief corner-stone of the peaceful state is the hearth-stone, so the chief pulverizer of that corner-stone is war.

The personal habits of men and women must reach the same high level. On a low plane, and for selfish ends, primeval and medieval man wrought out, with fiercest cruelty, virtue as the only tolerated estate of one-half the human race. On a high plane, Christianity, working through modern womanhood, shall yet make virtue the only tolerated estate of the other half of the human race, and may heaven speed that day! 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 woman, 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; purloining her character at a smaller penalty than the picking of a pocket would incur? Why is the age of protection or consent but ten years in twenty States of America, and in one only seven years? Who would have supposed, when man's great physical strength is considered, that he would have fixed upon an age so tender and declared that after a child had reached it she could be held equally accountable with her doughty assailant for a crime in which he was the aggressor? And who would not suppose that the man who had been false to one woman would be socially ostracized by all the rest of womankind? What will explain the cruelty of man and the heartlessness of woman in this overmastering issue of womanhood's protection and manhood's loyalty?

The answer is not far to seek. Woman became, in barbarous ages, the subjects of the stronger. Besides, what suits one age becomes a hindrance to the next, and as Christianity went on individualizing woman, lifting her to higher levels of education and hence, of power, the very laws which good men in the past had meant for her protection became to her a snare and danger. But while all this heritage of a less-developed past has wrought such anguish and injustice upon woman as she is to-day, it has been even more harmful to man, for it is always worse for character to be sinning than to be sinned against. 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. Suppose the trampers of wives and outragers of women, whose unutterable abominations crowd the criminal columns of our newspapers each day, knew that life-long imprisonment might be the penalty that they must pay, would not the list of their victims rapidly diminish? The World's Christian Temperance Union has taken up this sacred cause of protection of 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 ask for the ballot that law and lawmaker may be directly influenced by our instincts of self-protection and home protection.

We hear much of physical culture for boys, but it is girls that need this most. We hear much of manual training schools to furnish every boy at school with a bread-winning weapon, but, in the interest of boys and girls alike, girls need this most. Hence it is in our plans to work for these. 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 that 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, and not complicated with the other questions: "Did she get a good home?" "Is he a generous provider?" "Will she have plenty of money?" then will come the first fair chance ever enjoyed by young manhood for the building up of genuine character and conduct. For it is an immense temptation to the "sowing of wild oats," when the average youth knows that the smile he covets most will be his all the same, no matter whether he smokes, swears, drinks beer, and leads an impure life, or not. The knowledge on his part that the girls of his village or "set" have no way out of dependence, reproach, or oddity, except to say "yes" when he chooses to "propose"; that they dare not frown on his lower mode of life; that the world is, indeed, all before him where to choose; that not one girl in one hundred is endowed with the talent and pluck that make her independent of him and his ilk. All this gives him a sense of freedom to do wrong, which, added to inherited appetite and outward temptation, is impelling to ruin the youth of our day with force strong as gravitation and relentless as fate.

Besides all this, the utterly false sense of his own value and importance which "Young England" or "Young America" acquires by seeing the sweetest and most attractive beings on the face of the earth thus virtually subject to him often develops a lordliness of manner which is ridiculous to contemplate in boys who otherwise would be modest, sensible, and brotherly young fellows, such as we are, most of all, likely to find in co-educational schools, where girls take their full share of prizes, and where many young women have in mind a world trip with some girl friend, or, mayhap, a "career."

Multiplied forces of 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 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.

There is no man whom women honor so deeply and sincerely as the man of chaste life—the man who breasts the buffetings of temptation's swelling waves, like some strong swimmer in his agony, and makes the port of perfect self-control. Women have a thousand guarantees and safeguards for their purity of life. "Abandon hope, all ye who enter here," is written in letters of flame for them above the haunt of infamy, while men may come and go, and are yet similarly received in the most attractive homes. And yet, thank God, in spite of this accursed latitude, how many men are pure and true!

It is said that when darkness settles on the Adriatic Sea, and fishermen are far from land, their wives and daughters, just before putting out the lights of their humble cottages, go down by the shore, and in their clear, sweet voices sing the first lines of the "Ave Maria." Then they listen eagerly, and across the sea are borne to them the deep tones of those they love, singing the strains that follow, "Oro Pro Nobis," and thus each knows that with the other all is well. I often think that from the home-life of the nation, from its mothers and sisters, daughters and sweethearts, there sound through the darkness of this transition age the tender notes of a dearer song, whose burden is being taken up and echoed back to us from those far out amid the billows of temptation, and its sacred words are "Home, Sweet Home." God grant that deeper and stronger may grow that heavenly chorus from men's and women's lips and lives, for, 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. In the nature of the case the most that even Christianity itself could do at first, though it is the strongest force ever let loose upon the planet, was to separate one man and one woman from the common herd into each home, telling the woman to work there in grateful quietness, while the man stood at the door to defend its sacred shrine with fist and spear, to insist upon its rights of property, and later on to represent it in the state.

Thus, under the conditions of civilization, crude and material, grew up that well-worn maxim of the common law, "Husband and wife are one, and that one is the husband." But such supreme power as this brought to the man supreme temptation. By the laws of mind he legislated first for himself and afterward for the physically weaker one within "his" home. The *femme couverte* is not a character appropriate to our peaceful, home-like communities, although she may have been, and doubtless was, a necessary figure in the days when women were safe only as they were shut up in castles and when they were the booty chiefly sought in war. To-day a woman may circumnavigate the world alone and yet be unmolested. Our marriage laws and customs are changing to meet these new conditions.

It will not do to give the husband of the modern woman power to whip his wife, "provided the stick he uses is not larger than his finger;" to make all the laws under which she is to live; adjudicate all her penalties, try her before juries of men, conduct her to prison under the care of men, cast the ballot for her, and, in general, hold her in the estate of a perpetual minor. It will not do to let the modern man determine the age of "consent," settle the penalties that men shall suffer whose indignities and outrages upon women are worse to them than death, and by his exclusive power to make all laws and choose all officers, legislative, judicial, and executive, thus leaving his case wholly in his own hands. To continue this method is to make it as hard as possible for men to do right, and as easy as possible for them to do wrong; the magnificent possibilities of manly character are best prophesied from the fact that under such a system so many men are good and gracious. 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 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 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 can not 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 immoral consequences that characterizes the mutual conduct of so many married pairs, and only the everlasting tendencies toward good that render 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. Our Boston woman poet, Mrs. Julia Ward Howe, has given us the noblest motto for social purity:

In the beauty of the lilies, Christ was born across the sea;
With the glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.

WORSHIP OF GOD IN MAN.

ELIZABETH STANTON'S PAPER.

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. We tremble at the earthquake, the hurricane, the rolling thunder and vivid lightning, the raging tempests by sea and land; we are filled with awe and admiration by the splendor of the starry heavens, the boundless oceans and vast continents, the majestic forests, lakes and rivers, and snow-capped mountains that in their yearnings seem to touch the heavens. From all these grand

and impressive forces in nature we turn with relief to the gentle rain and dew, the genial sunshine, the singing birds, and fragrant flowers—to the love and tenderness we find in every form of life; we see order and beauty, too, in the changing seasons, the planetary world, in the rising sun, moon, and stars, in day with its glorious dawn and night with its holy mysteries, which all together thrill with emotion every chord of the human soul.

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 forces 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. Who can stand in St. Peter's, at Rome, and listen to the deep-toned organ reverberating from arch to arch with a chorus of human voices alike pathetic and triumphant in their hymns of praise, without feeling the divine harmony in architecture, poetry, and song? And yet man, so small in stature, conceived and perfected that vast cathedral, with its magnificent dome, strung every key in that grand organ to answer to a master's touch, and trained every voice in that great choir to melody to perfect time and tune—a combination in grandeur surpassing far the seven wonders of the world.

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? Behold the magnitude of the works accomplished by man in our day and generation! He has leveled mountains and bridged chasms; with his railroads he has linked the Atlantic and Pacific, the Rocky and the Allegheny Mountains together; with steam and the ocean cable he has anchored continents side by side and melted the nations of the earth in one. With electricity man has opened such vistas of wonder and mystery that scientists and philosophers stand amazed at their own possibilities, and in the wake of all these triumphs we are startled with new mysteries revealed by physical researches into what has hitherto been the unseen universe.

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. Its believers will not remain forever in the valley of humiliation, confessing themselves in the church service on each returning Sabbath day to be "miserable sinners," imploring the good Lord to deliver them from the consequences of violated law, but

the new religion will inspire its worshipers with self-respect, with noble aspirations to attain diviner heights from day to day than they yet have reached. It will teach individual honesty and honor in word and deed, in all relations of life. 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. It will teach our practical duties to man in this life, rather than sentimental duties to God in fitting ourselves for the next life. A loving human fellowship is the real divine communion. The spiritual life is not a mystical contemplation of divine attributes, but the associated development of all that is good in human character.

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. "A way 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 lands 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 can not 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 can not 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 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?

To reconcile men to things as they are we have sermons from the texts, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "The poor ye have always with you;" "Servants, obey your masters;" "Wives, submit yourselves unto your husbands;" "Render unto Cæsar the things that are Cæsar's"—as if poverty, servility, and authority were decrees of heaven.

Such decrees will not do for our day and generation. The school-master is abroad. Webster's spelling-book is a classic. The laboring classes

have tasted the tree of knowledge, and, like the gods, they begin to know good from evil. With new liberties and education they demand corresponding improvements in their environments. As they reach new vantage-ground from time to time and survey broader fields of usefulness, they learn their rights and duties, their relations to one another, and their true place in the march of civilization.

"Equal rights for all" is the lesson this hour. "That can not 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 co-operation, 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.

The reconciliation of man to his brother is a more practical religion than that of man to his father, and the progress is more easily understood. The word religion means to bind again, to unite those who have been separated, to harmonize those who have been in antagonism. Thus far the attitude of man to man has been hostile—ever in competition, trying to overreach and enslave each other. With hope we behold the dawn of the new day in the general awakening to the needs of the laboring masses. We hail the work of the Salvation Army, the King's Daughters, the kindergarten, and ragged schools for children of the poor. the university settlements, etc. All these added to our innumerable charities show that the trend of thought is setting in the right direction for the health, happiness, and education of the lowest classes of humanity.

CHRISTIANITY AS SEEN BY A VOYAGER AROUND THE WORLD.

REV. FRANCIS E. CLARK OF BOSTON.

One very interesting fact is implied by the very title of our address, and that is, that Christianity is seen by a voyager in all parts of this round globe. A century ago such a title as this would have been meaningless. 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.

In no one of the five continents is Christianity utterly a stranger. If he takes the wings of the morning and flies to the uttermost parts of the earth, even there he finds that the religion of Christ has gone before him. A hundred years ago Christianity was unknown in the vast continent of Australia, except as remembered by an occasional shipwrecked sailor, or by the ticket-of-leave men who, with all their faults, did not leave the religion of their boyhood in the Old World.

In Japan he would have found the gates of that marvelous land barred and locked with a triple padlock against the religion of Christ. He would have found the memories of the massacre of Pappenburg still comparatively fresh, and the edict against the religion of the West by no means a dead letter.

He would have found China equally unresponsive to the healing touch of Christ, while India was completely in the grasp of a monopoly whose

ensign would more properly flaunt the device of a puncheon of rum and an opium pipe than the cross of Christ.

An 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.

These persistent and utterly untrue slanders of certain travelers from Christian lands, which are often blazoned forth in our papers with startling head-lines, as though a wonderful discovery had been made, deserve little attention. These rumors are often to the effect that Christianity is a dismal failure, except in Europe and America; that the missionaries are pampered sons of fortune, who live in elegant houses and feed on the fat of the land, while their converts grovel in the dust at their feet; that no real impression is made upon the superstitions or vices of heathenism; that all the converts are "rice Christians," professing allegiance to the new faith for what they can get out of it, and that even were a nation or tribe as nominally Christianized, it is but a surface varnish, or at the most a veneer of Christianity which kills off the unfortunate tribes, which are coated with it, by inducing them to adopt civilized clothes and civilized ways, to which their climate and life are unsuitable.

Doubtless my hearers have heard the changes wrung upon these minor keys of present failure and dismal prophecy, and it becomes every voyager around the world who knows whereof he is speaking to deny flatly and decidedly these misrepresentations of unsympathetic and prejudiced travelers.

What good report would such a traveler take away from a church prayer-meeting, however stimulating and spiritual it might be; from a Sunday school where hundreds of children are taught the way of life; from a Christian Endeavor meeting, all aglow with the warmth and glow of consecrated warm hearts? Doubtless his lip would curl and a sneer would fall from his tongue if called upon to speak or write concerning any such manifestations of the religious life in most favored lands. What, then, can be expected of him when, amid the distractions of travel and the dissipation of foreign life, he enters a treaty port, catches up the first rumor which floats to his ears concerning the missionaries and missionary work of the vicinity, and, without investigating sympathetically, or looking, perhaps, even with a prejudiced eye upon the actual work that is being done, hastens home to poison the public mind and fill the secular press with his wonderful discoveries concerning the absolute failure of Christianity in the far lands across the sea.

It would be well if such a traveler could visit some cannibal heathen island, "before and after" the missionary began to make himself felt. If he lived to visit the islands the second time, and was not in the course of his first visit served up as a delicious tidbit for the gormand chiefs of the island, we believe that after his second visit he would have more respect for the men whom he now decries and the faith that he now belittles.

What makes this difference? 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. Surely the difference is not caused by the advent of the merchant and trader. Firearms and gunpowder, rum and tobacco, never transformed a man-eating tribe into a gentle, polite, and generous nation.

Another impression which is very distinctly made upon the mind of a voyager around the world is that Christianity is entirely and absolutely

different in its motive power, its purifying influence, and its uplifting inspiration from any and all other religions with which it comes in competition.

The dirty, greasy bull of Madura and Tanjore has nothing in common with the Lamb of God who taketh away the sins of the world. The hopeless, nonchalant, indifferent tomtom beating of the priests of Canton has no point of contact with the worship of Him who must be worshiped in spirit and in truth. Even the wild fanaticism of the Buddhist of Japan, which has more 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.

CHAPTER XVI.

SIXTEENTH DAY, SEPTEMBER 26th.

Julia Ward Howe was a prominent figure on the platform at the morning session. Rev. James S. Dennis of the Presbyterian Board of Foreign Missions recited the universal prayer. "We have with us this morning," then said Dr. Barrows, "one who has made a special study of the religions of the world, one who is distinguished as an author, and a poet, and a teacher. He is to speak to us on 'The Attitude of Christianity to Other Religions.' I take pleasure in introducing Prof. W. C. Wilkinson of the Chicago University."

ATTITUDE OF CHRISTIANITY TO OTHER RELIGIONS.

PROF. W. C. WILKINSON.

My subject is narrow and strictly bounded. I do not discuss in general the relations between Christianity and the ethnic religions—relations of priority, of derivation, of reciprocal influence, of similarity, of intrinsic value, of present prevalence, of probable future spread. These topics have, all of them, their interest and their importance. But they are all of them aside from my present purpose. I discuss simply and solely the question of the attitude that Christianity assumes and maintains toward competing religions. In passing, I may say, that toward the adherents of non-Christian religions, the attitude of Christianity is an attitude of sympathy, of help, of desire and endeavor to save. Toward the non-Christian religions themselves, the attitude of Christianity may be found to be very different.

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?

I say to the Bible, but of course I must mean, in the first instance, to that part of the Bible which is called the New Testament. The New Testament purports to give an account of what Christ and Christ's accredited representatives taught. This, evidently, is Christianity.

Let it be remembered that there is no question here of the nature, the extent, or the application of the "salvation" of which Jesus speaks. It is

not in the least a question to how many, or to whom, the salvation spoken of flows. It is simply and solely a question whence it issues; from what source. The destination of the salvation may be very wide, may be as wide as the world. It may even, so far as our immediate purpose is concerned, include every individual soul of the whole human race. But the origin, the fountain head of the salvation, is narrow, it is single. It is, according to Jesus, from the Jews alone.

Very noteworthy is it that, in connection with an utterance suited to elicit such praise from such a source, Jesus should have added the challenging clause of claim and exclusion which we are considering, "Salvation is from the Jews." 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. 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 Judaism, Jesus teaches that the pretensions 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 other religion other than his own.

The ethical truth implied in the precept against lying, namely, the truth that lying is wrong, is in Buddhism related to the falsehood that successful lying is not lying in such a way that the precept with its accompaniment becomes rather a challenge to skill in the liar's art than a deterrent from the liar's sin, unless some one can explain Hardy's translation of Buddhism differently than I can understand it.

If there were time for purpose it would be easy to show that the further capital precept in Buddhist ethics which forbids the taking of life is similarly made void; nay, absolutely, vitally vicious and mischievous, by casuistic explanations and conditions accompanying in the sacred text where it occurs.

Buddhism is, by general consent, high, perhaps even highest, in ethical reach among all the religions that might be supposed to compete with Christianity. There is a current disposition in the Christian world to give this religious faith quite its full due of appreciation and respect. From such a measure of regard it would be contrary to the spirit of Christianity to detract anything or to begrudge anything. But truth is a more sacred interest still than is mere complaisance. I simply ask of those who know Christianity: What must be the attitude of Christianity toward a religious system which teaches what it seems to be clear that Buddhism teaches on the subject of lying.

Can that attitude be other than one of uncompromising hostility? The question is not of the attitude of Christianity toward this particular thing or that particular thing, which may be good and true in a given religious system, but of the attitude of Christianity toward the system as a whole. And that religious system is by Christianity condemned as a whole, which, on a fundamental pivotal point like that of truth telling, teaches, by inevitably suggested reference, that you may lie if you only will take successful care not to get found out by the person you lied to.

I was shut up to the present line of argument as to Buddhism, for the obvious reason that Christianity, whether in its Old Testament or its New Testament form, never came into any historic contact with that ancient Indian faith. If the best of the ethnic religions thus fails at a crucial ethical point to meet the commendation of Christianity, much more might be expected to fail religions confessedly inferior.

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 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. The religions of the Egyptians, the Phœnicians, the Syrians, the Assyrians, the Chaldeans, the Persians, were one and all equally and inexorably faced by Judaism—that is, by Christianity in its ancient form—faced and condemned—no hesitation, no reservation, no qualification, no exception, no complaisance, no quarter shown of any kind.

The question thus raised is not a question of what the new spirit of this closing 19th Christian century demands; it is strictly a question of what is demanded by a just interpretation of certain unchangeable documents descended to us from near about the beginning of the era called Christian. What does the New Testament, fairly understood, teach us as to the attitude of Christ and His apostles toward the non-Christian faith? That, now, is a narrower question.

We have already found the necessary implication bearing on our subject, contained in those famous words of Christ to the woman of Samaria, to be an exclusive claim for Christianity as the trustworthy author of salvation 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. 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. 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.

It seems desirable to pay this attention to the words of Jesus, spoken at Jacob's well, for the two-fold reason that, first, here is a cause, perhaps unique, of expressed contrast drawn by Him between His own and a particular competing religion, and, secondly, those words of His assumed the true, the essential Judaism, Judaism independent of form, of ritual, to be identical with Christianity. But we are far, very far, from being limited to that one instance of the teachings 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—sayings so many, indeed, that it would half absorb my allotment of space merely to quote them all.

No man cometh unto the Father (that is, no man can be saved) but by Me.
I am the blood 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.

Such are a few specimens of the expressions from Jesus' own lips of sole, of exclusive claim to be Himself alone the Savior of man.

It may be answered, "But Jesus also said, 'I, if I be lifted up, will draw all men unto me,'" and we are thence warranted in believing, of many souls involved in alien religions, that, drawn consciously or unconsciously to Jesus, they are saved, notwithstanding the misfortune of their religious environment.

To this, of course, I agree. I am grateful that such seems, indeed, to be the teaching of Christianity. I simply ask to have it borne steadily in mind that it is not at all the extension of the benefits flowing from the exclusive power of Jesus to save that we are at present discussing, but strictly this question: "Does Christianity recognize any share of saving efficacy as inherent in the non-Christian religions?" In other words, is it anywhere in scripture represented that Jesus chooses to exert His saving power, in some degree, greater or less, through religions not His own? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of the answer yes to that question, why, I confess I never have found it. Hints, however, far from shadowy I have found, and in abundance, to the contrary.

I feel the need of begging you to observe that what I say in this paper is not to be misunderstood as undertaking on behalf of Christianity to derogate anything whatever from the merit of individual men among the nations, who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. I should like to name among these the sweet and gentle tradition of that Indian prince whom we Westerns best know by his title of Buddha, the comparatively pure, aspiring spirit of Persian Zoroaster, the strict, practical moralist Confucius of the Chinese, the classic Athenian Socrates, the Roman Marcus Aurelius, far less justly renowned as emperor of the world than as author of that non-Christian, unconscious, *Imitatio Christi*, his noble reflections or maxims. I offer only a suggestive, not an exhaustive list. But it is not of persons, either the mass or the exceptions, that I task myself here to speak. I am leading you to consider only the attitude assumed by Christianity toward the non-Christian religions.

Let us advance from weighing the immediate utterances of Jesus to take some account of the utterances of those upon whom, as His representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to His own.

Olympianism presented the principal historic contrast 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 the question, and answering it in the 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 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 of approaching men involved in error, rather than 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.

Speaking of the adherents generally of the Gentile religions, he uses this language:

Professing themselves to be wise, they become fools, and changed 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 to 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.

I arrest the quotation unfinished. The remainder of the passage descends into particulars of blame, well known and well known to be truly charged against the ancient pagan world. No hint of exception here in favor of points defectively good, or at least not so bad, in the religions condemned; no qualification, no mitigation of sentence suggested. Everything heavy-shot, point-blank denunciation. No idea submitted of there being in some cases true and acceptable worship hidden away, disguised and unconscious, under false forms. No possibility glanced at of there being a silent distinction made by some idolators, if made only by a very few discerning among them, between the idol server and the one incorruptible, jealous God as meant by such exceptional idolators to be merely symbolized in the idol ostensibly worshiped by them. Reserve none on behalf of certain initiated, illuminated souls seeking and finding purer religion in esoteric "mysteries" that were shut out from the profane vulgar. Christianity leaves no loophole of escape for the judged and reprobate anti-Christian religions with which it comes in contact. It shows instead only indiscriminate damnation leaping out like forked lightning from the presence of the Lord and from the glory of His power upon those incorrigibly guilty of the sin referred to, the sin of worship paid to gods other than God.

There is no pleasing alleviation anywhere introduced in the way of assurance, or even of possible hope, that a benign God will graciously receive into His ear the ascriptions formally given to another as virtually, though misconceivingly, intended for Himself. That idea, whether just or not, is not scriptural. It is, indeed, anti-scriptural, therefore anti-Christian. Christianity does not deserve the praise of any such liberality. As concerns the sole, the exclusive, the incommunicable prerogatives of God, Christianity is, let it be frankly admitted, a narrow, a strict, a severe, a jealous religion. Socrates dying may have been forgiven his proposal of a cock to be offered in sacrifice to Æsculapius, but Christianity, the Christianity of the Bible, gives us no shadow of reason for supposing that such idolatrous act on his part was translated by God into worship acceptable to Himself.

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 men. Peter, the straightened Peter, the one apostle perhaps most inclined to be unalterably Jewish, he it was who, having been hitherto 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 it—not by means of it, but in spite of it—into the transcending element of the true divine worship, that the man will be acceptable to God.

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 groping downward, not groping 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 kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as effecting false religion in general. If they were upward reaching 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 issue of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually.

The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of false religion 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 relieved and sympathetic sentiment which the poet has taught to call "the larger hope."

POSSIBLE RESULTS OF THE PARLIAMENT.

MRS. JULIA WARD HOWE.

"As we have attended the sessions of this glorious parliament," said Rev. George Dana Boardman of Philadelphia, who assumed the chair during the temporary absence of Dr. Barrows, "we would fain have sung that effusion of the American poetess: 'Mine eyes have seen the glory of the coming of the Lord.' It will be our pleasure now to listen for ten minutes to Mrs. Julia Ward Howe, author of the 'Battle Hymn of Freedom.'"

Mrs. Howe, who was received with loud applause and the Chatauqua salute, spoke as follows:

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, Professor 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 belonged 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 is not too much to do honor to the loyalty and courage of that one inspired man. But the voyages of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between man and God—oh, what a voyage is that! Oh, 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, and on each banner will be written, so bright that it will efface the herald's blazon, these words that Paul uttered in Athens, "to the unknown God;" to the God who is not unknown because we doubt Him, not unknown because we do not feel that He is the life of our life, the soul of our soul, the light of the world in which we live and move, but because He, being infinite, transcends our powers, and all humanity, speaking from every standpoint, saying all it can, and all that it knows, can not say that it knows Him.

I hoped and still hope that from this parliament something very positive in the way of agreement and of practical action will come forth. It has certainly been very edifying. My limited strength has not allowed me to attend here very much, but I know and we all know the drift of what has been going on here. 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 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.

Europe to-day is afflicted with a terrible scourge—Europe and, I think, other continents. This scourge is generated by a pilgrimage which pious Mohammedans—there may be some present—are led to suppose is for the benefit of their souls. They go to a spot which they consider sacred; they die; they perish by thousands; their animals perish; a terrible atmosphere is generated which flies all over the globe, and we do not know how soon this pestilence will reach us. It seems to me, that we, at this Parliament of Religions, can ask any who represent that religion here to say that this pilgrimage is not religion; a pilgrimage which poisons whole continents and sweeps away men, women, and children by thousands has nothing to do with religion at all. It would be for the benefit of the whole world if we could take that stand.

Then I may say another thing. 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 salvation of humanity from all that is low and animal and unworthy and undivine.

MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS.

REV. JAMES S. DEVINE OF NEW YORK.

Christianity must speak 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 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 shown. It has a further and supplemented 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 has wrought in love, with the touch of regeneration, with the inspiration of prophetic vision, in the mastery of spirit 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 to 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. Where it is now known, and where it has been ignored and rejected, it withholds the evidence of its power, but where it has been accepted, it does not shrink from the test, but rather triumphs in its achievements. Its attitude toward mankind is marked by gracious urgency, not compulsion; by gentle condescension, not pride; by kindly ministry, not harshness; by faithful warning, not taunting reproaches; by plain instruction, not argument; by gentle and quiet command, not noisy harangue; by limitless promises to faith, not spectacular gifts to sight.

It has a message of supreme import to man, fresh from the heart of God. It records the great spiritual facts of human history; it announces the perils and needs of men; it reveals the mighty resources of redemption; it solves the problems and blesses the discipline of life; it teaches the whole secret of regeneration and hope and moral triumph; it brings to the world the co-operation of divine wisdom in the great struggle with the dark mysteries of misery and suffering. Its message to the world is so full of quickening inspiration, so resplendent with light, so charged with power, so effective in its ministry that its mission can be characterized only by the use of the most majestic symbolism of the natural universe. It is indeed the "sun of righteousness arising with healing in his wings."

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 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, to disparage, or humiliate its rival, but rather to subdue by love, attract by its own excellence, and supplant by virtues of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own indisputable right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapons of violence, it is not given to argument, it is incapable of trickery or deceit, and it repudiates cant. It relies ever upon its own intrinsic merit and bases all its claims on its right to be heard and honored.

Its miraculous evidence is rather an exception than a rule. It was a

sign to help weak faith. It was a concession made in the spirit of condescension. Miracles suggest mercy quite as much as they announce majesty. When we consider the unlimited score of divine power, and the ease with which signs and wonders might have been multiplied in bewildering variety and impressiveness, we are conscious of a rigid conservation of power and a distinct repudiation of the spectacular. The mystery of Christian history is the sparing way in which Christianity has used its resources. It is a tax upon faith, which is often painfully severe, to note the apparent lack of energy and dash and resistless force in the seemingly slow advances of our holy religion.

Doubtless God had His reasons, but in the meantime we can not but recognize in Christianity a spirit of mysterious reserve, a 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 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.

We are right, then, in speaking of the spirit of this message as wholly free from the commonplace sentiment of rivalry, entirely above the use of spectacular or meretricious methods, infinitely removed from all mere devices or dramatic effect, wholly free from cant or double-facedness, with no anxiety for alliance with worldly power or social eclat, caring more for a place of influence in a humble heart than for a seat of power on a royal throne, wholly intent on claiming the loving allegiance of the soul, and securing the moral transformation of character, in order that its own spirit and principles may sway the spiritual life of men.

It speaks, then, to other religions with unqualified frankness and plainness, based upon its own 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 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 echoes and re-echoes its invariable and inflexible call to repentance; it requires acceptance of its moral standards; it exacts submission, loyalty, reverence, and humility.

All this it does with a superb and unwavering tone of quiet insistence. It often presses its claim with argument, appeal, and tender urgency, yet in it all and through it all would be recognized a clear, resonant, predominant tone of uncompromising insistence, revealing that supreme personal will which originated Christianity, and in whose name it ever speaks. It delivers its message with an air of untroubled confidence and quiet mastery. There is no anxiety about precedence, no undue care for externals, no possibility of being patronized, no undignified spirit of competition. It speaks, rather, 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 men. 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 spake man 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 brings the provision of love to fallen man; it administers its marvelous functions in love; it introduces men 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. We who love and revere Christianity believe that it declares the whole counsel of God, and we are content to rest our case on the simple statement of its historic facts, its spiritual teachings, and its unrivaled mystery to the world. Christianity is its own best evidence.

I have sought to give the essential outline 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 through 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," 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. Here again the suggestion of 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 toward man from the beginning 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 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 toward 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 on 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. God can apply its saving benefits to one who intelligently accepts it in faith, or to an infant who receives its benefits as a sovereign gift, or to one who, not having known of Christ, so casts himself upon God's mercy that divine wisdom sees good reason to exercise the prerogative of compassion and apply to the soul the saving power of the great sacrifice.

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 its truth. Granted the purpose of God to reveal Himself in visible form to man, and He must be free to choose His own method. He did not consult human reason. He did not ask the advice of philosophy. He did not seek the permission of ordinary law. He came in His spiritual chariot in the glory of the supernatural, but He entered the realm of human life through the humble gateway of nature. He came not only to reveal God, but to bring Him into contact with human life. He came to assume permanent relations to the race. His brief life among us on earth was for a purpose, and when that was accomplished, still retaining His humanity, He ascended to assume His kingly dominions in the heavens.

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, can not coalesce in any system of moral government. God can not tolerate sin, or temporize with it, or make a place for it in His presence. He can not parley with it; He must punish it. He can not treat with it; He must try it at the bar. He can not overlook it; He must overcome it. He can not 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 toward 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. The facts of Christ's birth, life, death, and resurrection take their place in the realm of veritable history, and the moral value and propitiatory efficacy of His perfect obedience and sacrificial death, in a representative capacity, become a mysterious element of limitless worth in the process of readjusting the relation of the sinner to his God.

Christ is recognized by God as a substitute. The merit of His obedience and the exalted dignity of His sacrifice are both available to faith. The sinner, humble, penitent, and conscious of unworthiness, accepts Christ as his Redeemer, his intercessor, his savior, and simply believes in Him, trusting in His assurances and promises, based, as they are, upon His atoning intervention, and receives from God, as the gift of sovereign love, all the benefits of Christ's mediatorial work. This is God's way of reaching the goal of pardon and reconciliation. It is His way of being Himself just and yet accomplishing the justification of the sinner. Here again we have the mystery of love in its most intense form and the mystery of wisdom in its most august exemplification.

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 which is of vital importance—it is character. God's own attitude to the sinner being settled, and the problem of moral government solved, the next matter which presents itself is the personality of the individual man. It must be purified, transformed into the spiritual likeness of Christ, trained for immortality. It must be brought into harmony with the ethical standards of Christ. This Christianity insists upon, and for the accomplishment of this end it is gifted with an influence and impulse, a potency and winsomeness, an inspiration and helpfulness, which are full of spiritual mastery over the soul. Christianity uplifts, transforms, and eventually transfigures the personal character. It is a transcendent school of incomparable ethics. It honors the rugged training of discipline; it uses it freely but tenderly. It accomplishes its purpose by exacting obedience, by teaching submission, by helping to self-control, by insisting upon practical righteousness as a rule of life, and by introducing the Golden Rule as the law of contact and duty between man and man.

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. There is a forceful meaning 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.

Christianity, receiving its lesson from Christ, subsidizes character in the interest of service. It lays its noblest fruitage of personal gifts and spiritual culture upon the altar of philanthropic sacrifice. It is unworthy of its name if it does not reproduce this spirit of its master; only by giving itself to benevolent ministry, as Christ gave himself for the world, can it vindicate its origin. Christianity recognizes no worship which is altogether divorced from work for the weal of others; it indorses no religious professions which are unmindful of the obligations of service; it allows itself to be tested not simply by the purity of its motives but by the measure of its sacrifices. The crown and goal of its followers are: "Well done, good and faithful servant."

One other word completes the code. It is fellowship. It is a word which breathes the sweetest hope and sounds the highest destiny of the Christian. It gives the grandest possible meaning to eternity, for it suggests that it is to be passed with God. It illumines and transfigures the present, for it brings God into it, and places Him in living touch with our lives, and makes Him a helper in our moral struggles, our spiritual aspirations, and our heroic, though imperfect, efforts to live the life of duty. It is solace in trouble, consolation in sorrow, strength in weakness, courage in trial, help in weariness, and cheer in loneliness; it becomes an unfailing inspiration when human nature, left to its own resources, would lie down in despair and die. Fellowship with God implies and secures fellowship with each other in a mystical spiritual union of Christ with His people, and His people with each other. An invisible society of regenerate souls, which we call the kingdom of God among men, is the result. This has its visible product in the organized society of the Christian church, which is the chosen and honored instrument of God for the conservation and propagation of Christianity among men.

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.

RELIGIOUS THOUGHT IN FRANCE.

PROF. G. BONET-MAURY OF PARIS.

I am very thankful that Dr. Barrows has given me the opportunity of widening the topic of my announced paper on French Liberal Protestantism, and of presenting to you some general views on the religious state of my country. Indeed, I was most anxious about the voice of France being missed in this great symphony of all the nations of the earth. You might have inferred from its silence that the French Republic had become quite indifferent to religious matters, and that all Frenchmen were positivists or atheists. Not at all; the French nation is always Christian, although Christianity had to fight there the struggle of life. But the French people hold in abhorrence intolerance and hypocrisy, so that they could never endure the spirit of Pharisees and Jesuits.

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 is nominally Catholic, by chance of birth only. They don't believe in the dogmas of the old church nor use its sacraments except in 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. Franciscus, 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. Happily this revival provoked strong opposition from some of our free-thinkers. Mr. Aulard, professor at the Sorbonne, raised up a contra-league of the republican youth, and this opposition checked the Catholic movement.

I am sorry to say that Father Hyacinthe has failed in his purpose for want of support from his adherents; he was obliged to give up his Gallican chapel in Paris to the old Catholic church of Holland. Therefore, the influence of Roman Catholicism in France is mostly confined to charities, to education, to social and political works.

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 the 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.

Concerning the liberal, or non-confessionalist party, I would quote only three facts:

First, the strong impulse given to the study of theology by the "Revue de Strasbourg" (1850-1869) and continued since by our faculty of Protestant theology at Paris, under the direction of Dean F. Litchenberger. Among the results of this theological progress the most remarkable is the entire discomposure of old Calvinism and the starting of a middle party, originating with Alexander Vinet, culminating in Prof. Aug. Sabatier, and which has got rid of the capital doctrines of the La Rochelle creed.

Second, the concentration of 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 non-confessionalist 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 opinions 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 Pardol, Henri Martin, and Eugene Pelletan, Ernest Renan, and Henri Taine. Those leaders of French history, philosophy, and critics not only bestowed the greatest encomiums on Protestantism, and vindicated, in some cases of intolerance, the rights of our church, but some married Protestant ladies got for their children the benefit of biblical instruction. Even the late Prevost Pardol, 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 criticist school, originated by Charles Renouvier, and represented by Pilon, 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 chats 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. Then he had shaped for himself his own fate, and from a few quotations of his work I shall show you that he was not at all an atheist and an enemy to Christianity. On the contrary, the elements of his religion were drawn from anti-Nicene Christianity, according to the rule suggested by Bunson, and just now recovered by Prof. Max Muller, in his remarkable letter to the chairman of this parliament. Well, here are the prominent features of Renan's religious thought:

Those men know me very little who are of opinion that I mean to diminish the amount of religion which is still remaining in the world, but I trust that, once the sympathy of the truly religious souls shall come back to me, they will perceive that the reason of my absolute frankness, which does not admit that truth is wanting even in the lies of politicians, was in reality a feeling of deep respect to religion. I have believed in all relations which are at the bottom of man's heart; never the one prevented me from hearing the others. I always have thought that their contradictions were but apparent, and that the rule of enforcing the silence of criticism for the sake of the moral and religious instincts was not at all a mark of respect to divinity. Science is not an enemy to religion, consoled as such, and the latter ought not to mistrust science. The scientific spirit is an integral part of religion, and without it nobody can become a true worshiper.

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. Hear Renan again:

Philosophy in science will unceasingly seek for the solution of the cosmological problem, but there is unquestionably, as man will find to the end of his life, a fulcrum for his flights; good is good, bad is bad. We want no system to be able to love the first and to hate the other. In that way hate and love, although apparent without link with reason, are the main foundations of moral certitude; they are the only means man has for understanding whence he came and whither he is going.

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. However, he affirmed that religion did not depend on the supernatural. "Religion," says he, "is eternal. On the day when it would disappear the very heart of mankind would be destroyed. Religion is as eternal as poetry, as love; it will outlive the destruction of all illusions, even the death of the beloved one. * * * Therefore, to sever the forever victorious cause of religion from the last cause of miracles, is to do service to religion."

The real wonders, in Renan's opinion, were the works of Christian faith and love, but the wonder of wonders was the belief in immortality, the unbroken belief that the soul is of divine essence and can not die. Here are the significant words he wrote soon after he had recovered from a dangerous attack of fever during his journey to Syria (1861): "I have faced death, and I have brought back from the threshold of the infinite a more than ever living faith in the reality of the ideal world. It is that world which exists and the physical one which seems to exist. Leaning on this conviction, I expect the future with quietness. The consciousness of doing right is enough for my tranquility."

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 can not 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 20th 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.

The next century will see the full expansion of the religion of Jesus, shaped in new form, better accommodated to the needs of our age. This new Christianity will combine the æsthetic and social characters of Roman Catholicism with the ethical and individualistic elements of Calvinism.

But no doubt it will preserve some features of Renan's faith, viz., his spontaneity and sincerity, his toleration and respect for every sincere belief, his sympathy for the conquered and oppressed, his untiring benevolence for every doubtful and inquiring soul, but, above all, his unbroken faith in the improvement of mankind and the eternal life in God.

Here are, so far as I can see, the characteristic features of future religion in France, and perhaps they will be the same in the United States, for there are between the two nations many common links. Both hold in abhorrence intolerance and hypocrisy; both are fond of the ideal, and of freedom, and of social progress. The first Parliament of Religions reminds me of the splendid manifestation of self-denial, of freedom and of fraternity which took place a century ago at the beginning of our French revolution. It is also, as it were, a pentecost of humanity, a pouring out of the holy ghost of justice, of toleration, and of human brotherhood. May God, the Almighty Father, let it bring the most practical results; may it instance always the brotherhood of Christian unity spread over the whole world. I hail this first Parliament of Religions as the star of good hope for all religious people seeking for peace and harmony in the Old as in the New World.

RESULTS OF PROTESTANT MISSIONS IN TURKEY.

REV. MARDIROS IGNADOS.

(Read by Herant M. Kiretchjian.)

Turkey was the former cradle of humanity and the great nations and governments of earlier days. It has also been the cradle of Judaism, Christianity, and Mohammedanism. In that land are now to be found millions of followers of these religions, each having there a source of strength; the Jews, for example, the Jerusalem, the Mohammedans their Khaliff, and the Christians the churches established in the beginning by the Christian apostles. Together with these religious institutions, Turkey has such a geographical position that gives it a peculiar fitness to be the arena of great political events. Those who appreciate these characteristics of Turkey will consider with deep interest the results which Protestant Christianity has produced and may yet produce in Great Asia.

Protestant Christianity was established in Turkey principally through the Protestant Bible societies and missions. These societies published the Holy Scriptures by revisions or new translations, and offered them to the people at prices within the reach of all. To these were added the labors of the American board of commissioners for foreign missions, which about thirty years ago were divided into the Congregationalist and Presbyterian branches, the Congregationalist branch occupying Northern Turkey and the Presbyterian the Southern field. The former have labored until now principally among the Armenians, Bulgarians, and Greeks, the latter among the Syrians and Nestorians and Kopts. The Church of England and the Scotch Presbyterian Church also have missions in Turkey for the Jews. Missionaries of the former labor also among the Kopts in Egypt. During the past twenty-five years missions were established in Turkey by the American Baptist Churches, the Disciples of Christ, and other denominations. All these societies have labored more or less among the Turks and Hebrews, giving them the Bible in their own languages, but I will not enlarge upon that branch of the work, confining my remarks to the Christian peoples, since among them can be seen more definitely the results of the labors of Protestant societies and native preachers.

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 or Gregorian church. 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 people 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. This was done by the Protestant ministers and missionaries in Turkey from the beginning and is carried on to this day. 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. Many of these began with Protestantism, and were developed with that movement in a way that no one can deny.

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. Moreover, in many villages and other places it is the Protestants who establish such schools. On the banks of the Euphrates, in my native city, the Protestant schools became an example for emulation, so that other schools were developed. There the Protestants opened the first school for girls and others followed their examples. Adult women and even old people began there to study reading, desiring to read the Bible.

It was the result of these schools that adults in general began to read and the young to go to school. I know this has been the case in many other cities, not only among the Armenians, but also among other nationalities, by the influence of the Protestants among them. As a result of this movement are introduced new text books, new systems of education, and new methods of administration. For example, Protestant missionaries in Smyrna introduced kindergarten schools, which were adopted by other Armenian and Greek schools. Night schools, classes for adults, and especially Sunday schools, were also begun and are carried on by Protestants in these as well as other communities.

Protestant missions have rendered great services for higher education. About sixty years ago there was need for a large number of Protestant 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 languages used by them or easily understood, and offered it to the people. As a result of this, modern Armenian began to be used in our religious services, whereas, in the national church, ancient Armenian is used. The Protestant people began to use in family worship and public prayers the modern language, while other Christians are accustomed to repeat written prayers which they have committed to memory. Preachers began to write in the colloquial language letters to the people, while the ancient languages are used by ministers of other churches. The missionaries started a periodical publication called *Treasury of Useful Information*, which, by its excellent modern Armenian, became an example for other Protestant publications, so 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 therefore began to acquire the habit of reading. Children also, having learned to study in school, continued their studies when they left school. In order to satisfy this demand, and also as a source of profit, many engaged in the work of writing and translating novels and other books. All this awakened among the people the love of reading, which is the first step in the development of ideas and initiating reformation. It became the duty of the missionaries to give food to these people who wanted to read by offering them religious and moral truths through their publications. So books were published on scientific, historical, and popular subjects. The educated people began to study the scriptures with reverence, and found it 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. Old things do not change there very easily, especially 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 values. They do not believe that light descends upon the tomb of Christ on Easter day miraculously, but they have it descend as a symbol of a higher fact. Such reformations are preparations for greater internal reformation. A pious people, when not satisfied with outward rites and ceremonies, naturally seeks the internal and spiritual, and it has, in fact, been thus in Turkey, especially among those who have apprehended the truths of the Holy Book.

The morality of the Christian communities has been elevated. Until the beginning of this century, even, great evils were prevalent in spite of great pressure. In the capital it is forbidden to frequent coffee shops and even to smoke, but even under such laws coffee shops gradually developed into wine shops, and smokers became addicted to drink. Now there is liberty for all things that are not contrary to morality, and unprincipled men of low character have a free field to carry on secretly whatever their greed may dictate. But in the presence of these 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 or orphanages, hospitals, and 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 one hundred and fifty evangelical Protestant churches, with more than fifteen thousand 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 fold and one shepherd, and the one great head of the church of God.

This Parliament of Religions is called to glorify God by having its blessed influence upon the evangelistic work of the missions in Turkey. There is much to be accomplished there yet, of which I desire to point out three directions, namely:

1. An institution of refuge for boys and girls who are homeless in the

city of Smyrna, where they may be cared for, as they would had they homes, and receive Christian education.

2. The publication of a family paper which may be a guide to the women of our people in all matters pertaining to their life.

3. A most important matter is to send evangelists to Turkey who may preach the gospel without interfering with ecclesiastic or denominational questions.

These three enterprises are wants in the country, and are in the spirit of this parliament. These would be new avenues through which the abundant blessings of the gospel would flow throughout Turkey, together with which all Christian hearts would rejoice.

WHAT BUDDHISM HAS DONE FOR JAPAN.

HORIN TOKI.

I have had the pleasure of speaking something about Buddhism, and I now again take the liberty of speaking something further about Buddhism, so that you may understand that religion, as well as its relation to our sunrise land of Japan, much better. In "chidown," which means, translated into English, "degrees of wisdom," it is said that all Buddhas teach in 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 connection with the outside world and regulated by the absolute truth, which, having no beginning or no end, fills the universe and yet performs the endless action of cause and effect as in a circle. For instance, God in Christianity, the absolute extremity in Confucianism, Ameno Minaka nushi no mikoto in Shintoism, Borankamma in Brahminism, 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 in our body and mind. In other words, it teaches us that absolute truth is constantly acting to make a man on the surface of the earth complete his purity and goodness. Therefore, should I speak from the side of goodness, I should say that Buddhism teaches ten commandments, 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 run of its 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. Therefore, 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 do. It only aims to promote the purity and morality of mankind. It never asks who discovered it. It only appreciates the goodness and righteousness. It helps the others in the purification of mankind. Buddha himself called Buddhism "a round, circulating religion," which means the truth common to every religion, regardless of the outside garment. The absolute truth

must not be regarded as the monopolization of one religion of other. The truth is the broadest and widest. In short, Buddhism teaches us that the Buddhism is truth, the goddess of truth who is common to every religion, but who showed her true phase to us through the 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 Buddhas, are very hospitable for other religions and countries, and are entirely different from some other obstinate nations. I say this without the least boast. Nay, I say this from simplicity and purity of mind. The Japanese of thirty years since—that is since we opened our country for foreigners—will prove to you that our country is quite unequaled in the way of picking up what is good and right, even done by others. We never say 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 in the creator fancied out by the imperfect brain of human beings. We also firmly reserve our own nationality as to manner, customs, arts, literature, benevolence, architecture, and language. We have a 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 salutation of "Hello, John." You will never be received with the salutation, "Hello, Jack." Nay, our people are not so impolite—none of them. Everywhere you go you will receive 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 productions, which abound in all the cities of Japan, will tell you their own history. Not only is there the beautiful climate, which 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 other things, so far as to forget your 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 shedding tears. You must 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, and the 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 in Japan during the past 1,100 years. But one word is enough—Buddhism is the spirit of Japan; her nationality is Buddhism. This is the true state of Japan. But it is a pity that we see some false and obstinate religionists, who, comparing these 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 seekers after the truth, but can we keep silent to see the falsehood disturbing the peace and nationality of

our country? The hateful rumor of the collision taking place between the two parties is sometimes spread abroad. We, from the standpoint of love to our country, can not 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 denying the proposition made by the former? Do you think it is right for the former to excite the latter by calling so many names and producing social disorder? I should say that such a one as that is against peace, love, and order, fraternity and humanity. I should say that such a one as that is against the truth. He who is against the truth had better die. Justice does conquer 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 indorse my opinion, because it is nothing but the truth.

RELIGIOUS UNION OF THE HUMAN RACE.

REV. JOHN GMEINER OF ST. PAUL.

A deep thinker, Lord Bacon, truly said: "A little philosophy inclineth man's mind to atheism, but much philosophy bringeth men's minds about to religion." Just as naturally as the needle of a compass tends to point toward the magnetic pole the human mind tends toward its supreme source and ultimate end—God. Hence another great thinker, St. Augustine, observed: "Thou, O God, hast made us for Thee, and our heart is unquiet until it will rest in Thee." The consciousness of our relation to God, including the corresponding duties toward Him, ourselves, and our fellowmen, is what we call religion. Religion is the most sublime gift of human nature, the crowning perfection of man's rational faculties. It is, next to God Himself, the most fundamental, the most important, and the most interesting matter which can engage the attention of a serious mind. It is the ever new and ever live question of questions of reflecting mankind, on the solution of which the solutions of all other great questions in science, philosophy, private morality, and public policy ultimately depend. It is religion which gives the most characteristic coloring and the most decided direction to human life in all its phases—private, social, and public.

It is not rivers or seas, mountains or deserts, language or race, that cause the deepest and widest separations between man and man, but religion. Differences of religion constitute the most marked dividing line between people of even the same language, same race, and same country; but wherever people may meet, no matter what different language they may speak, to what different races they may belong, or what tint of color their features may exhibit, as soon as they know they are one in religion, a profoundly felt bond of sympathy unites them as members of one great family, as children of one great supreme power. Hence there is no greater means to promote it among all men than sincere fraternity, equality, peace, and happiness, and no greater blessing on earth that could be conferred on human society than religious union founded on truth. To promote the same as far as our limited ability may permit, we have assembled from all parts of the surface of the earth, here in the center of the great continent of human liberty, happiness, and progress.

We have met here from various countries, various climes, various nations, to reconsider seriously what St. Paul declared centuries ago at Athens, when he said:

God who made the world and all things that are in it hath made of one all mankind, to dwell upon the whole face of the earth, determining appointed

times and the limits of their habitation that they should seek God, if haply they may feel after Him or find Him, although He is not far from everyone of us. For in Him we live and we move and we are, as some also of your own poets said: "For we are also His offspring."

These, then, are the great truths which are to engage our attention at present: First, God has made of one all mankind. As there was originally but one human family, so there was also but one primitive religion. Secondly, as mankind separated into various tribes and nations "to dwell upon the whole face of the earth," men became naturally estranged, and the primitive religious union was broken up in a great number of different religious forms. Thirdly, as mankind under the guidance of Providence is nowadays becoming daily more united again, socially and intellectually, we may hopefully look to the comparatively near future when this union of mankind will be fitly crowned by religious unity, and the first and greatest law will reign supreme all over the earth, "Love God above all and every fellow-man as thyself."

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. It is a great error to consider religion as something merely imparted to man by some external agency, like the knowledge of the alphabet, or of the statute laws of a land. Religion is fundamentally inborn in every human soul. Hence St. Paul said that the Gentiles, who have not the Mosaic law, do by nature those things that are of the law; they are a law to themselves; they show the work of the law written in their hearts, or man's consciousness of his relations to his Creator, and of his consequent duties, is fundamentally inborn in the very nature of man, filling him with high, noble, and indelible aspirations, or for infinite truth, goodness, and immortality.

Centuries ago the wise men of Greece and Rome were forcibly struck by this potent and sublime fact. Thus Seneca observed: "In all men a belief concerning God is implanted." And Plutarch declared:

When you visit countries you may find communities without walls, letters, laws, houses, wealth, or money, ignorant of gymnasiums and theatres, but a city without temples and gods, without the use of prayers, the oath, the oracle, without sacrifices to obtain favors or to avert evil, nobody has ever seen.

If we turn our attention to the more recent or now living tribes of men, even those whom we may consider as little advanced in what we vaguely call civilization, we find the same to be true. Take for illustration the aborigines of our own country. There is one who has for years extensively traveled and carefully observed among them. George Catlin says:

I fearlessly assert to the world, and I defy contradiction, that the North American Indian is everywhere in his native state a highly moral and religious being, endowed by his Maker with an intuitive knowledge of some great author of his being and the universe, in dread of whose displeasure he constantly lives, with the apprehension before him of a future state, where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world. I have made this a subject of unceasing inquiry during all my travels, and from every individual Indian with whom I conversed on the subject, from the highest to the lowest and most pitifully ignorant, I have received evidence enough, as well as from their numerous and humble modes of worship, to convince the mind of any man.

Such words may, indeed, be a revelation to many. Yet what is true of our aborigines is true of all tribes of men thus far discovered. Atheism may occasionally be met with, or rather professed, by individuals or limited schools, as De Quatrefage observes, in an erratic condition, especially in France, and, above all, in the so-called higher classes of society in Paris. Yet, even here, we have again the testimony of Abbe Mullois, formerly chaplain to Emperor Napoleon III., that also in these cases the words of the Psalmist are true: "The fool hath said in his heart there is no God," but he does not believe so.

As Lord Bacon observed, "Atheism is rather in the lip than in the heart of man." "The man," Abbe Mullois remarks, "who in all sincerity says, 'I

don't believe,' often deceives himself. There is in the depth of his heart a root of faith which never dies." Hence many centuries ago Tertullian truly declared that the human soul is by nature Christian. How delightfully pure must this light have illumined the souls of the first men, as they had proceeded, as yet undefiled by uninherited depravity, from the hands of the Creator! Yet here I may answer briefly an objection that might be raised by some admirers of the theory of evolution, who claim that man has acquired all his faculties by slow forms of life, consequently also the so-called religious sentiment. Without entering deeply into the question of evolution at present I shall briefly state:

There are two leading views on the evolution of the visible universe. According to one all existing beings have, by some continuous, regular, and uniform progress, from the less perfect to the more perfect, from the primitive cosmic nebula to man, been evolved from the potency of matter in accordance with certain fixed laws. The origin of these laws, as also of matter, is "unknowable." This view is justly rejected, for reason of both science and sound philosophy, by others, who also maintain the theory of evolution as far as it accords with the principles of sound reason and the establishment of facts of science. According to the second view, the Creator has indeed brought His visible work of creation to its present perfection in accordance with the grand plan of evolution, yet not a monotonously uniform, but rather rhythmically diversified, plan of evolution, in the progress of which various, we may say, critical periods or stages appear.

We know, for instance, that certain gases may, by a process of gradual development or cooling, be changed into water or ice. Is this done with monotonous uniformity or evolution? No! The gases may cool a long time and yet remain gases. Suddenly, when they, having become united, reach a certain degree of temperature, they change into hot vapor. This hot vapor may cool again a long while. All of a sudden, on reaching a certain point of temperature, it changes into ordinary water. This water may again cool a long while till, reaching a certain point of the thermometer, it turns into ice.

Also the visible universe, as a whole, came to its present perfection, not by a monotonous uniform evolution, but in accordance with a rhythmically ordered plan. At first there was only what we call the chemical elements. Next appeared something inexplicably new, growing organisms or plants. Next appeared again something perfectly new and perfectly inexplicable, growing organism endowed with the feelings of pleasure, of pain, of appetite—animals. And after these had gone through a long cycle of evolution there suddenly appeared something again perfectly new, not merely an animal endowed with sensitive faculties, but an animal organism, indeed, yet one endowed with something perfectly new—with reason, with the faculty of apprehending the true, the good, the beautiful, the eternal—and this something new was man, the crown of the visible universe.

In vain have theorists, holding to the view of a monotonous uniformity of evolution, been looking for years for the missing link between rational man and merely sensuous, irrational animals. In vain have they, to cover the weak spot in their view, been claiming an immense antiquity for the human race. After carefully sifting the mere assertions, opinions, or suppositions of certain scientists from the established facts of science, we find, too, that neither history, nor archæology, nor geology has thus far advanced any reasonably reliable proof that man has appeared more than, let us say, 10,000 years ago. And as we may infer from the generally rhythmical plan of evolution, this happened suddenly at the appointed critical period.

Hence 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 reasons 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.

How was this knowledge and worship of the true God gradually lost? In the first place, the conception of God became gradually obscured or diminished by the gradually changing general mental conceptions of the various tribes. Even a child will form for itself a conception of God different from that entertained by its more intelligent parent. It has been said with much truth, "An honest man is the noblest work of God." Secondly, to the same God often different names were given, and gradually the different names were considered to denote different gods. Thirdly, God was often honored under different symbols. Thus, the sun, moon, and stars were, as light or fire, at first considered as symbols of the Deity; but gradually the different symbols were construed to denote different gods. Fourthly, at first the one God was worshiped by different manifestations of His power and goodness in nature, but gradually these different manifestations were taken for the works of different gods.

In such and similar ways the primitive belief in the one true God was gradually obscured and lost among the great part of mankind; and with this fundamental belief 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, precious germs of religion—the belief in the existence of invisible superior things, 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.

While we profoundly respect the God-given sentiments in every human heart, we, as children of one Heavenly Father, can not but deeply deplore the lamentable religious disunion in the human family. Can it be the will of the one good common Father of us all that this chaotic disharmony of His children should be a permanent state? Certainly not. He whose guiding hand has led order and harmony out of the discordant conflicting elements of the universe, who has made a cosmos out of chaos, will, undoubtedly also lead His children on earth again to religious unity, so that they will live together again as members of one family, with but one heart and one soul, as you read of the first Christians.

Judging the future by the past, we can not but look upon the religion of Christ as the one evidently predestined from the very dawn of human history to become under the guiding hand of Providence the religion which will ultimately reunite the entire human family in the bonds of truth, love, and happiness.

Thanks to the Eternal Father of us all, the time has come, as this ever memorable Congress of Religions proves, when mankind will gradually cease to be divided into mutually hostile camps by mere ignorance and blind bigotry. A feeling of mutual respect and mutual fraternal charity is beginning to pervade not only Christendom but the entire human family. 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, 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."

THE ARMENIAN CHURCH.

PROF. MINAZ TCHERAZ.

The first monarch who bowed the knee before the cross of Golgotha was an Armenian king. Thaddeus founded the first Christian church, and intrusted its direction to Atteus, whom he consecrated bishop; thence is the cradle of the Armenian Church, which became the first national church in the history of Christendom. It was the same apostle who handed down the gospel precepts enshrined in the Armenian religious books, and especially in the *Ganonakirk* (book of the canons). Besides Thaddeus, the apostle Bartholomew went and preached in Armenia, which was visited likewise by the apostle Xumas. The Armenian Church has thus a perfect right to regard itself as apostolic, primitive, and independent, and as the most ancient of the historic churches.

The number of Christians was so great that in the reign of Adrian more than ten thousand were crucified on Mount Ararat. The final conversion of Armenia took place in 302, ten years before Constantine the Great beheld the shining cross. St. Gregory the Illuminator preached the Christian faith for sixty-six days at Vaghardiabad, the capital of Tridates, who embraced it with his household and helped the saint to found Etchmiadzin, seat of the supreme patriarchate of the Armenian church, to extirpate idolatry and to convert the inhabitants. After the Nicene Council, commenced that long series of bloody wars which the kings of Persia waged against Armenia in order to substitute the law of Zoroaster for the faith of Christ. The Persians had hardly retired from the canton of Daron when the Arabs made their appearance. Electrified by their victories in the other parts of Western Asia, they ravaged Armenia with fire and sword for almost a century, after which the Catholic John the Philosopher obtained from the Caliph Omar a short respite for his flocks.

After him, the Arabs, the Persians, the Tartars, the Egyptians, the Turcomans, Turks, and the other followers of Islamism, recommenced, with incredible cruelty, their work of destruction in Armenia and Cilicia, where the fourth and last Armenian dynasty held sway. It was during this dynasty that the Crusades took place.

The Armenians, filled with enthusiasm at seeing Christians, who came from the extremity of Europe to fight the enemies of the cross, from the first moment made common cause with them. Many Europeans have written the history of the Crusades, but who has ever asked what became of the Christians of Asia who fraternized with the Crusaders? Left alone in the presence of Saracens, who overran Europe after two centuries of Homeric struggles, the Armenians endured their formidable onset, and after a heroic resistance, Cilicia, the victim of Christian solidarity, was deluged in the blood of her children. It was thus that the last bulwark of Christianity in Asia succumbed.

The persecutions directed against the Armenian Church have served to strengthen the character of the faithful who have survived them. At Constantinople I have seen many Christians from Poland and Hungary embrace Islamism 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.

The Christian religion has rendered inestimable services in its turn—has organized charity and spread instruction. 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. The revolution brought about by Christianity in the ideas of

the American 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 Syriac version called Peshito, they translated the Bible. They have produced, in the silence of a number of flourishing cloisters, an immense literature.

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 Islamism, 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, 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.

Blessed be the church which should undertake to propagate among the Christians of Armenia, not such and 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 services than those who waste their time in inculcating Puritan simplicity in 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 admits the seven sacraments, only administers extreme unction to the ecclesiastics, does not recognize either expiatory 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 6th of January. It prescribes fastings 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.

Toleration is one of the glories of the Armenian Church. Its adherents have given manifold proof 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 intercessions of those who invoke the name of the Lord of sanctity, in any country, from the rising to the setting sun."

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 practices the ceremony of cordial salutation, which the faithful render to one another with the holy kiss. Its deacons and priests, who are married, live on 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 its 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 Islamism, 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.

WORLD'S RELIGIOUS DEBT TO AMERICA.

MRS. CELIA PARKER WOOLLEY OF CHICAGO.

America at once suffers and is proud when any comparison is made between herself and older countries in mental productivity, for the mental life with her has manifested itself thus far more in a higher average of general intelligence and culture than in any great creative work or genius. When we try to measure her contribution to the religious life by the side of that of Asia or Europe, we note at once those inevitable and marked differences which must reveal themselves between a country so young as ours and such older forms of civilization as are represented in the names of Zoroaster, Buddha, Confucius, Moses, or those types of culture of less ancient date which the names of Homer and Socrates, Seneca and Petrarch have made illustrious.

The religious growth of these older climes runs back into the dim beginning of time. We trace it through volumes of myth, legend, and song, which the adoration of ages has elevated to the rank of scripture, each, an expression of the same human need and longing, equally divine in origin, a permanent contribution to the world's spiritual treasures. All that the past has of legend therein, of wisdom and lore, of beautiful myth or fable, aspiring hymn or prayer, or elaborate ceremony or ritual, embodying these, is ours, here in latter-day America, as historical bequest rather than indigenous growth and possession.

America did not spring fully equipped from the brain of omnipotent might and wisdom, as Minerva did, but she was, nevertheless, grown up when she began. We are in the same line of general inheritance as that England from which we separated ourselves 100 years ago, but spiritually, this line of inheritance runs much farther back, to far-off Aryan sources,

with special nourishment of another sort in the Hebrew Bible in which we have been trained, so that, religiously, we are Semitic as well as Aryan, and may claim cousinship with the representatives of the most distant faiths on this platform.

The world, it must be admitted at the outset, owes but little to America for that wealth of tradition that lies at the roots of its religious life, as it owes almost as little for that mass of doctrinal literature which marks a later stage of development. In deep poetic perception of the great truths relating to God and the soul of man, the seer's trust and knowledge in all, or nearly all, that belongs to the worship side of religion, we are more indebted to Asia and to that dreamy, mystic, all-surveying mind she produces than to any other single source.

"One of the great lessons which India teaches is introspection," said Mr. Mozoomdar, the other day, "by which man beholds the spirit of God in his own heart." And again: "Asiatic philosophy is the philosophy of the spirit, the philosophy of the supreme substance, not of phenomena alone. With us Oriental worship is not a mere duty; it is an instinct, a longing, a passion."

Coming farther West we have to acknowledge a debt as vast and more tangible. In Europe religious thought grew less diffused/subtle, and profound, but more active. Celtic and Teutonic brains secreted blood and nerve currents of a livelier order than Egypt or Persia could supply; a harsher climate demanded constant exercise of body and mind, compelling thought to more practical issues. Looked at from one point of view, Christianity appears but one long theological warfare, a record of innumerable battles of sword and pen; but a record more fairly described as one long, grand intellectual conquest, in which the devout and liberty-loving heart of man has continually gained new triumph over those twin foes of the human mind, ignorance and tyranny. Here was the arena of the world's greatest mental struggles.

Europe also had her mine of religious myth and tradition lying back of the period of Christian culture; a living juice, pure and strong as the native made of her sturdy Northern tribes, which, unlike the lotus blossom of the East, had no power to soothe or enervate, but rather stimulated to wild excess. Back among the worship of Thor and Odin we find those ideas of personal independence and integrity which have made our Western civilization what it is; man, a creature of action, not of contemplation, who must struggle to live. Out of this struggle the race began to evolve its first ideal of true selfhood. In the home, the state, the church, this struggle of evolving selfhood went on.

In the East, man had dreamed of an ideal of perfect wisdom and goodness until all other desires merged into one, to unite himself with that ideal, to realize and possess God, Nirvana, reabsorption into the infinite. Heaven was attained through longing, not through will. But the Occidental mind likes to have a hand in the creation of its own benefit, to help build its own heaven.

A regenerated and active will became the first requisite of a religious life. The merits of a life study and contemplation still remained, as the various monastical institutions of Europe testified. Nearly all were derived from non-Christian origin; but the genius of the new time found incomplete expression in the cloister and cell, and truer exercise in camp and court. The mind of man was fully awake. Religious devotion now took the form of religious dialectics, spiritual culture gave way to spiritual instruction. It was no longer enough for the soul to live in contemplation of itself; to religious being must be added that other idea derived from the new gospel, religious doing.

Awake, my soul, stretch every nerve!

In a sense, religion hardened and narrowed during this period. It was

the age of the theologians and the creed-makers, but it was also the age of the religious missionaries. Man had never felt his responsibility in matters of faith as now. This missionary spirit belonged, in a degree, to all the great ethnic systems preceding Christianity—we know that Buddha came from a high position to save mankind, as Jesus was raised from a low one—yet it must be admitted that it finds wider illustration in the later era.

To Asia, then, the sentiment of religion; to Europe, its conviction or dogma. It is to the civilization of Galileo, Dante, Calvin, Rousseau, Voltaire, Bacon, Newton, Darwin, and Huxley that we are chiefly indebted for the thought life of religion. All was action on the material and mental planes, until one continent no longer afforded sufficient outlet for the seething heart and brain of man, the new impulses and ideas taking shape everywhere in the social and religious world.

Religious belief and aspiration, religious conviction and devotion, had been bestowed by the Old World, the power to feel and to think; but there arose in time another need which neither the tropical imagination of one continent nor the busy intellect of another should supply. With power to think must go room to think. Man had gained some theoretical knowledge of liberty in the Old World, a vision of the promised land, but he yearned for a chance to apply the knowledge. With all his powers alive and eager for action, where was the field? Nowhere, but in an unknown land across an uncharted sea.

The world's religious debt to America is defined in one word, opportunity. The liberty men had known only as a distant ideal 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.

There were the Mathers, Edwards, and Higginsons of the earlier days, one of whom plainly declared that New England was "a plantation of religion, not of trade." These and others like them were men, as one writer described, "who felt themselves to be in personal covenant with God, like Israel of old, who framed their state as a temple and invited the Eternal to rule over them, whose state assembly was a church council, whose voters were church members, only voters because members, only citizens because saints."

Along with these rigid disciplinarians were believers of a gentler order, like Anne Hutchinson, Roger Williams, Dr. Hopkins, and later the Nortons and Dr. Channing. We have had our clear, bold teachers of the word, of golden-mouthed fame, like Chrysostom of old, our Whitefields, Lyman Beechers, Father Taylors, Theodore Parkers, and Dwight L. Moodys, each of whom stands for some new "great awakening" of the spiritual life. But each of these stands for a fresh and stronger utterance, for 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, daring ancestors of ours.

It would be hard to say when or where the gift of liberty was first bestowed upon man. Professor John Fiske, in his "Discovery of America," shows how, after repeated experiments—failures each leading to the final triumph, no one standing for that triumph alone—this discovery was, in his words, "not a single event, but gradual process." Still more are the moral achievements of mankind "gradual processes," not single events.

The instinct of freedom is part of nature's savage and beast-like progeny, a Caliban of the cave and wilderness. Could we read the pages of man's prehistoric progress as readily as the others—and we are learning to read them—we should find the record of as many struggles in behalf of mental integrity and personal rights there as elsewhere. In the historic periods we have learned little more than how to mark the times and places in which this struggle culminated; we can name the captains of the host; we know where a Moses, a Socrates, a Jesus, a Washington, a Lincoln belong, but the principle for which each of these worked and died is older than the oldest, older than time itself, its source being less human than cosmic.

To say, therefore, that America's contribution to the race lies less in the principle of liberty than in the opportunity to test and apply this principle is to say enough. Whatever the religious consciousness of man gained 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. Our New England forefathers were very distrustful of this so-called poetic and picturesque side of life. They had seen the selfishness and corruption of the court of Charles II. upheld in the name of grace and good manners, had seen honest opinion scorned and publicly murdered in defense of order and respectability, had seen religion and the Bible made the excuse for war, lust, and tyranny, until sham and oppression in all their forms had grown hateful to them and a passion for reality filled their hearts.

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. It was a fundamental overlaid with a mass of hard and dreary doctrine, of weary speculation on themes impossible for the human intellect to grasp, but through it all burned and glowed the moral ideal. The religious man must be the good man. He might be a harsh or narrow man, he might not be a dishonest or impure man. He might, in the cause of God, burn witches or whip Quakers, but he must pay his debts, send his children to school, be a good neighbor and citizen; his sins were of an abstract order, springing from mistaken notions of God's government on earth and his share in it as God's vice-regent; his virtues were personal and his own. 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 it will prove its sure loss and destruction to ignore.

We hear a great deal in the present day about "ethical religion," an "ethical basis in religion," the "ethical element in religion," phrases that well define the main modern tendency in the evolution of a new religious ideal. But this ethical element in religion, like the principle of mental freedom to which it is allied, is less an absolute and new discovery of our own age and country than a restatement of a truth long understood. We find struggling witness of one or the other far back in the earliest period of human history, and at every one of those historic points at which we note a fresh affirmation of the principle of freedom we find new and stronger emphasis laid upon the moral import of things. Hand in hand those 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. Natural religion! Where upon all the green expanse of this, our earth, under the wide dome of sky that hangs projectingly over every part of it, can so fitting a place for the

practical demonstration of such a religion be found as now and here in our loved and free America? This is not said in reproach or criticism of any other land, but in just command and exhortation to ourselves. 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?

How sadly will our boasted Republic fail in its ideal if it realize not in the near future this republic of mind. The principle of democracy, once accepted, runs in all directions. Religion is fast becoming democratized in these days. If America is to present the world with a new type of faith, it must be as exclusive as those principles of human brotherhood on which her political institutions rest and embody a great deal of Yankee common sense. Its sources of supply will be as various as the needs and activities of the race. If Ralph Waldo Emerson is to be named one of its prophets, Thomas Edison must be counted another.

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. If a new religious ideal, based on the unhindered action of the mind in the search of the truth, with no fear but of its own wrong-doing, justifying itself only as an aid to human virtues and happiness—if such a faith were to be evolved here, and by us, how proud our estate!

But such a faith when evolved, even as we see it evolving to-day, will not be the product of one age or people, nor is it a result the future alone is to attain. Its roots will search ever deeper into the past, not in timorous enslavement, but for true nourishment, as its branches will stretch toward skies of growing beauty and emprise. Alike pagan and Christian in source, it will be more than either pagan or Christian in result, for a faith to be universally applied must be universally derived.

From the heart of man to the heart of man it speaketh. It is this natural religion, springing from one human need and aspiration, which binds our hearts together here to-day and will never let them be wholly loosed from each other again. How pale grows the phantom of a partial religion, the religion of intellectual assent, before the large, sweet, and comprehensive spirit that has ruled in these halls! How strong and beautiful the disclosing figure of that coming faith that owns but two motives, love of God and love to man!

"We need not travel all around the world to know that everywhere the sky is blue," said Goethe. We need not be Buddhists, Parsees, Mohammedans, Jews, and Christians in turn, and all the little Christians besides, Methodists, Baptists, Episcopalians, and Unitarians, to know that in each and all God is choosing His own best way to demonstrate Himself to the hearts of His children. Knowledge gaining slow upon ignorance, truth upon error, goodness steadily gaining new power to heal the world's wickedness and misery, man overcoming himself, growing daily in the divine likeness, not into which he was born, but which he was born to attain—thus the soul's life proceeds wherever found, by the Indus or the Nile, the shores of the Mediterranean or in the valley of the Mississippi, whether it prays in the name of Jesus or of Cyrus, wears black or yellow vestments.

"The World's Religious Debt to America!" Measure as large in actual accomplishment or future possibility and desire as our fondest fancy or most patriotic wish can fashion it, there is a debt larger than this, one which will grow larger still with time, which we acknowledge with glad and grateful hearts to-day and can never discharge, and that is America's religious debt to the world.

CONTACT OF CHRISTIAN AND HINDU THOUGHT: POINTS OF LIKENESS AND CONTRAST

REV. R. A. HUME OF NEW HAVEN.

When Christian and Hindu thought first came into contact in India, neither understood the 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. Naturally he saw little except evil in it.

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 conduct. The Hindu had never conceived of such an anomaly as an un-Hindu child of Hindu parents. Much less had they conceived of an un-Christian 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 wild 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.

Moreover, Christianity was to the Hindu the religion of the conquerors of his country. For this outward reason, at the first contact of Christianity and Hindu thought, neither understood the other.

But there was an additional, an inward reason, why neither understood the other. It was the very diverse natures 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. 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 has well been likened to the game of chess, where there is the combination of an active mind and a passive body. A man may be strong at chess while not strong in meeting the problems of life. The Hindu mind cares little for 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. "Ekam eva advitiya," i. e., "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. To it, spirit and matter are essentially the same. In short, it satisfies its craving for unity by syncretism, i. e., by attempts to unify irreconcilable matters.

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. This extreme unlikeness between the Hindu and the Western mind was the inward reason why, at the first contact of Christian and Hindu thought, neither understood the other.

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 the disgust at the un-Christian conduct of some men from Christendom, when the Hindu thinker first looked at Christian thought he viewed with lofty contempt its pretensions and proposals.

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 thoroughgoing caste and often cruel caste. The Christian reported what he saw, and many Christians felt pity. In accordance with the genius of the 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.

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.

To Christianity God is the Heavenly Father, always and infinitely good; God is love.

To philosophical Hinduism man is an emanation from the infinite, which, in the present stage of existence, is the exact result of this emanation in previous stages of existence. His moral sense is an illusion, for he can not sin.

To popular Hinduism, man is partially what he is to philosophical Hinduism, determined by fate; partially he is thought of as a created being, more or less sinful, dependent on God for favor or disfavor.

To Christianity, man is the child of his Heavenly Father, sinful and often erring, yet longed for and sought after by the Father.

To Christianity, caste, which teaches that a pure and learned man of humble origin is lower than an ignorant, proud man of higher origin, and that the shadow of the former could defile the latter, and that eating the same food together is a sin, is a disobedience to God.

To popular Hinduism caste is ordained of God, and is the chief thing in religion. Says Sir Monier Williams: "The distinction of caste and the inherent superiority of one class over the three others were thought to be as much a law of nature and a matter of divine appointment as the creation of separate classes of animals, with insurmountable differences of physical constitution, such as elephants, lions, horses, and dogs."

Pre-eminently does the contrast between Christian and Hindu thought appear in God's relation to sin and the sinner.

According to philosophical Hinduism, there is no sin or sinner or savior.

According to popular Hinduism, sin is mainly a matter of fate.

According to Christianity, sin is the only evil in the universe. But it is so evil that God grieves over it; suffers to put it away, and will suffer until it is put away. The revelation of Himself in Jesus Christ was pre-eminently of this character and to this end.

To philosophical Hinduism (mukti), salvation is passing from the ignorance and illusion of conscious existence through unconsciousness into the infinite.

To popular Hinduism, salvation is getting out of trouble into some safe place through merit somehow acquired.

To Christianity, salvation is present deliverance from sin and moral union with God, begun here and to go on forever.

FUTURE OF RELIGION IN JAPAN.

NOBUTA KISHIMOTO OF JAPAN.

Japan at present is the battlefield between religion and no religion, and also between Christianity and other systems of religion. To answer the question, What will be the future of religion in Japan? it is best to understand the nature of this two-fold warfare. Let us study this a little.

The prevailing attitude of our educated classes toward any system of religion is one of co-indifference if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte, and the pessimism of Schopenhauer and Hartmann, are the most influential. To them God is either the product of our own imagination or, at most, is unknowable. To them religion is nothing but superstition; to them the universe is a chance work, and has no end or meaning. Again, to them 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, whatever they may be, have to contend with these no-god and no-religion doctrines. Atheism, pessimism, and agnosticism are the common enemies of all the religions now existing in Japan. If Christianity has to face these enemies, Shintoism and Buddhism also have to face the same enemy. This is the battleground of religion against no religion in Japan.

What is the prospect of this battle? Can we, the people of Japan, be satisfied with these no-god and no-religious doctrines? Surely not. Atheism, pessimism, and agnosticism are essentially negative and destructive, and as such can never satisfy the deepest cravings of the human heart. 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 can not be satisfied by anything short of the infinite. As long as man remains man, he can not but have the consciousness of self; and as long as nature, which surrounds him, remains nature, he can not but have the consciousness of not-self. As long as man has the consciousness of not-self he is capable of being conscious of the third principle, which makes possible the reconciliation of consciousness of the self with the consciousness of the not-self. Man knows that he is finite, and this knowledge makes him dependent upon the infinite.

At times this God consciousness, or human dependence on the infinite, is disturbed by doubts and disappointments. But, as a matter of fact, disturbance is not a normal state of things. The human mind is like a compass needle—it may often be disturbed, but when the full force of the disturbance is spent it will swing back to its normal and original position and point toward its own Creator, the infinite God.

Thus, there is not much doubt as to the ultimate triumph of religion over no religion in Japan, as well as anywhere else. It is the law of 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, the warfare between Christianity and old religions of Japan. If Japan is a battlefield between religion and no religion, it is also a battlefield between Christian religion and non-Christian systems of religion. 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. Again, it teaches that, as the universe came from the gods, it is full of the divine essence.

Confucianism is the next oldest system in Japan. It came from China.

In its native country Confucianism developed to 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. As we understand it, obedience to parents and loyalty to one's lord are the fundamental teachings of Confucianism. As our society was feudalistic in its organization, the teachings of Confucius, who lived and taught in the warlike period of Chinese feudalism, found congenial soil in Japan. Thus, Confucianism had, and still has, a strong hold among the higher and well-educated classes.

Buddhism is the third religion in Japan. It came from India through China and Korea, 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 one hundred thousand. 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. I need not stop here to tell you what these different forms and sects of Christianity teach in Japan. The point to be considered is this: In the struggle for existence between these old religions in Japan and Christianity, which will be more likely to survive—Christianity, or these other religions?

Before answering this question, I must call your attention to the fact that in Japan these three different systems of religion and morality are not only living together on friendly terms with one another, but, in fact, they are blended together in the minds of the people who draw necessary nourishments from all of these sources. One and the same Japanese is both a Shintoist, a Confucianist, and a Buddhist. He plays a triple part, so to speak. This must be strange to you, but it is a fact. Our religion may be likened to a triangle, which is made up of three angles. One angle is Shintoism, another is Confucianism, and a third angle is Buddhism, all of which make up the religion of 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.

Thus our old religions not only live together in peace but are mutually helping one another. 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. The former is the common enemy of the latter, and so it has to face their united front.

Which will survive in this struggle for existence? Here comes the necessity and the importance of the thorough study and careful comparison of these religious systems of the world. I do not intend or pretend to enter into this discussion, but I will simply express my own thought concerning the probable result of this struggle for existence among different religions.

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 their comparison. But this seems to be a very poor and improper method. The better and more proper way of comparing them is by placing side by side the best and most worthy teachings of different systems, and then decide which is better or which is the best.

In my mind there is no doubt that Christianity will survive in this struggle for existence, and become the future religion of the land of the rising sun. 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 is so pliable that it can adapt itself to any environment, and then it can transform and assimilate the environment to itself. This is amply proved by its history.

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 source. 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 man, all human beings—young and old, men and women, the governing and the governed—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 Laotse many centuries before—but because He properly emphasized it by His words and by His 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 science, in art, and in character—in one word, in perfection.

In brief, these are some of the reasons which make me think that sooner or later Christianity will, as it ought to, become the future religion of Japan.

If Christianity will triumph and become the religion of Japan, which form of Christianity, or Christianity of which denomination, will become the religion of Japan? Catholic Christianity or Protestant Christianity? We do not want Catholic Christianity, nor do we want Protestant Christianity. We want the Christianity of the Bible, nay, the Christianity of Christianity. 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 possible 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 our 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 He shall be worshiped in spirit and in truth.

ARBITRATION INSTEAD OF WAR.

SHAKU SOYEN OF JAPAN.

What a glorious evening this is for Buddhists to see! The whole platform is occupied by us Buddhists only from the Orient. What a happy time this is that we see such a big gathering of well-educated ladies and gentlemen who are assembled here with the praiseworthy object of listening to the voice of truth! I have always regarded it a high honor in my life that I had the honor of seeing you from this pulpit the last time as one of the foreign delegates to this successful Parliament of Religious Congresses. But the happiness and honor I have this evening in having another opportunity of addressing you are much greater.

My subject is "Arbitration Instead of War." 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. Why? Because the truth is only one. There must be no distinction, and all must be equal before the light of truth.

First, let me thank you for the success which is crowning this parliament. But allow me to assure you that this parliament is only the beginning of universal brotherhood and fraternity, though if the object be dropped now it will surely be fruitless, meritless, and come to naught. Let us hope that you and I—nay, all the people on the earth—will combine in harmony in promoting the grand project patiently and steadily. And what do you think I really mean by the grand project? It is the formation of a common family in universal brotherhood. I assure you that this project is not like a castle in the air at all, but quite hopeful.

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 3,000 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." We, the lovers of truth and martyrs of love, must not rest till success smiles upon the home of truth.

Now let me speak a few words about international law, which is the outburst of universal brotherhood in itself. Why does war take place? Is there no alternative but to appeal to swords? What excuse can there be? Why should men fight and kill each other over things that do not concern them? The nature of war is not acceptable at all. And why? Because it is only the ambition of a few men disturbing the social peace, the social order, against the course of truth. How great a story of dreadful wars and battles that have been fought in the world does history tell us? The perusal of those barbarous records is enough to make the blood of those who love truth, peace, and fraternity tingle and shut the book with a crying sigh!

And now we have international law which 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 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?

And what is gained by war? Nothing; it only means the oppression of the weak by the strong; it simply means the fighting among brothers and the shedding of human blood. The stronger gains nothing while the weaker loses everything. We very often say that we are brothers, but what a troublesome brotherhood it is where one has to be armed well against the other. Look at the present state of European powers? What is the purpose of the triple alliance? Is it for the promotion of peace and love? I hope it is, because when each nation is busily engaged in defending itself against the other, at the highest expense in its power, there will be no time to think for the promotion of true peace and love.

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. It is the duty of religion and of truth to attain this beautiful project of brotherhood, and is it not our duty to become the nucleus and motive power of this great plan? It is, and we must be that nucleus and power.

We must not make any distinction between race and race, between civilization and civilization, between creed and creed, and between 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!

SYNTHETIC RELIGION.

KINZA RIUGE M. HIRAI OF JAPAN.

The primitive age of humanity was like the hypothetical epoch of nebula. No particular star of wisdom illuminated the mental universe of dim, cloudy expansion, and no special beam of love kept warm the shivering heart. But right in the heavens above those spots, where the hazy human mind's indissoluble mist crystallized into a condensed form, the brilliant suns of religion appeared shining with resplendent luster. One sparkles still over the blue vault in the Persian forest, while the two brightest, flashing from the sky of India and throwing their glittering light over the oriental wilderness, tinge with crimson hue the white face of the snow on the purple Himalayas. One or more isolated luminaries glance toward the Western seas from among the clouds hovering over the fan-shaped Fujinoyama pendent from the empyrean of sunland. Several in the celestial expanse of the flowery kingdom and in the horizons of the Arabian desert, with many others here and there, vie with one another in their splendor in the vast cosmic sphere. One—"The Star of the East"—flashing first with unwonted splendor over the Mount of Olives, gradually traveled toward the European firmament and on to the skies of the new world of America.

In historical ages each one of these suns, by its rapidity of revolution, or by chaotic concussion, crumbled into small fragments of sects, many of which since have discharged their heat and lost their effulgence on account of their diminutive size, and thus have produced many constellations of religion with their dependent stars, satellites, and asteroids, as we see in the present age. In such times of violent shocks innumerable souls perish by the sparks and flashes caused by the incandescent heat of impetuous excitement.

The age of concussion, however, has already passed, and all faiths are now desiring to face one another in order to blend their special rays, but unfortunately there are some obstacles against this ideal hope of friendship. The Occident and the Orient are attired in their own apparel and are speaking in their own tongues which differ entirely from each other, and, in so far as the costumes of them are not stripped off and their languages are not translated, they will ever remain as strangers. There is still another impediment which is not of an external and physical nature but is of the most delicate quality, deeply set at the bottom of each mind—the true heart of different religions—and until this central point comes to be well comprehended, one will persistently repel the other and not the slightest halo can be interchanged. Unless this essential nature is distinctly revealed and each comes to a better understanding of the other, there will never be the time of a grand union of the world's religions.

Look over the mighty universe sprinkled over with luminous bodies. Some emit a dazzling luster and revolve from one point to another with the greatest momentum, while others shine so far away and so insignificantly that their quivering lights are scarcely visible. But, if by any means they could be approached, probably some fixed stars would be found among them. Heretofore we have had scholars who have investigated and compared the different religions, yet very few have discerned the true kernel or fixed star, but most of them have only discovered the outside discolored envelope of these teachings, just like the astronomers, who, through a telescope, have descried the black spots on the face of the sun and certain unusual phases of the planets, but who never could prove their real substances, or, sometimes, a fragmentary piece of scripture supplies the topic of criticism or discussion, like a small meteoric stone which is carefully analyzed and considered to be the essential part of the moon, the composition of which can hardly be determined by a single meteorite. 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.

The first question is: How can religions be synthesized? There are no two things exactly alike, and as long as we dwell upon dissimilarity nothing can be generalized. A certain attribute equally possessed by different things must be found in order to arrange them in one group under its head. The innumerable different living beings are thus classified into the animal kingdom, or the larger class of organism, and also all organic or inorganic bodies are brought under a still wider category of material substance. This very "apprehension of the one in many" is the only method by the application of which all beliefs, of whatever source or phase they may be, are to be reconciled. In other words, as I hinted before, if the central truth common to all religions be disclosed, we can accomplish our aim.

What common traits are there contained in the various religions? To answer this question, let me examine for a little while the nature of religion and set down its definition for your consideration. It is an idle conception to think that prayer and worship, with their more or less formal ceremonies, are the important characteristics of religion, for they are the mere outside paraphernalia and not the true substance which they envelope. According to my notion, religion has two forms and three stages, viz., in the first, or embryonic stage, it is nonceremonious; in the second, or middle stage, it is ceremonious, and in the last stage it is nonceremonious again. That of the second stage is easily recognized as religion from its being ceremonious, but at the first and last stages no visible mark of it is observed, and hence, by some, the existence of religion is totally denied in these two periods. But I regard the minds of the rudest barbarians and the lower animals, who are generally said to have no religion, as belonging to the first stage, and those

of a certain class of civilized people, who are considered unbelievers of religion, or who call themselves non-religionists, to the third stage. These two resemble each other on the outside, for both have the non-ceremonious feature, but the first is not yet clearly defined, while the last is fully developed. The above statement will be found to be correct, if the following definition of religion be admitted as correct.

Religion is a priori belief in an unknown entity, and no human being or lower animal can evade or resist this belief. Some one may argue that he does not believe anything unknown, but relies upon knowledge and intellect. But what is knowledge other than the result known by intellect? To know by intellect means nothing else than to know by reasoning, which is the process of deriving conclusions from the two premises. But by what means are they known, and why are they relied upon as the unmistakable basis of the argument? They must be the results of the previous deductions or instructions which also were drawn from their own premises.

Thus, if we trace back in the same way and try to reach the true source of these premises, in every step of our task we confront more incomprehensible assumptions, and the farther we proceed the more we are enshrouded by the mystic cloud. Perhaps rather turning from the very verge of the present question, we will attempt to explain it by plunging into psychological queries, and will say that the foremost premises were imparted to us by the mental processes of pure logical activity. Still, we are far from the point of understanding, for the ultimate impulse which caused the mental processes awaits in the background to be satisfactorily defined. Then we will bound into physical, chemical, physiological, and next into dynamic, and finally into atomic theories, which have the most distant relations with the original question; but entering into a deeper and wider and more generalized region, we are left entirely vague, acquiring not a single clew by which to escape entanglement. We can grasp nothing during infinite duration in this realm where any logical structure is shattered to pieces.

Shall we then reject these premises because they are inexplicable? No. We can not syllogize with them. We can not think, will, and act without them. We must retain and rely upon them. We are forced to believe them as true without reasoning. If it is not by reasoning, then what compels us to believe them as true? We do not know why and what, for it is entirely beyond our reason. It is not the place where we say "we know," but we say only we believe something which we do not know. This is what I call a priori belief in an unknown entity.

This abstract definition does not cover all those faiths which are ordinarily understood as religions, for each of them has the central object or entity, be it the reason or truth expounded in Buddhism and other so-called atheistic doctrines, or be it the one God taught in Christianity, or the material image, or even the animal of idol and animal worship, none of which is conceivable, at least to its believers.

Let us examine the nature of the above-mentioned entities. First, What is the reason or truth? It is cause and effect. If we go on to strive to reach the comprehension of them, we shall enter into exactly the same condition of desperate uncertainty as when we attempted to know in vain the premises of our argument, and we must be satisfied to conclude that truth is an entity utterly incomprehensible. Some will argue that truth is the creation of God, but, unfortunately, this proposition is self-inconsistent on its face, for it is truth that God must have ever existed before He created anything. Who created this truth before the creation, and what is the difference between this first truth and the second truth created by God? And again, to create truth is itself a truth. Therefore if there was no truth before how could any truth be created without using a truth which must have been existent?

It may be admitted that there was no truth before its creation by God. Still there is another contradiction, for no existence of truth or non-truth is already a truth, and who created this negative truth before the creation? It may be protested that as God is an absolute, finite, unlimited, unconditional, and omnipotent power, He can create by the method which is entirely beyond our human intellect; but these attributes are incompatible with one another and nullify the very existence of God.

First. Creation implies relativity in comparison with non-creation, and if God is creator He loses the attribute of absolute, which must not be relative. Also, He is relative with the things created, or, in other words, He is the relative cause in regard to the effect. Next, though the universe is unlimitedly wide and infinitely vast, yet the suns, moons, and stars are conditionally created with certain form, heat, light, etc.; human beings are conditioned into a limited space of body, with their finite power of intellect, the limited length of nose, the relatively located eyes, ears, and limbs; the lower animals are under still more limited mental capacity, with certain conditioned physical power and construction, destined to live in a conditional habitat, and all inorganic substances are still more finite, relatively limited, and conditioned than the organic beings.

If we observe the other phenomena around us we shall see that the moon transforms its phase into many conditions within limited times; the sun gives its heat and light to us in different degrees according to the different conditions; the rain falls within finite locality, and the sea rolls in great storms and sleeps in pacific calmness under certain conditions; the earthquake and volcanic eruptions occur under certain conditions in a limited place, by which and many other agencies operated from time immemorial, the present condition of the earth was conditioned, as seen in the strata of the geological ages. If we are convinced that the creative mind must be conditioned, because if no condition is considered nothing can be designed, and also that the created universe is thus in the finite complexity of limited condition, we can not think otherwise than that God is also limited, finite, and conditional, and can not be infinite, absolute, and omnipotent.

Here is another contradiction, not on the part of God, but on our side. If our human mind is unlimited and omnipotent, the question is at once settled, but so long as no one can deny that we are limited in our intelligence, we can not prove the divine infiniteness. For, to ascertain the dimensions of a certain object, we need a standard measure, and the number of times of its adjustment determines the extent. In the same way, to value the unlimited intellect of God with our limited standard, we must continue to compute to the end of the unlimited; but as there is no end to the unlimited, we could not stop at any point, for when we cease in the middle we have not yet ascertained the unlimitedness. It is ridiculous when a person says a piece of lumber, say 100 feet, is unlimited, stopping his measurement in the point of ten or twelve feet distance from the end. Therefore, the unlimitedness of God is contradictory conclusion, for our limited intellect does not go so far and stops at a certain place, and beyond that point we are not yet certain whether limited or unlimited.

Finally, as God is understood to have the above attributes, then the existence of such a God is itself an irreconcilable conception. Thus, no one can prove logically the existence and attributes of God, and every effort toward satisfactory evidence turns a stumbling block. Here the definition of religion, which was set down before, well adjusts this question—a priori belief of an unknown entity.

Let us go a step farther, and decide whether the belief in the gods of pantheism, or idol worship, will be in another predicament. If God has a personal or animal form, or is a material idol, this notion does not prevent

the faith in Him being compromised with the two preceding beliefs—truth and God—for 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, all of their followers believe in the unknown entity. And if no one can verify its substantial nature by any testimonial evidence, where is the difference among them, each of which being invariably unknown? Here will be established a perfect union between atheism and theism, for I can not consider from the previous argument that truth was created by God, or God is a different thing from truth, and 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, for both believe in one unknown entity, a fountain from which our complex and mental phenomena and their consequent physical actions flow out, a base upon which the fabrics of science and philosophy are erected. This is not only the foundation of the intellect of human beings, but also of the lower animals, because, though their mental faculties can not be compared with ours, so far as they have even rudimentary mind, they must have this unconscious belief. Much more the human infants and wildest savages are not to be excepted from this natural conviction. In the last three cases they do not realize the existence of an unknown entity and a belief in it, but they can not live without these, as a newly born child does not recognize the existence of its parents.

If the above inference is correct, we can conclude that whether a man is a religionist, or a so-called non-religionist, whether he is a theist or atheist, whether a monotheist or pantheist, whether a scientist, philosopher, spiritualist, or materialist, a statesman or a lawyer, whether infant or adult, whether barbarian or beast, all beings of the human and animal kingdom have, consciously or unconsciously, a priori belief of an unknown one. That is, they are all believers of religion. And also we can conclude that all the religions in the world have one and the same center and are synthesized into one synthesized religion, or, if I may use the term, "entitism," which has been the inherent spirit of 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 termination.

The relation of Buddhism, Christianity, Confucianism, Shintoism, and all the other religions of the world and their believers is like that of many lines of different railroads and their passengers. Each starts from a different point and direction, passing through different country scenes, but the final destiny is the one and the same World's Fair, which will also be differently viewed by the mental situation of the visitors. Do not dispute about the distinctions of the different lines of railroad. The World's Fair is not in the trains and cars, but it is in Chicago, right before you. You are in the fair. Stop your debate about the difference of religion. Kill Gautama—he is only a conductor of the train; burn his scripture—truth is not in it, but right before you. You are in truth. Do not mind Christ—He is only a brakeman. Tear up the Bible—God is not in it, but right before you. You are in God.

This synthesis of all faiths is no more a vain hope. If it were ever so thought, it is now known that this apparent dream was not Utopian but a mirage refracted from a remote reality. Could I but have for a few moments the clairvoyant vision of the seer, and peer into the deep and subtle minds of the great men and women who are here assembled, I should discover one aim and one object common to them all—the desire in love to help and teach the others, but I should also find a mental conception and hope in regard to this parliament as different in each mind as the faces of these members vary from one another.

It is the dream of the Christian representatives that in assembling together these great men from China, from India, from Europe, from South America, from Japan and the islands of the sea, they will, for the first time, behold with understanding the bloody cross of Christ and will enroll, under the banner of the humble Nazarene, and the Christian representative is right; but there is something more.

It was the dream of the Buddhist that the clear and pure enlightenment of Gautama might be explained and comprehended by the student of the West, and the Buddhist representative is right; but there is something more.

It was the dream of the representative from the land of the star and crescent and all those Moslems who pray to Allah with their faces toward Mecca, that some recognition should be held out to them as a powerful and aggressive faith which has earned its right of place among the accepted religions of the world, and the representative of Mohammed is right; but there is something more.

The clean Parsee, purified by fire, standing almost alone to-day under the untarnished flag of Zoroaster, still hopes and dreams of a revival of his faith by the influence of this Parliament of Religions, and he is right, but there is something more.

Members of this great auxiliary assembly, there is a surprise awaiting you. The lamb and the lion shall lie down together. Looking more intently, some of us behold a strange thing—the paradox, the anomaly—the Christian a Buddhist, and the Buddhist a Christian; the Moslem a Parsee, and the Parsee a Moslem. The grand, far-reaching result to grow out of this parliament is not what you conceive, but, as I said before, a surprise awaits you. Out of it shall come a pure being—unfettered, naked, white, with eyes like Christ and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahman prays; before her the habiliments of sects and creeds fall off, for she is pure and naked—she is the one truth resurrected from the mingled heart and interchanged mind of the world's great Parliament of Religions.

BUDDHISM AND CHRISTIANITY.

H. DHARMAPALA.

Max Muller says: "When a religion has ceased to produce champions, prophets, and martyrs, it had 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" (1893), 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 and had the efficiency of the sacrificial ritual, and assailed the supremacy of the Brahmins (priests) 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 (Karma). He thus applied 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. Misery or happiness in this life is the unavoidable result of our conduct in a past life; and our actions here will determine our happiness or misery in the life to come. When any creature dies he is born again, in some higher or lower state of existence, according to his merit or demerit. His merit or demerit, that is, his character, consists of the sum total of his actions in all previous lives.

By this great law of Karma, Buddha explained the inequalities and apparent injustice of men'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, Arhat, in this life, and to the everlasting rest after death.

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 four essential features of that code were: Reverence to spiritual teachers and parents, control over self, kindness to other men, and reverence for the life of all creatures. He urged on his disciples that they must not only follow the true path themselves, but that they should teach it to all mankind.

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 hast 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 can not be My disciple.

He that is faithful in that which is least is faithful in much.

Whosoever shall save his life shall lose it, and whosoever shall lose his life shall preserve it.

For, behold, the kingdom of God is within you.

There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this present time.

Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life. Watch ye, therefore, and pray always.

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.



HERANT M. KIRETCHJIAN,
Armenian Orator, Constantinople.



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.

He who controls his tongue speaks wisely and is not puffed up, he who holds up the torch to enlighten the world, his word is sweet.

Let his livelihood be kindness, his conduct righteousness. Then in the fullness of gladness he will make an end of grief.

He who is tranquil and has completed his course, who sees truth as it really is, but is not partial when there are persons of different faith to be dealt with, who with firm mind overcomes ill will and covetousness, he is a true disciple.

As a mother, even at the risk of her own life, protects her son, her only son, so let each one cultivate good will without measure among all beings.

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. The student of Buddha's religion takes the burden of life with sweet contentment; uprightness is his delight; 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.

H. T. Buckle, the author of the "History of Civilization," says: "A knowledge of Buddhism is necessary to the right understanding of Christianity. Buddhism is, besides, a most philosophical creed. Theologians should study it."

In his inaugural address delivered at the Congress of Orientals last year, Max Muller 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."

Dr. Hoey, in his preface to Dr. Oldberg's excellent work on Buddha, says: "To thoughtful men who evince an interest in the comparative study of religious beliefs, Buddhism, as the highest effort of pure intellect to solve the problem of being, is attractive. It is not less so to the metaphysician and the sociologist who study the philosophy of the modern German pessimistic school and observe its social tendencies."

Dr. Rhys David says that Buddhism is a field of inquiry in which the only fruit to be gathered is knowledge.

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. The discovery of the Asoka inscription of Hirnar, which tells us that that enlightened emperor of India made peace with five Greek kings and sent Buddhist missionaries to preach his religion in Syria,

explains to us the process by which the ideas were communicated. Researches into doctrines of the Therapeuts in Egypt and of the Essenes in Palestine leave no doubt, even in the minds of such devout Christian thinkers as Dean Mansel, that the movement which those sects embodied was due to Buddhist missionaries who visited Egypt and Palestine within two generations of the time of Alexander the Great. A few writers like Benson, Seydal, and Lillie maintain that the Christian religion has sprung directly from Buddhism."

A VOICE FROM THE YOUNG MEN OF THE ORIENT.

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 icefields 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 presents the vouchers.

You can not 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. And, like the artisan, who, judging by their weight, throws into his crucible nuggets of different shape and color, and, after fire and flux have done their work, pours it out, and, behold, it flows pure gold, so, having called together the children of men from the ends of the earth, and having them here before you in the crucible of earnest thought and honest search after truth, you find when this parliament is over that out of prejudice of race and dogma, and out of the variety of custom and worship, there flows out before your eyes nothing but the pure gold of humanity, and henceforth you think of us, not as strangers in foreign lands, but as your brothers in China, and Japan, and India, your sisters in the isles of Greece, and the hills and valleys of Armenia; you shall have paid us such a dividend out of your hearts and received yourself withal such a blessing that this will be a Beulah Land of prophecy for future times, and send forth the echo of that sweet song that once was heard in our land of "Peace on Earth and Good Will to Man."

There has been so much spoken to you here, by men of wisdom and experience, of the religious life of the great East, that you would not expect me to add anything thereto. Nor would I have stood here presuming to give you any more information about the religions of the world. But 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 has had a development that is not only characteristic of the Orient, but is having its sequel in all the West.

I bring you a philosophy from the shores of the Bosphorus and a religion from the city of Constantine. All my firm convictions and deductions that have grown up within me for years past have, under the influences of this parliament, been shaken to their roots. But I find to-day those roots yet deeper in my heart and the branches reaching higher into the skies. I can not presume to bring you anything new, but if all the deductions appear to you to be logical from premises which human intelligence can accept, then I feel confident that you will give us credit of honest purpose and allow us the right as intelligent beings to hold fast to that which I present before you.

When the young men of to-day were young children they heard and saw every day of their lives nothing but enmity and absolute separation between men of different religions and nationalities. I need not stop to tell you of the influence of such a life upon the lives of young men who found themselves separated and in camps pitched for battle against their brother-men with whom they had to come in contact in the daily avocations of life. And, as the light of education and ideas of liberty began to spread over the whole Orient with the latter part of this century, this yoke became more galling upon the necks of the young men of the Orient, and the burden too heavy to bear. It would be too long to lead you through the various stages of development of that which I may call the new religion of the young men of Constantinople and of the whole Orient.

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 the 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 peoples of our respective lands.

For, remember, 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, from the rising of the sun to the setting thereof. They are men, moreover, for the most part, of the best intentions and the most sincere convictions, and, when you hear their opinion of religion and think of the position they hold, you can not, I am sure, as members of the Religious Parliament, feel anything but the greatest concern for them and the lands in which they dwell.

I represent, personally, the religious young men of the Orient, but let

me, by proxy, for the young men of the newest religion, speak before you to the apostle of any religion: "You come to us in the name of religion to bring to us what we already have. We believe that man is sufficient unto himself, if, as you say, a perfect God has created him. If you will let him alone he will be all that he should be. Educate him, train him, don't bind him hand and foot, and he will be a perfect man, worthy to be the brother of any other man. Nature has sufficiently endowed man, and you should use all that is given you in your intelligence before you trouble God to give you more. Moreover, no one has found God. We have all the inspiration we want in sweet poetry and enchanting music, in the companionship of refined and cultured men and women. If we are to listen to it, we would like Handel to tell us of the Messiah, and if the heavens resound it is enough to have Beethoven's interpretation.

"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. And now to make a bad thing worse in this day of superlative common sense, you come to fill the minds of men with impossible things, and burden their brains with endless discussions of a thousand sects. For there are many I heard before you, and I know how many could follow. We consider you the one, of all men to be avoided, for your philosophy and your doctrines are breeding pessimism over the land."

Then, with a religious instinct and innate respect that all Orientals have, I have to say suddenly: "But, see here, we are not infidels or atheists or skeptics. We simply have no time for such things. We are full of the inspiration for the highest life, and desire freedom for all young men of the world. We have a religion that unites all men of all lands, and fills the earth with gladness. It supplies every human need, and, therefore, we know that it is the true religion, especially because it produces peace and the greatest harmony. 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. In the name of peace and humanity, can you not let us alone? If you invite us again in the name of religion, we shall have a previous engagement, and if you call again to preach, we are not at home."

This is the Oriental young man, like the green bay tree. And where one passes away, so that you do not find him in his place, there are twenty to fill the gap. Believe me, I have not exaggerated, for, word for word, and ten times more than this, I have heard from intelligent men of the army and navy, men in commerce and men of the bars of justice, in earnest conversation and deep argument, in the streets of Constantinople, in the boats of the Golden Horn and the Bosphorus, in Roumania and Bulgaria, as well as in Paris and New York, and the Auditorium of Chicago, from Turk and Armenian, from Greek and Hebrew, as well as Bulgarian and Servian, and I can tell you that this newest substitute of religion, keeping the gates of commerce and literature, science and law, through Europe and the Orient, is a most potent force in shaping the destinies of the nations of the East, and has to be accounted for intelligently in thinking of the future of religion, and has to be met with an armament as powerful in the eyes of the young men of the Orient as that which science and literature have put in the hands of these men of the great army of the new gentlemen class.

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 those same young men. We have to go hand in hand with them in all science and history, literature, music, and poetry, and naturally with them we share in the firm belief in all scientific deduction and hold fast to every principle of human liberty.

First, all the young men of the Orient, who have the deepest religious convictions, stand for the dignity of man. I regret that I should have to commence here; but, out of the combined voices and arguments of philosophies and theologies, there comes before us such an unavoidable inference of an imperfect humanity that we have to come out before we can speak on any religion for ourselves and say: "We believe that we are men." 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 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 ideas, 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. Will you tell me that a cauliflower that I plant in the fields grows up in perfection and beauty of its convolutions, and that my brain, which the same God has created a hundred thousand times more delicate and perfect, can not develop its convolutions, and do the work that God intended I should do and have the highest conceptions that He intended I should have; that a helpless pollywog will develop and become a frog with perfect, elastic limbs, and a heaving chest, and that frogs will keep together in contentment and croak in unity, and that men need religion and help from outside in order that I may develop into the perfection of a man in body and soul, and recognize the brotherhood of man and live upon God's earth in peace? I say it is an impeachment of God, who created man, to promulgate and acquiesce in any such doctrine.

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 can not 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, for a quiet evening, of which there are quite a number there. 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, but still it was a serious matter bearing upon religion. Now, suppose an Armenian girl should ask her mother if cats had souls. She would settle the question in parentheses, and say, for example: "My sweet one, you must go down and see if the water is boiling (What put the question into your head? Of course, cats have souls. Cats have cats' souls and men have men's souls). Now go down." And the child would go down, rejoicing in her humanity. And if my Armenian lady should one day be confronted with the missing link of which we hear so much, still her equanimity would remain unperturbed, and she would still glory in her humanity by informing you that the missing link had the soul of a missing link and man had the soul of a man.

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, then we are wanting in strength and power to advance toward it. I put this in the simplest form, for I can not enlarge upon it here. But the fact for us is as real as that of the dignity of man. That there is a power which diverts men and women from the path of rectitude and honor, in which they know they must walk. You can not say it is inherent in man, for we feel that it does not belong to us. And if it did belong to us, and it was the right conception of man to go down into degradation and misery, rapacity, and the desire of crushing down his fellowman, we would say, "Let him alone, and let him do that which God meant that he should do."

So, briefly, I say to anyone 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 can not aspire to knighthood and princeship in the courts of our God? We know we are His children, for we are doing His works and thinking His thoughts. What we want to do is to be like Him. Oh, is it true that I can cross land and sea and reach the heart of my mother, and feel her arms clasping me, but that I, a child of God, standing helpless in the universe, against a power that I can not overcome, can not lift up my hands to Him, and cry to Him, that I may have His spirit in my soul and feel His everlasting arms supporting me in my weakness.

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 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.

And so, with a trembling hand but firm conviction, with much sadness, with humanity, but joy of eternal triumph, I come with you all to the golden gates of the 20th century, where the elders of the coming commonwealth of humanity are sitting to pass judgment upon the religion that shall enter those gates to the support of the human heart. I place there by the side of ancient Oriental Confucianism and modern theosophy, ancient Oriental Buddhism and modern spiritualism, and every faith of ancient days and modern materialism, rationalism, and idealism—there I place ancient Oriental Christianity with its Christ, the power of God and the wisdom of God, and its cross, still radiant in the love of God,

Towering o'er the wrecks of time.

CHAPTER XVII.

SEVENTEENTH DAY, SEPTEMBER 27th.

There was an excellent programme on September 27th, the closing day of the parliament. Not a seat was vacant in the large hall. After the universal prayer had been said by Dr. McGilvary, missionary in Siam, Dr. Barrows 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 co-operated in making this parliament what it has been.

I learned this morning from Prof. Menaz Tcheras, 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.

THE WORLD'S PARLIAMENT.

MRS. L. ORMISTON CHANT.

The following poem, written by Mrs. L. Ormiston Chant, was read by Dr. Barrows:

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 PARLIAMENT OF RELIGIONS.

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 Mussulman 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 cry
 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 worshipers 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.

THE GOOD IN ALL FAITHS.

DR. F. W. M. HUGENHOLTZ OF MICHIGAN.

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 at 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 other dogmatic or denominational addition. This, our Protestant bond, therefore, must hail with enthusiasm this fullness 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 can not at 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 also 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.

RELIGION AND MUSIC.

W. L. TOMLINS OF CHICAGO.

I accepted Dr. Barrows' generous invitation with much misgiving, for I am not a public speaker. However, I shall try to put these misgivings from me, for I know I am with friends. The fear remains, however, that I may not improve this opportunity to show the relation of musical art in its sincerity on a plane which parallels the thought which brings you here—the religious thought of the Fatherhood of God and the brotherhood of man.

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 200 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 directly 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. Now, I can not give you the details of my work; you could not see the connection between the means which I employed and the results which I wished to attain. I may, however, give one or two familiar illustrations which will only take a few moments of your time.

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 also 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.

So far as the bell is concerned, it always is the same. It may be a sad-toned bell or a bright-toned bell; it may give out a different sound as I strike it harder or softer, but it always says the same. The boy, however, has a capacity to change, and in that capacity is the power of his development and growth. The boy can change so that he may be sorrowful, or sad, or commanding, entreating, or rejoicing. There are lots of things the boy can change to; when the boy is completed into the circle, that is the completion of his manhood. Previous to that he has thought, perhaps, simply of mending himself.

Let me go back for a moment. 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 can not talk to you about except I tell it to you—brotherhood.

The boy, when he is complete with his voice, 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 up 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.

So that you see there are in these emotional centers several things that may combine, joy and sorrow, command and entreaty, and these are on a spiritual plane, because, directly you put the brotherhood into an orderly development, from the highest plane come down spiritual influences to govern it.

Some two years ago I took a thousand children from the public schools. I selected the voices that seemed most musical, but I always chose those from poor families, other things being equal. Those children have been working with me for about two years, preparing to sing, as they have been recently singing, in the World's Fair. These children came not from the avenues, but from the alleys. They were disorderly; they were a little rough; they did not know what was wanted of them. They came to get something for nothing, and determined to have more than their companions, if possible. They went through the music as I have attempted to describe it to you, and soon, through the influence of this, better results came. There was no longer an abuse of the imagination, but its use in the line of practical things. Soon there came little atoms, if I may say, no larger than a mustard seed, of action toward each other, of better sentiments toward brothers and sisters or teachers and parents.

Now, the trouble is with us musicians that, in the excess of our sentiment when we go into action, we are looking for some big mountain to move, and probably the only action that will be thrust in our path will be something not larger than a mustard seed. Those little children sang and almost filled the city with songs of gladness as individuals. We were told to watch them and notice the development of their characters. The little boy had some little thing to do, perhaps to find something for his sister, open the door or something of that kind, and so on to bigger things. Some of those children afterward went to the hospitals and sang. Some started little classes for their companions. One boy has started an "Old Clothes Club," to which boys and girls bring old shoes and garments that are afterward distributed to old people. Another started a little philanthropic newspaper. Those things are being done without suggestions from the teachers, and show that the boys are carrying their singing into action. To-day most of them are occupied in some such manner.

I want, in conclusion, to give you one little thought. If I had gone to those children and asked them to help themselves; if I had said, "Boy, take care of No. 1," my work as an educational teacher, aside from music, would have been a failure; but I was led to work in this direction: "Boy, in your helpless condition, coming from the alleys, and having associations in which there seem to be no advantages in the world, my boy, help some one else."

And in that spirit of helping another came the blessing to those children. We say it is more blessed to give than to receive. The society which

will sing for you to-night—the Apollo Club—four years ago started some workingmen's concerts. The club has a large, fashionable subscription in this city, and an income and surplus. We went into the factories and workshops, and said: "You are our brothers; pay us 10 cents to save your own self-respect and hear us sing." We spent thousands of dollars last year on the concerts we gave. At first the poor people looked on them as charity, and were inclined to repudiate them. Very soon, however, they saw the projects were based on love and brotherhood, and there were 22,000 applications for seats at the first concert this year, and in four years we have sung to 70,000 of those people. But still we had the best of it—they received, we gave, and the blessing was ours.

Now, I shall take the blessing to them. I will tell you what I am going to do, and please absolve me from anything like boastfulness in this matter. I have gone to a lot of those men and women and said: "God has given you voices and taught you to develop them; why not sing and help your companions and neighbors?" So they are going to give to others, and then they will have the best of it, and thus in that line of work of helping others to still further help themselves. That is a religious thought as well as a musical one. It is my desire to show you that in art, as in religion, the lines all lead upward.

ELEMENTS OF UNIVERSAL RELIGION.

DR. EMIL G. HIRSCH OF CHICAGO.

"The leading thought of to-day," remarked Dr. Barrows, "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." Dr. Hirsch spoke as follows:

The domain of religion is co-extensive with the confines of humanity. For man is by nature not only, as Aristotle puts the case, the political—he is as clearly the religious creature. 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. To this proposition ethnology and sociology bear abundant testimony. 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. However rude the form of society in which he moves, or however refined and complex the social organism, religion never fails to be among the determining forces one of the most potent. It, under all types of social architecture, will be active as one of the decisive influences rounding out individual life, and lifting it into significance for and under the swifter and stronger current of the social relations. Climatic and historical accidents may modify, and do, the action of this all-pervading energy. But under every sky it is vital and under all temporary conjunctures it is quick.

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. Their condition recalls that of the color-blind or the deaf. Can they contend that their defect is proof of superiority? As well might those bereft of the sense of hearing insist that, because to them the reception of sound is denied, the universe around them is a vast ocean of unbroken silence. 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 as yet not 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 Islam 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 thus, the three in full practice and the last mentioned in spirited intention, have passed beyond some of the most notable limitations which are fundamental in other forms created by the religious needs of man. 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 can not circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

Race is accidental, not essential, in manhood. Color is indeed only skin deep. No caste or tribe, even were we to concede the absolute purity of the blood flowing in the arteries, an assumption which could in no case be verified by the actual facts of the case, can lay claim to superior sanctity. None is nearer the heart of God than another. He certainly who takes his survey of humanity from the outlook of religion, and from this point of view remembers the serious possibilities and the sacred obligations of human life, can not adopt the theory that spirit is the exponent of animal nature. Yet such would be the conclusion if the doctrine of chosen races and tribes is at all to be urged. The racial element is merely the animal substratum of our being. Brain and blood may be crutches which the mind must use. But mind is always more than the brain with which it works, and the soul's equation can not be solved in terms of the blood corpuscles, or the pigment of the skin, or the shape of the nose, or the curl of the hair.

Ezra, with his insistence that citizenship in God's people is dependent on Abrahamic pedigree, and, therefore, on the superior sanctity which by very birth the seed of the patriarch enjoys as Zea Kodesh, does not voice the broader and truer views of those that would prophesy of the universal faith. Indeed, the apostles of Christianity after Paul, the Pundits of Buddhism, the Imams of Islam, and last, though not least, the rabbis of modern Judaism, have abandoned the narrow prejudice of the Scribe. God is no respecter of persons. In His sight it is the black heart and not the black skin, the crooked deed and not the curved nose, which excludes. National affinities and memories, however potent for good, and though more spiritual than racial bonds, are still too narrow to serve as foundation stones for the temple of all humanity.

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. And before his wandering gaze unrolled itself the awful certainty that the heavenly divisions of morning and night were obliterated in the all-embracing sweep of divine law and love. If the wide expanses of the skies and the abysses of the deep can not shut out from the divine presence, can the pigmy barriers erected by man and preserved by political intrigues and national pride dam in the mighty stream of divine love? The Prophet of Islam repeats the old Hebrew singer's joy when he says: "The East is God's and the West is His," as indeed the apostle true to the spirit of the prophetic message of Messianic Judaism refused to tolerate the line of cleavage marked by language or national affinity. Greek and Jew are invited by Him to the citizenship of kingdom come.

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 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 who 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 change 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 inter-related life 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 can not. Man bows 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, and that there can be none other might which reports truth as does his.

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 can not 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 can not be defined in human symbols. They will certainly be astonished at our persistence—in their eyes very blasphemy—to describe by article of faith God, as though He were a fugitive from justice, and a Pinkerton detective should be enabled to capture Him by the identification laid down in the catalogue of His attributes. 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 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 potentially 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. Eden is to rise. It has not yet been. And the life of the great and good and saintly who went about doing good in their generations, and who died that others might live, will for very truth be pointed out as the spring from which have flown the waters of salvation, by whose magic efficacy all men may be washed clean, if baptized in the spirit which was living within these God-appointed redeemers of their infirmities.

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 Tohu 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 more than 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 can not stop to consider such sentimentalities as the fact that these hands stand for souls 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 Sab-

bath? 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." The church will be. 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 can not move, a foundation stone for the all-embracing temple of humanity, united to do God's will with one accord.

SWEDENBORG AND THE HARMONY OF RELIGIONS.

REV. L. P. MERCER OF CHICAGO.

Before the closing of this grand historic assembly, with its witness to the worth of every form of faith by which men worship God and seek communion with Him, one word more needs to be spoken, one more testimony defined, one more hope recorded.

Every voice has witnessed to the recognition of a new age. An age of inquiry, expectation, and experiment has dawned. New inventions are stirring men's hearts, new ideals inspire their arts, new physical achievements beckon them on to one marvelous mastery after another of the universe. And now we see that the new freedom of "willing and thinking" has entered the realm of religion, and the faiths of the world are summoned to declare and compare not only the formulas of the past but the movements of the present and the forecasts of the future.

One religious teacher, who explicitly heralded the new age, before yet men had dreamed of its possibility, and referred its causes to great movements in the centers of influx in the spiritual world, and described it as incidental to great purposes in the providence of God, needs to be named from this platform—one who ranks with prophets and seers rather than with inquirers and speculators; a revelator rather than a preacher and interpreter; one whose exalted personal character and transcendent learning are eclipsed in the fruits of his mission as a herald of a new dispensation in religion, as the revealer of heavenly arcana, and "restorer of the foundations of many generations"; who, ignored by his own generation and assaulted by its successor, is honored and respected in the present, and awaits the thoughtful study which the expansion and culmination of the truth and the organic course of events will bring with to-morrow; "the permeating and formative influence" of whose teachings in the religious belief and life of to-day, in Christendom, is commonly admitted; who subscribed with his name on the last of his Latin quartos—Emanuel Swedenborg, "servant of the Lord Jesus Christ."

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, illustrate the type of man in which one 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 fifty-six, 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 the 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 eternal 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 co-ordinating 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.

The Christian world is incredulous of such an event, and, for the most part, heedless of its announcement. But that does not much signify, except as it makes one with the whole course of history as to the reception of divine announcements. What prophet was ever welcomed until the event had proved his message? The question is not whether it meets the expectation of men, not whether it is what human prudence would forecast, but whether it reveals and meets the needs and necessities of the nations of the earth. "My thoughts are not your thoughts," saith the Lord, "neither are your ways My ways." The great movements of divine Providence are never what men anticipate, but they always provide what men need. And the appeal to the Parliament of Religions in behalf of the revelation announced from heaven is in its ability to prove its divinity by outreaching abundantly all human forecast whatsoever. Does it throw its light over the past, and into the present, and project its promise into the future? Does it illuminate and unify history, elucidate the conflicting movements of to-day, and explain the hopes and yearnings of the heart in every age and clime?

There is not time at this hour for exposition and illustration, 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 case 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. He, as "the Word which was in the beginning of God and was God," was the light of every age in the spiritual development of mankind, preserving and carrying over the life of each into the several streams of tradition in the religions of men concerning and embodying all in the Hebrew scriptures; fulfilling that in His own person, and now opening His divine mind in all that scripture, the religions of the world are to be restored to unity, purified, and perfected in Him.

Nor in this world Swedenborgian, the liberal sentiment of good will and the enthusiasm of hope, but the discovery of divine fact and the rational insight of spiritual understanding. He has shown that the sacred scriptures are written according to the correspondence of national with spiritual things, and that they contain an internal spiritual sense, treating of the providence of God in the dispensations of the church and of the regeneration and spiritual life of the soul. Before Abraham there was the church of Noah, and before the word of Moses there was an ancient word, written in allegory

and correspondences, which the ancients understood and loved, but in process of time turned into magic and idolatry. The ancient church scattered into Egypt and Asia, carried fragments of that ancient word and preserved something of its representatives and allegories, in scriptures and mythologies, from which have come the truths and fables of the Oriental religions, modified according to nations and peoples, and revived from time to time in the teachings of leaders and prophets.

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 judgment of God, all so written as to contain an integral spiritual sense, corresponding with the latter, 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 final letter, which constitutes the new and needed revelation of our day. The sciences 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 life 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 worship is largely the invention of men and falsifying of 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 scriptural depths, the divine sanction to all the rest, and gathers their strains into its sublime symphony of revelation.

So much as the indication 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 "whomsoever 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, in the fullness of the God-head, 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 Savior. 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 an essential faith, believe in Him, and live for Him, in living

according to precepts of their religion. He calls himself 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 reincarnation, 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 the Spirit is freely imparted to whosoever will look to the law 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 believes 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. And so I might go on.

My purpose is accomplished if I have won your respect and interest in the teachings of this great apostle, who, claiming to be called of the Lord to open the scriptures, presents a harmony of truths that would gather into its embrace all that is of value in every religion, and open out into a career of illimitable spiritual progress.

The most unimpassioned of men, perhaps because he so well understood that his mission was not his own but the concern of Him who builds through the ages, Swedenborg wrote and published. The result is a liberty that calmly awaits the truth-seekers. If the religions of the world become disciples there, it will not be proselytism that will take them there, but the organic course of events in that providence which works on, silent but mighty, like the forces that poise planets and gravitate among the stars.

Present history shows the effect of unsuspected causes. This Parliament of Religions is itself a testimony to unseen spiritual causes, and should at least incline to belief in Swedenborg's testimony, that a way is open both in the spiritual world and on earth, for a universal church in the faith of one visible God in whom is the invisible, imparting eternal life and enlightenment to all from every nation who believe in Him and work righteousness.

THE WORLD'S SALVATION.

REV. JOHN DUKE M'FADDEN OF NEBRASKA.

The world's salvation is the object of the Brethren Church. John, whom Jesus loved, said the world, through Him, might be saved. The world was lost to purity, happiness, and heaven. But through Christ it is being brought back to salvation. In working for the world's salvation we are to work for the conversion of the English-speaking race. Her ships enter every port, her cars enter every depot, her men of finance enter every business center. She stands and watches the gate of every nation, and her influence is felt for good or bad. How often is it for bad?

England, through the opium traffic, is destroying the Chinese nation, and America, through the Geary law, is telling the world they are not worth saving. We condemn snake worship in India, and yet we feed a snake and placate a serpent that is more dangerous than the snake of India—the rum constrictor—and, strange to say, the responsibility is at the very door of American churches. The thousands of preachers and millions of church members could slay this venomous rum snake if they would rise in their might and make the effort. Let England and America be converted and united, and the world will be elevated and nearer complete salvation.

In working for the world's salvation we are to work for the overthrow of "creedism." 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 in the dead boy; the man of God must touch and breathe in him. And human creeds can not give life to the dying race of men; God Himself must touch and heal and save. Christ was the greatest of men, the only man God ever publicly acknowledged as His son. As He came from the baptismal waters the Divine Being said: "This is my beloved son, in whom I am well pleased." This man who came to save the lost did not preach creedism but the word. This was why the common people heard Him gladly. The word of truth satisfied their spirit and enabled them to taste and see.

God is good. The church I represent takes the Word of God for its guide in religious faith and practice. Where it is silent we can not 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 together 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.

In working for this wonderful object, let us keep in view the fact that there will be held another Parliament of Religions in that great city, the new Jerusalem, with its jasper walls and gates of pearl, its streets of gold and rainbow-gilded throne, its tree of life and river clear as crystal, its sea of glass mingled with fire and wonders untold. The angelic and redeemed hosts of heaven, with those who come from the North and the South, and the East and the West, shall form a parliament where the union shall be eternal, for there is the fullness of joy and pleasures for evermore. Between that parliament and this there is a gateway. On the arch are the letters D—E—A—T—H. Through that gateway we must pass, and if we develop character until we reach the arch we may interpret the letters. D stands for disciple, E enter, A and, T travel, H heavenward. Death to the Christian means disciple enter and travel heavenward.

THE ONLY POSSIBLE METHOD OF RELIGIOUS UNIFICATION.

REV. DR. WILLIAM R. ALGER OF NEW YORK.

In considering the subject that now asks your attention, "The Only Possible Method of Religious Unification," we must work our way to the solution of the problem by defining our terms and distinguishing the steps. What is unity? The most authoritative speculative thinker that ever lived has given the only possible definition of unity that ever has or ever can be given: "Unity is the measure of genus and the head or principle." Unity, therefore, is not oneness within itself, a series of self-distinction in a free whole. No unity can be divided, but every unity can be indefinitely multiplied. There is no real unity, except a person, a free spirit; and the genus of that order of individuals is God. God is the measure of all personalities. God is Himself an absolute, self-determined, and free self-consciousness—that is, the measure of genus and the head of the innumerable number of its representatives. Unification is the taking up of many into an already existing unity, and the pervasion of the many by the one. All unities are derived from God, the absolute unity.

Fourteen hundred million human beings represent a generic unity of mankind. How can they be unified? Never by any mere struggles of their own, but just in proportion as they face their egoistic wills and replace them with the divine will they become unified. The ideal unity of the human race already exists in the mind and purpose of God and in the developing destiny of the human race, but alas! it is not consciously recognized by the component individuals who represent it, and is not manifested by them in their own voluntary activity. Why? The reason why is, this cosmic spirit, of which Professor Huxley has so recently spoken, the insurrectionary spirit of the parts, is the rebellion of the parts against the whole. This insurrectionary spirit is a personification, a collectivity in a person, an act of sin-guilt. It is evil, but not guilt. Guilt comes in with the voluntary rebellion of the individual free spirit. Liberals have rebelled, but they simply blink at the whole problem of evil, and assert "there is no evil, man is divine." Man is not divine in actuality; he is in potentiality. Man is a rational animal. He is a divine animal. The animality is actual, until he develops the potentiality by voluntary co-operation with divine grace.

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 essential, 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, telegraphs and telephone, and so forth, the ever-increasing travel is rapidly bringing that about, but the commercial spirit, as such, is cosmic, is selfish. They 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 co-operation 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. And when we work in co-operation, instead of antagonism, in producing and distributing the goods of this life, the interests of all men will be one—namely, to

reduce cost to the minimum and increase product to the maximum. That will abolish waste and make the whole earth one in interest, while now they are bristling with hostility.

There are three in unity, if I may so speak, unification of the whole race, for which seven is whole, the whole made up of six preceding 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 un-Christian 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 righteousness, and all else shall be added unto us." 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 a 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 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 ceremonies and retreat to himself into his closet and shut the door, and in struggle with God efface 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 theology 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 common-places, and yet the liberals stay right there and don't move a step.

Liberalism thus far has been ethical and shallow, evangelicalism 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 liberal came up and, saying it was not the true solution, they blinked at the problem and denied that it existed. Now the real solution, it seems to me, is not that the evils in the universe have come 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 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 can not be divided, but it may be multiplied commensurately with the dimensions of the whole human race.

CHRISTIANITY AND EVOLUTION.

PROF. HENRY DRUMMOND OF GLASGOW.

(Read by Dr. Frank M. Bristol.)

No more fitting theme could be chosen for discussion at this congress than the relation of Christianity to evolution. By evolution I do not mean Darwinism, which is not yet proved, nor Spencerism, which is incomplete, nor Weisemannism, which is in the hottest fires of criticism, but evolution as a great category of thought, as the supreme word of the 19th 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. No truth can remain now unaffected by evolution. We see truth as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can stir this truth in our vessels for the formulation of doctrine, but the formulation of doctrine must never stop, and the vessels with their mouths open must remain in the ocean. If we take them out the tide can not rise in them, and we shall only have stagnant doctrines.

The average mind looks at science with awe. It is the breaking of a fresh seal. It is the one chapter of the world's history with which he is in doubt. What it contains for Christianity or against it he knows not. What it will do or undo he can not tell. The problems to be solved are more in number and more intricate than were ever known before and he waits almost in excitement for the next development. And yet this attitude of Christianity is as free from false hope as it is free from false fear.

The idea that religion is to be improved by reason of its relation with

science is almost a new thing. Religion and science began the centuries hand in hand. And after a long separation we now ask what contributions has science to bestow? What God-given truths is science bringing now to lay at the feet of our Christ? True, science is as much the friend of true religion as any branch of truth, and in all the struggles between them in the past they have both come out of the struggles enriched, purified, and enlarged. The first fact to be restored, evolution, has swept over the doctrine of creation and left it untouched except for the better. Science has discovered how God made the world.

Fifty years ago 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. One of the last books on Darwinism, that of Alfred Wallace, says in its opening chapter these words:

The whole scientific and literary world, even the whole educated public, accepts as a matter of common knowledge the origin of species from other like species by the ordinary processes of natural birth.

Theology, after a period of hesitation, accepts this version. The hesitation was not due to prejudice but for the arrival of the proof. The doctrine of evolution, no one will assert, is yet proved. It will be time for theology to be unanimous when science is unanimous. If science is satisfied in a general way with its theory of evolution as a 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. The theory of evolution fills a gap at the very beginning of our religion. As to its harmony with the question or the theory about the book of Genesis it may be that theology and science have been brought into perfect harmony, but the era of the reconcilers is to be looked upon as past. That was a necessary era.

Genesis was not a scientific but a religious book, and, there being no science there, theologians put it there, and their attempt to reconcile it would seem to be a mistake. Genesis is a presentation of one or two great elementary truths of the childhood of the world. It can only be read in the spirit in which it was written, with its original purpose in view, and its original audience. Its object was purely religious, the point being not how certain things were made, which is a question for science, but that God made them. The book was not dedicated to science but to the soul. The misfortune is that there is no one to announce in the name of theology that the controversy between science and religion is at an end. Evolution has swept over the religious conception of origin and left it untouched except for the better. The method of creation, the question of origin, is another. There is only one theory of creation in the field, and that is evolution. Evolution has discovered nothing new and professes to know nothing new. 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. Evolution only professes to give an account of the development of the world; it does not offer to account for it. This is what Professor Tyndall said:

When I stand in the springtime and look upon the bright foliage, the lilies in the field, and share the general joy of opening life I have often asked myself whether there is any power, any being, or thing in the universe whose knowledge of that of which I am so ignorant is greater than mine. I have said to myself, Can it be possible that man's knowledge is the greatest knowledge, that man's life is the highest life? My friends, the profession of that atheism with which I am sometimes so lightly charged, would, in my case, be an impossible answer to this question.

And more pathetically later, in connection with the charge of atheism, he said:

Christian men are proved by their writings to have their hours of weakness and of doubt as well as their hours of strength and conviction; and men like myself share in their own way these variations of mood and sense. I have noticed during years of self-observation that it is not in hours of clearness and of vigor

that this doctrine commends itself to my mind—it is in the hours of stronger and healthier thought that it ever dissolves and disappears as offering no solution to the mystery in which we dwell and of which we form a part.

Some of the protests of science against theism are directed, not against true theism but against its superstitious and irrational forms, which it is the business of science to question. What Tyndall calls a fierce and distorted theism 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 floating in current literature. As Mr. Ruskin says: "You have to guard against the darkness of the two opposite prides—the pride of faith, which imagines that the character of the Deity can be proved by its convictions, and the pride of science, which imagines that the Deity can be explained by its analysis." I may give in passing the authorized statement of a well-known Fellow of the Royal Society of London, which, I need not remind you, is the representative party of British men of science. Its presidents are invariably men of the first rank. This gentleman said:

I have known the British association under forty-one different presidents, all leading men of science. On looking over those forty-one names I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judging by the same test, I find only four who 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 number have given no very serious thought to the subject. The figures indicate that religious faith rather than unbelief has characterized the leading men of the association.

Instead of robbing the world of God, science has done more than all the philosophies and natural theologies to sustain the theistic conception. It has made it impossible for the world to worship any other god. The sun and the moon 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, nor anything else like a god that might continue to be a conceivable and rational object of worship in a scientific age. If by searching it has not found God, it has found a place for God. As never before from the purely physical side of things, it has shown there is room in the world for God. It has given us a more Godlike God. The new energies in the world demand a will and an ever-present will. To science God no longer made the world and then withdrew; he pervades the whole. Under the old view, God was a non-resident god and an occasional wonder-worker. Now He is always here.

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 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. Never before have the attributes of eternity and immensity and infinity clothed themselves with language so majestic in its sublimity. Mr. Huxley tells us that he would like to see a Sunday school established in every parish. If this only were to be taught we should be rich indeed to be qualified to be the teachers in those Sunday schools.

One can not fail to prophesy, in view of the latest contributions of science, that before another half-century has passed there will be a theological advance of moment. Under the new view the whole question of the incarnation is beginning to assume a fresh development. Instead of standing alone an isolated phenomenon, 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 are seen to be only part of the manifold revelation of God.

As to the specific revelations, the Old and New Testaments, 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. 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.

Like nature, it has successive strata, and valley, and hilltop, and atmosphere, and rivers are flowing still, and here and there a place which is a desert, and fossils, whose true forms are the stepping-stones to higher things. It is a record of inspired deed as well as of inspired words, a series of inspired facts in the 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 change has taken place, it may be without the elimination of a book or the loss of an important word. It is simply a transformation by method whose main warrant is that the book lent itself to it. Other questions are moving the world 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 operation of the Holy Spirit are attracting attention, and lines of new thought have ever been suggested.

Not least in interest is the possible contribution from science on some of the more practical problems of theology and the doctrine of sin. On the last point the suggestion has been made that sin is probably a relic of the animal caste, the undestroyed residuum of the animal, and the subject ranked, at least, as an hypothesis, 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 would be of much greater and speculative interest, or 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.

A better understanding of its genesis and nature may modify, at least, some of the attempts made to get rid of it, whether in a national or individual life. But the time is not ripe to speak with more than the greatest caution and humility of these still tremendous problems. There is an intellectual covetousness abroad, which is neither the fruit nor the friend of a scientific age. The haste to be wise, like the haste to be rich, leads many to speculate in indifferent securities, and can only end in fallen fortunes. Theology must not be bound up with such speculations.

At the same time speculation must continue to be its life and its highest duty. We are sometimes warned that the scientific method has dangers, and are told not to carry it too far. But it is then, after all, it becomes chiefly dangerous when we are warned not to carry it too far. Apart from all details, apart from the influence of modern science on points of Christian theology, that to which most of us look with eagerness and gratitude is its contribution to applied Christianity. The true answer to the question, Is there any conflict between Christianity and theology? is that in practice, at all events, the two are one.

What is the object of Christianity? It is the evolving of men, the making of higher and better men in a higher and better world. That is also the object of evolution, what evolution has been doing since time began. Christianity is the further evolution. It is an evolution re-enforced with all the moral and spiritual forces that have entered the world and cleaved to humanity through Jesus Christ. Beginning with atoms and crystals, passing to plants and animals, evolution finally reaches man. But, unless it ceases to be scientific fact, it can not stop there. It must go on to include the whole man, and all the work, and thought, and light, and aspiration of man. The great moral facts, the moral forces, so far as they

are proved to exist, the Christian consciousness, so far as it is real, must come within its scope. Human history is as much a part of it as natural history.

When all this is included, it will be seen that evolution, organic evolution, is but the earlier chapter of Christianity, and that Christianity is but the later evolution. There can be but one verdict, then, as to the import of evolution, as to its bearings on the individual life and future of the race. The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development, and progress are not only on her programme; these are her programme. For all things are rising—all worlds, all planets, all stars, all suns. An ascending energy is the universe, and the whole moves on with one mighty ideal and anticipation. The aspiration of the human mind and heart is but the evolutionary tendency of the universe. Darwin's great discovery, or the discovery which he brought into prominence, is the same as that of Galileo, that the world moves. The Italian prophet says it moves from West to East. The English philosopher says it moves from low to high.

As in the days of Galileo, there are many now who do not see that the world moves, men to whom the world is an endless plane, a prison fixed in a purposeless universe, where untried prisoners await their unknown fate. It is not the monotony of life that destroys; it is the pointlessness. They can bear its weight; its meaninglessness crushes them. The same revolution that the discovery of the axial rotation of the earth effected in the world of physics the doctrine of evolution will make in the moral world. Already a sudden and marvelous light has fallen upon the earth. Evolution is less a doctrine than a light. It is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusion of the present, discovering through all the denseness around us the paths to progress, and flashing its rays upon the coming goal.

Men began to see an undivided ethical purpose in this material world, a tide that from eternity has never turned, making to perfectness, in that vast progression of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection. The moral nature recognizes, in all its height and depth, the eternal claim upon itself—wholeness and perfection, to holiness and righteousness. These have always been required of man, but never before on the natural plan have they been proclaimed by voices so commanding or enforced by sanctions so great and rational.

THE BAPTISTS IN HISTORY.

REV. GEORGE C. LORIMER OF BOSTON.

Greatness is not to be determined by bulk or by numbers, but rather by aim, ambition, and achievement. The Persian Empire was larger than Athens, and the walls of Cathay marked a vaster territorial domain than the dykes of Holland. But judged by what they have wrought and by what they have contributed of art, letters, and liberty to the progress of society, the smaller states excel in value their mammoth and colossal neighbors.

The ark of bulrushes was a tiny thing, and quite insignificant by the side of the pyramids, but the living babe Moses, sheltered by its fragile walls, was a grander blessing to humanity than all the dead Pharaohs in their massive and magnificent mausoleums. A manger in the modest town of Bethlehem was but an inconsiderable dot in comparison with the magnitude of the Pantheon in imperial and haughty Rome, and yet that stable

bed surpasses in spiritual splendor all the intempered deities of high Olympus. The Santa Maria and the Mayflower, though as midgets when associated in thought with the Great Eastern, yet mean more and stand for more in the history of mankind than an entire fleet of modern vessels, however gorgeous and gigantic.

A diamond of even meager dimensions is worth more than a common mountain, for it inspheres and radiates light; and an inch of canvas by Meissonier is costlier far than an acre by an inferior hand; and who is there that does not esteem a thinking soul of more transcendent import than an entire universe of unconscious matter?

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 can not be accounted for by numbers. And certainly the Baptists can not 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 nonliturgical 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. Mosheim says "it is buried in the depths of antiquity;" and unquestionably it antedates the appearance of Huss and of Luther.

The beginning 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. Rev. Thomas Armitage has well said, in the *North American Review*, that their "primary idea is not to build up an ecclesiastical system, but to create high and manly Christian character. In other words, it is to create in each individual soul and life a legitimate independency of all men in matters of faith and practice Godward." 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 the 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.

How delusive, then, yea, how poor and paltry, the scheme to build up a majestic structure with its vast possessions, with its lordly ambitions, with its lust of world-wide power, when in the fullness of time it shall crumble and perish from the earth! And, in comparison, how divine the movement that makes the welfare of the particular soul its direct end and aim, and that treats as trivial the homage of state and the favor of princes, if it can only succeed in clothing the individual with personal salvation and crowning him with all the glories of regnant manhood!

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 16th century that every Christian has in himself a divine guide whom he must follow at any cost; even as Hans Denck, described by Keller as their apostle, declared: "This I know in myself certainly to be the truth; therefore, I will if God will listen to what it shall say to me; him that would take it from me, I will not permit." This faith in the "inner light" has survived the swift flight of nearly four hundred years, and is cherished to-day, not only among the Baptists, but among others who have no direct connection with them. I do not say that this doctrine has not been modified, refined of crudities, and freed from excesses in its transmission from the past, but I do maintain that in all of its essential meaning it has been transmitted to the present. And what is more, this conception, once the almost exclusive possession of lowly, humble men, has found something like recognition in the transcendentalism of Emerson and in the poetry of Robert Browning. In Paracelsus the poet writes:

There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception, which is truth;
A baffling and perverting carnal mesh
Blinds it, and makes all error; and "to know"
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without.

But a greater than Browning has said:

Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He will not speak of Himself, but whatsoever He shall hear that shall He speak; and He will show you things to come.

I would not be understood as intimating that the poet's thought runs parallel with that of the Master, or that philosophy and religion are at one in their interpretation of that indwelling mystery which allies man to God. But they both, at least, agree in this: that He is the center of the divinest thing in the world, call it truth or even by a higher name. And surely it is beautiful, touchingly beautiful, to see these Anabaptists of four centuries gone, many of whom were unlettered and unrefined, ascribing to human nature a dignity which the richest culture and profoundest thought of these latter times have recognized and glorified, while others, socially higher than themselves, were busy building cathedral and basilica—beautiful forevermore their faith in the divine possibilities of manhood.

Pursued continually by the thought of Christ: "Behold a greater than the temple is here," and never having heard of the weary East and of the despairing Buddha, who, according to Arnold, regarded "life as woe," finally to be engulfed in the infinite, as "the dewdrop sinks into the shining sea," these sturdy men were more than satisfied to sacrifice and suffer for the sake of the "greater"—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 message 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 the most recent date, that called of 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 endowed 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 sinners 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 can not 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."

This tender solicitude for the emancipation and enthronement of conscience is a noble tribute to the moral grandeur of the individual. It implies that the preservation of a man's own integrity is worth more than the unbroken integrity of an ecclesiastical system. His own inner harmony, that which springs from sincerity in his religious life, is of more importance than uniformity of belief and ritual throughout Christendom. Were there as many churches as there are men, if they were all honest and faithful, it would be better for the world than for there to be only one church if, to the members thereof, multitudes had to forswear their convictions and crucify their sense of duty.

One man centered in truth and breathing truth will achieve more for society than a thousand held together by conventionalism and by a creed which has become incredible to intelligence. I am not pleading for divisions. Far from it. I would do everything in my power to abate differences and unify Christianity. But this seeming to be, this fiction of oneness, which gentle enthusiasts are deluded by, is humiliating in the extreme. It assumes what is not a fact or it implies that professedly upright men have deliberately stultified themselves by pretending to what is not true.

The real issue is this: Is it permissible or justifiable to subordinate the individual, his conscious self-respect, and his sincerity to the interests of an organization, even a church? Some teachers insinuate, if they do not affirm, that it is. I insist that it is not. For this sacrifice on his part means moral reins to himself, and disqualifies him to be associated on any terms with honorable people.

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 eternal 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 creative 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.

But it is not, as some of its adversaries assert, unmitigated selfishness, or lawless insubordination, or narrow-minded egotism. Individuality does not consist in living for self, but in living oneself freely from others; not in the avoidance of obligation and suffering, but in the performance of duty, however painful, from the high sense of responsible stewardship, and not from the cringing servility inspired by superstition or slavery. It is the doing voluntarily what may be done through compulsion, only it changes entirely the character of the doing.

Out of the agony and anguish of life it makes ennobling self-sacrifices; out of the solidarity and interdependence of life it fashions holy and endearing brotherhoods, and out of the misfortunes and temptations of life frames heroic ministries of philanthropy and piety. While it is opposed to mechanical and coercive socialism, as it has been to feudal ecclesiasticism, it is in no wise inimical to fraternity of spirit or to any form of mutual helpfulness that does not tend to obliterate manhood in attempting to succor the man.

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 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.

But in addition, in the domain of letters, they have given to the world a Bunyan and a Milton, a Foster and a William R. Williams; to the domain of heroism a long line, including Arnold of Brescia, a Havelock, a Carey, and Judson; 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 Savior'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," "Savior, 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 ULTIMATE RELIGION.

BISHOP JOHN J. KEANE OF WASHINGTON, D. C.

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 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."

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 divided treasury of primitive truth, and when the separations and 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, definitions 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 toward 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 can not be a religion.

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 to 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, is, as here testified, universal among men. And this is a demonstration that the author of our nature is not wanting as to His side; that the essential religiousness of man is not a meaningless trick of nature; that the craving is not a Tantalus in man's heart meant only for his delusion and torture. This parliament has thus been a weighty blow to atheism, to deism, to antagonism, to naturalism, to mere humanism. While the utterances of these various philosophies have been listened to with courage and charity, yet its whole meaning and moral have 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 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 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.

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 race; that it must, therefore, have in its system of organization and its methods of action a two-fold tendency and plan on the one side to 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 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.

But on what basis, 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, 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. So also, in scientific research, we go down to the study of the protoplasm and of the

cell, but only in order that we may trace the process of differentiation, of accretion, of development, by which higher and higher forms of organization lead to the highest.

In the light, therefore, of all the facts here placed before us, let us ask to what result 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 can not even be admitted as a philosophy, since its very first postulates are metaphysical contradictions. Hence the basis of all religion is the 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, and 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 he cares nothing for humanity, but leaves it in the dark; humanity cares nothing for him and is willing to leave him to 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 the Almighty God for uniting man with Himself, logically and historically lead up to and culminate in Jesus Christ.

The world longing for the truth points to Him who brings its fullness. The world's sad wail over the wretchedness of sin points, not to despairing escape from the thralls of humanity—a promise of escape which is only an impossibility and a delusion—but to humanity's 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.

Therefore, does the verdict of the ages proclaim in the words of the apostle to 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 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.

The wondrous message He sent "to every creature" proclaimed, as it had never been proclaimed before, the value and the rights of each individual soul—the sublimest individualism the world has ever heard of. And then, with the heavenly balance and equilibrium which bring all individualities into order, and harmony, and unity, He calls all to be sheep and of one fold, branches of one vine, members of one body, in which all, while members of one head, are also "members one of another," in which 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 Savior of the world for imparting, maintaining, and operating the action of the divine life in each soul; in its entirety, the body, the 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 co-operation 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 anyone, 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 duty of the vine, of the body?

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 evil, 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 beings 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 life's vicissitudes, is ever the same identical self.

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.

REV. DR. GEORGE DANA BOARDMAN OF PHILADELPHIA.

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—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—Persians and Medes, and Elimites, and dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans 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.

All honor to Chicago, whose beautiful White City symbolizes the architectural unity of the one city of our one God. All honor to those noble officers—this James the Just, surnamed Bonney, and this John the Beloved, whose name is Barrows—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 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. Jesus Christ unifies mankind by His incarnation, for when He was born into the world He was born "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 unfolded, fulfilled humanity, the son of mankind.

All other religions, comparatively speaking, are more or less topographical. For example, there was 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 Burmah, the Shinto religion of Japan, the Valhalla religion of Scandinavia, the Moslem religion of Turkey, the spirit religion of our American aborigines. But Christianity is the religion of mankind. Zoroaster was a Persian; 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.

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, nonresistance, love of enemies, His bidding each of us use, although in solitary closet prayer, the plural, "Our, we, us." Or take, particularly, Christ's summary of His mountain teaching as set forth in His own golden rule. It is Jesus Christ's positive contribution to sociology, or the philosophy of society.

Without loitering amid minute classification, 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 separated units, or independent Adams, having no common bond, or organic union, or interfunctional connection. Pushing to the extreme the idea of individualism, its tendency is egotistic, disjunctive, chaotic.

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 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, its tendency is altruistic, co-operative, 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 the greatest of modern problems—the problem of sociology. 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 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. Jesus 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.

Or take Christ's doctrine of mankind as set forth in His own missionary commission. After 2,000 years of an exclusively Jewish religion, the risen Lord bids His countrymen go forth into all the world and preach the gospel of reconciliation to every creature, discipling to Himself every nation under heaven. How majestically the son of Abraham dilated 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 the call to become the founder, under the Son of Man, of a universal brotherhood of a cosmopolitan religion. He himself was the first conspicuous human illustration of his Master's parable of the Good Samaritan.

And so he sent 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. 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 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.

What unspeakable catholicity on the part of the Son of Man! Oh, that His church had caught more of His spirit; even as His apostle Peter did, when, discerning the unconscious Christianity of heathen Cornelius, he exclaimed:

Of a truth I perceive that God is no respecter of persons; but that in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.

Do you 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 a 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:

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 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 two-fold 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; morality is Christianity looking manward. Christianity is morality celestialized. Thus on this two-fold 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."

I'm apt to think the man
That could surround the sum of things, and spy
The heart of God, and secrets of His empire,
Would speak but love. With him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.

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?

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 Jews, 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 is also reconciling man to man. What though His reconciliation has been slow, ages have 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, underrates 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 veil 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 Khrishnu Pal as well as to Hebrew Paul. For, in Christ Jesus, Gentiles, who were once 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. Thus the cross declares the brotherhood of man, under the Fatherhood of God, in the Sonhood of Christ. Aye, Jesus Christ is the unifier of mankind.

Jesus Christ is unifying mankind by His own immortality. For we Christians do not worship a dead, embalmed deity. The Son of Man has burst the bars of death and is alive for evermore, 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 can not tell whether it means simple 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 claim 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, imbuing them with His own gracious spirit; inspiring them to send forth His evangel to all nations; to soften the barbarism of the world's legislations; to abolish its cruel slaveries, its desolating wars, its murderous dramshops, its secret seraglios; to found institutes for body, and mind, and heart; to rear courts of arbitration; to lift up valleys of poverty; to cast down the mountains of opulence; to straighten the twists of wrongs; to smooth the roughness of environment; in brief, to uprear out of the debris 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 very noble, but he and his religion are Asiatic. What has Buddha done for the unity of mankind? Mohammed taught some very noble truths, but Mohammedanism is fragmental and antithetic. Why have not his followers invited us to meet at Mecca? 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 one majestic temple-body of mankind. For Jesus Christ is the true center 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 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, rap-turous groups around the divine Son of Man, He Himself being their everlasting mount of beatitudes.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace."

Peace, and no longer from its brazen portals
The blast of War's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love arise.

CHAPTER XVIII.

CLOSING SCENES OF THE PARLIAMENT.

The closing scenes, on the evening of September 27th, were very impressive. On the platform were leading representatives of many nationalities and creeds.

The exercises began with "Lift Up Your Heads, Oh, Ye Gates" by the Apollo Club, under the leadership of Professor Tomlins. Then, at the request of Mr. Bonney, the assembly arose and silently invoked the divine blessing. Cardinal Newman's hymn, "Lead, Kindly Light," was sung by the chorus.

"The demands of the occasion," said Mr. Bonney, "require the utmost possible economy of our time. We shall endeavor to present during the evening a large number of brief speeches rather than a few long ones. Dr. Barrows will now present some of the distinguished guests whom we have entertained during the past three weeks, and who have taken such an active part in the World's Parliament of Religions."

"You are to hear to-night," said Dr. Barrows, stepping to the reading desk, "more than twenty brief speeches and, of course, all words of introduction must be few. The first speaker whom I have the honor to introduce is Dr. Alfred W. Momerie of London, whom we all know 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. ALFRED W. MOMERIE OF LONDON.

Dr. Momerie 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. 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 tables 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 can not 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 could 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 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. 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. P. C. MOZOOMDAR.

Rev. P. C. Mozoomdar of the Brahmo-Somaj 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? Firstly, 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, will others shall follow in time.

The base remains where it is; the vast masses at the foot of each church and 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 can not 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 now hear a well-beloved voice from Russia." Prince Serge Wolkonsky then came forward and said:

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 is 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 brute 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 can not 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 fellowman 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 our 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 fellowmen 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 country 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 so 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 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," 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.

We can not 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. We, ourselves, desire to witness its fulfillment in our lifetime, and to greet you again with our 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 native country. To part with you makes us feel as we were parting from our own sisters and brothers. When we think of our homeward journey we can not help shedding tears. Farewell. The cold winter is coming, and we earnestly wish that you may be in good health. Farewell.

"The oldest and greatest empire," said Dr. Barrows, "is

China. The honorable Pung Quang Yu, special commissioner to this congress, will now address you." Instead of reading his own speech, Mr. Pung Quang Yu simply arose and saluted the assembly and handed his manuscript to Dr. Barrows, who read it as follows:

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 can not 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.

RIGHT REV. MR. SHABITA OF JAPAN.

Mr. Barrows then introduced Right Rev. Mr. Shabita, high priest of the Shinto religion of Japan. The Japanese delegate arose and bowed profoundly. Dr. Barrows read his address:

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 Religions 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 Shabita 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 as 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 8,000,000 deities protecting the beautiful cherry-tree country of Japan may protect you and your Government forever, and with this I bid you good-by.

H. DHARMAPALA OF CEYLON.

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 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 prejudices, and preaching 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.

Rev. Dr. George T. Candlin of China was next introduced and 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 of God, while other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from heaven, while other religions are manufactures of men. You know better, and with clear light and strong assurance 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.

Then this is Pentecost, and behind is the conversion of the world.

SWAMI VIVE KANANDA.

Swami Vive Kananda made his farewell 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 will 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."

VIRCHAND GANDHI.

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 AFRICA.

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 1,900 years ago, the great dawn of Christian morning, we saw benighted Africa open her doors to the infant Savior Jesus Christ, afterward 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 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 on 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 parliament of God, the brotherhood of man, and the consecration of souls to the service of God.

President Bonney then announced that, having listened to the representatives of the far-away countries, the audience would be addressed by speakers from America in two-minute addresses. The first speaker was Rev. Dr. George Dana Boardman of Philadelphia, who 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 HIRSCH.

Dr. Emil Hirsch added his word of farewell 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 millennia, 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 this 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 were 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, in parting, with us 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 shekinah 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 theseed 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 mirror. 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.

REV. DR. FRANK M. BRISTOL.

"There are 5,000,000 of Methodists in the United States," said Mr. Bonney, "and Rev. Dr. Frank M. Bristol will tell us what the Methodists think of the Parliament of Religions."

Dr. Bristol said:

Then let us pray that come it may,
As come it will, for a' that,
That man to man, the warl' o'er,
Shall brithers be for a' that.

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 civilization that was old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his *Iliads* 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 philosophies, 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 father, one brotherhood. A 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 passed, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

The blessings of our God and our Father be with you, brethren from the East; the blessings of our Savior, our elder Brother, the teacher of the brotherhood of man, be with you and your peoples forever.

REV. JENKIN LLOYD JONES.

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 stand before you to-night with my brain badly addled, with my voice a good deal demoralized, with my heel somewhat blistered, but with my heart warm and loving and happy.

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 dare say that the motion may not be realized? It has been often 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 already I 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 Tokio, 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 sacred banks of the Ganges, in the ancient, new 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 shall usher in the 20th century with a great Parliament of Religions in Benares, and we shall make John Henry Barrows president of it, too.

MRS. CHARLES HENROTIN.

Mrs. Henrotin, Vice-President of the Woman's Branch of the World's Congress Auxiliary, 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 the 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 228. In many cases the men's and the women's committees have elected to work as one, and in others the women have held separate congresses. Sixteen women have spoken in the Parliament of Religions and that more did not appear is due to the fact that the denominational committee had secured the most prominent women for their presentation.

Dr. Barrows treated the woman's branch with that courtesy and consideration, and, I may add, justice, which he has extended to the representative of every creed.

In the denominational congresses, the first in order was that of the Jewish women, and here is the keynote to woman's position in the modern religious world. It is that of the worker, for it is not in the Parliament of Religions, as able as have been the women representing her in the parliament, that you can judge of the tremendous power which she wields. It is in the denominational congress that her work is best illustrated.

In the Roman Catholic congress, the work of the women for their church was most ably presented. His eminence Cardinal Gibbons, in his paper, "The Needs of Humanity Supplied by the Catholic Religion," demonstrated that the needs of humanity were ministered unto by women, laity as well as sisters, in the Catholic Church. His paper could fitly have been named: "What Woman Has Accomplished for the Catholic Church."

The congress of the Jewish women was a memorable occasion, as it was the first time in the world's history that the Jewish women met together as a religious power. Eighty-five delegates from the different Jewish communities from all parts of the United States were present, and before this congress adjourned an international association of Jewish women was formed, which, if it brings into the religious world the same zeal which has animated that historic race, it is easy to conceive what a tremendous force has here been put into motion.

The committee of Congregational women held an interesting session, treating of practical questions connected with church work.

The women of the Lutheran church succeeded in uniting the Lutheran women all over the United States in one congress, and held four sessions in which Lutheran women spoke on the work of women in their church. Before this congress closed an international league of Lutheran women was formed.

The King's Daughters presented their work on Monday, October 2d. In all the other denominational congresses women have presented their work in the general congress. Two hundred and twelve women have taken part in the denominational and mission congresses.

Now the question presents itself: Along what line of thought have most of these women presented papers? And I may truly answer that they have treated of practical efforts for the bettering of social conditions.

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 chairman 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 very 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 of good works. 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 of being called to participate in this great gathering.

I must now bear witness to the devotion, the unselfishness, and the zeal of the chairman of every committee which has assisted in arranging these programmes. I would that I had the time to name them one by one. Their generous co-operation 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 co-operation in working for righteousness.

REV. AUGUSTA CHAPIN.

The past seventeen days have seemed to many of us the fulfillment of a dream; nay, the fulfillment of a long-cherished prophecy. The seers of olden time foretold a day when there should be concord, something like what we have seen among elements before time 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. We have been sitting together upon the mountain of the Lord. We shall never descend to the lower places where our feet have sometimes trodden in times past. I have tried, as I have listened to these masterly addresses, to imagine what effect this comparative study of religions would have upon the religious world and upon individual souls that come directly under the sweep of its influence. It is not too much to hope that a great impulse has been given to the cause of religious unity and to pure and undefiled religion in all lands.

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 toleration, 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.

And we are glad, now that you are going to your far-away homes, to tell the story of all that has been said and done here in this great parliament, and that you will thus bring the Orient into nearer relations with the Occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the West, who have come and have given us their grains of gold after the washing. What I said in the beginning I will repeat now at



MRS. CHARLES HENROTIN,
Vice-President Woman's Branch of the Auxiliary.



SWAMI VIVEKANANDA

the ending of this parliament. It has been the greatest gathering ever in the name of religion held on the face of this earth.

JULIA WARD HOWE.

Julia Ward Howe was introduced amid cheers and waving of handkerchiefs. She said:

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.

BISHOP ARNETT.

It is an old saying, and true, that there is no road, however long, but by continued marches you will find its end. We have come to the end of our deliberations, and are about to close one of the most historic meetings that have ever occurred among the children of men. It was my pleasure and privilege, at the meeting of the parliament, to welcome the delegates from the different parts of the world to this historic city. We have met daily and have formed friendships, and I trust they will be as strong as steel, as pure as gold, and as lasting as eternity. 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 view 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.

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 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, 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 methods 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 that I represent; it is a godsend, and from this meeting we believe will go forth a sentiment that will right 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.

And now, to my brothers and friends of foreign lands, as I bade you welcome, I now bid you good-by, and I assure you that your coming and your staying have been a benediction to us. And I trust that you will feel that your long travel has been fully repaid by the hospitality of the American people and what you have witnessed of the progress of our Christian civilization. As you return to your homes be assured that loving hearts will follow you with their prayers, that you may enjoy the blessings that belong to mankind; and should we never meet again (which we never will any more) may each of us so live and so conduct ourselves that our last end may be one of peace and joy. I bid you, in the name of those I represent, a long and affectionate farewell.

RT. REV. DR. J. J. KEANE OF WASHINGTON.

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 commonplace. 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? Oh, 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. Oh, 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."

REV. DR. JOHN HENRY BARROWS.

"In the midst of all these representatives of various faiths and churches," said Mr. Bonney, "sits a Presbyterian minister who has performed one of the greatest offices ever committed to the hand of man—the unification of the world in the things of religion. That man now comes to say his closing words to this world's Parliament of Religions, and I have the honor to present Rev. Dr. John Henry Barrows, chairman of the general committee." He spoke as follows:

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 co-operation, 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 has 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 your 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 illumined 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.

Seventeen days ago there dawned in many hearts a new world-consciousness, a sense of universal brotherhood, and to this fact, in part, I attribute it that this parliament of all the faiths has been marked by less acrimonious discussion—although we have been separated by immense doctrinal distances—than is often found in a single meeting of Christians bearing the same doctrinal name.

Now that the parliament is over we almost wonder why it was not called earlier in human history. When the general committee discovered that a wondrous response followed their first appeals, that they struck a chord of universal sympathy, they were firm in their determination to go forward, in spite of ten thousand obstacles, and do what so many feared was impracticable.

I thank God for these friendships which we have knit with men and women beyond the sea, and I thank you for your sympathy and over-generous 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 happy memory 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 Savior of the world.

PRESIDENT BONNEY'S FAREWELL.

The closing speech of the evening was by Mr. Bonney:

Worshippers 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. Hence when the occasion arose it was gladly welcomed and the effort more than willingly made.

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.

The laws of the congress, forbidding controversy or attack, have, on the whole, been wonderfully 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 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 battlefield, uttered his wacry, let us rejoice, our Orient friends, that 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 world, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

And now, farewell. A thousand congratulations and thanks for the co-operation 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 fellowmen join in the anthem of the angels:

Glory to God in the highest!
Peace on earth, good will among men!

At the close of President Bonney's speech Rabbi Hirsch led the great audience in the universal prayer. Bishop Keane then said a prayer of benediction, and the vast audience slowly dispersed, ending probably the most remarkable convocation in the world's history.



JOHN W. POSTGATE,
In Charge Chicago Herald Report.

PART III.

DENOMINATIONAL CONGRESSES.

While the main interest of the religious world was centered about the great Parliament of Religions, there were other meetings at the Art Institute which demanded more than passing attention. The aim of the organizers was to have a presentation of the faith and creeds of every denomination in Christendom as well as expositions of the beliefs of peoples and sects outside its pale. Arrangements were made therefore to hold denominational congresses which should precede and follow, as well as run parallel with, the Parliament of Religions. Beginning on Sunday, August 27th, forty-one separate congresses were held up to the close of the series on Sunday, October 15th. Almost every conceivable form of worship and faith was represented by these gatherings, which were attended, not only by their own followers, but by a large number of seekers after truth.

Before the Parliament of Religions was called to order on September 11th, there were held the Jewish Church Congress, the Lutheran General Council, the Congress of Wales, the Evangelical Lutheran Congress, the Columbian Catholic Congress, the Congress of Colored Catholics, the Congress of Jewish Women, the German Catholic Young Men's Guilds, the Societies of St. Vincent de Paul, the Catholic Benevolent Legion, the Catholic Young Men's National Union, the Catholic Press, the Reunion of the Students of the American College of Louvain, the German Catholic Young Men's Guild, and the Catholic Young Men's Societies. All of these

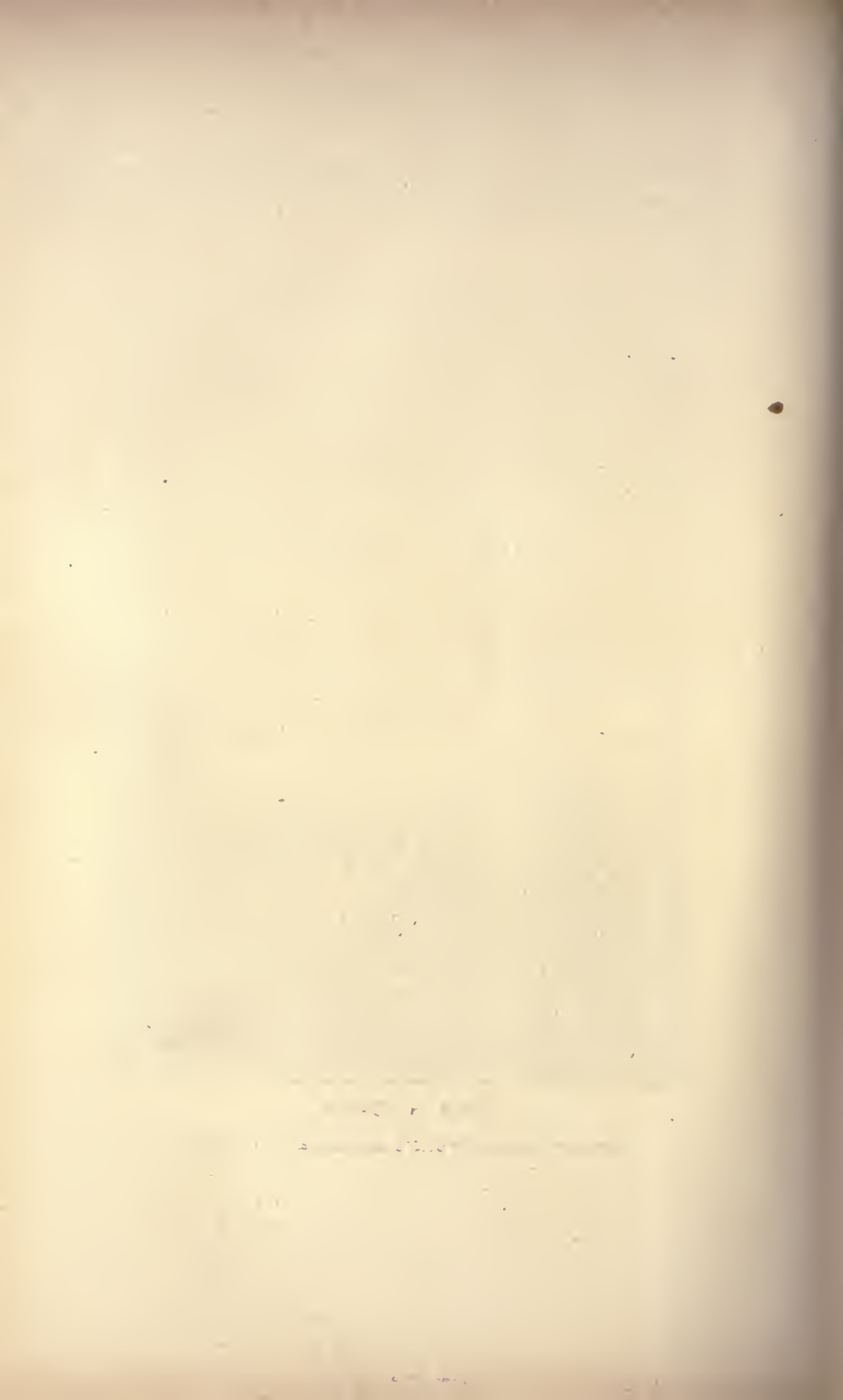
congresses were largely attended and the proceedings of each were characterized by great zeal and earnestness. In many instances the subjects discussed were afterward presented to the Parliament of Religions in the form of special essays and addresses. Indeed, as already set forth, the great parliament covered almost every form of religious thought and expression current in the world. In this way interest was kept alive, and the labors of the denominational congresses amply supplemented.

During the progress of the Parliament of Religions itself, contemporaneous conventions were held by the following bodies: The Congregational Church, the Lutheran General Synod, the Universalist Church, the Catholic Church, the Disciples of Christ, the New Jerusalem Church, the United Brethren Church, the Advent Christian Church, the Reformed Episcopal Church, the Lutheran Women, the Theosophists, the Seventh Day Baptist Church, the Presbyterian Church, the Sunday-School Union, the Friends' Societies, the Unitarian Church, the Evangelical Association, the Free Religious Association, the Christian Scientists, the Reformed Church of the United States, the Reformed (Dutch) Church, the Friends' Orthodox Church, the King's Daughters and Sons, and International Board of Women's Christian Associations, the Christian Endeavor Society, the African Methodist Episcopal Church, the German Evangelical Synod of North America, the Swedish Evangelical Mission Covenant, the Methodist Episcopal Church, the Cumberland Presbyterian Church, the Evolutionists, and the International Board of Women's Christian Associations.

On Thursday, September 28th, the day after the close of the Parliament of Religions, the Sunday-Rest Congress began, and following came the Congress of Missions, the Ethical Congress, the Congress of Woman's Missions, the Young Women's Christian Association, and for eight days the Evangelical Alliance was in session, closing this vast series of World's Religious Congresses on Sunday evening, October 15th.



GEO. R. DAVIS,
Director-General World's Columbian Exposition.



It is not our purpose in this review to set forth the proceedings of these various congresses in detail. We shall content ourselves with a brief résumé of their leading features, giving wherever possible the presentation of faith of each as submitted from the respective platforms. No such series of religious meetings was ever before held in the world, and their effect on religious thought and life can not be over-estimated. The best and most earnest men and women of each denomination attended the various sessions, and the papers offered for consideration contained valuable information and suggestions regarding the modes of worship and belief under review. Indeed these congresses were scarcely second in importance to the great Parliament of Religions itself. As heretofore explained, many of the topics formed the subject of learned deliberation in the parliament, and will be found fully elucidated in the report of the proceedings of that eminent body.

JEWISH CHURCH CONGRESS.

The Congress of the Jewish Church occupied four days. It opened in the Hall of Columbus on Sunday, August 27th, with a large number of Jews present from all parts of the United States, Canada, and Europe. Among those assembled on the platform were Rabbi Emil G. Hirsch of Chicago, Rabbi I. L. Leucht of New Orleans, Rabbi Isaac M. Wise of Cincinnati, Rabbi G. Gottheil and Rabbi K. Kohler of New York. C. C. Bonney, President of the World's Congress Auxiliary, delivered a pleasing address of welcome, to which Dr. Hirsch replied in the name of the Jews of Chicago. Rabbi Wise and Rabbi Gottheil also made brief responses. Then the Congress settled down to a consideration of topics of especial interest to the church and its congregations. Rabbi Kohler delivered an eloquent address on "The Synagogue and the Church, and Their Mutual Relations with Reference to Their Ethical Teachings." Throughout his address Dr. Kohler paid beautiful tributes to Jesus as a man, but combated the claim of His being the

Savior of mankind. He said that 1600 years of persecution had not been able to destroy Judaism, which remained a living vital force in the world, because it was founded on an indestructible system.

At the evening session of the first day, Rabbi Wise spoke on the fundamental doctrine of Judaism, and Rabbi Joseph Silverman of New York addressed the Congress on popular errors about the Jews. He pointed out that dense ignorance exists regarding the social and domestic life of the Jews, as well as their history, their literature, their achievements and disappointments, their religion, their ideals and hopes. He regretted this ignorance, and said that none is more desirous of fraternity than the Jew, but he will not gain it at the loss of his manhood. He will not accept fraternity as a patronage, but would rather claim it as a simple matter of equality. That, said the Rabbi, is a point which our critics and detractors do not understand. He held, further, that the Jew is tolerant by nature, as well as by virtue of his religious teaching. The Jew believes in allowing every man what he claims for himself—the right to work out his own salvation and make his own peace with God.

On the second day other subjects of deep interest to the Jewish Church and people were discussed. Rabbi Moses of Chicago presided over the morning session, which was held in one of the small halls. Rabbi Charles Levy of Cincinnati sent an address on "Ethics of the Talmud," which was read by Prof. M. Millziner of the Union Hebrew Club. The paper was a scholarly review of the Talmud, and showed that there is quite a marked similarity between the ethical teachings of that rabbinical compilation and those of the Bible. He also defended the Talmudic literature against the accusations sometimes made by Christian teachers, that it is illiberal in its teachings. He claimed that it teaches the duties of man to man without distinction of creeds or races, and in some instances it reminds us that the duties of justice and charity are to be fulfilled to all the heathens as well as the Israelites. The liberal spirit of the Talmudic ethics is evidenced in one

sentence: "The pious and virtuous of all nations participate in the eternal bliss."

Rabbi S. Sale of St. Louis, read an interesting paper on "Contributions of the Jews to the Preservation of the Sciences of the Middle Ages," in which he showed how, in that dark period of the world's history, the Jews held aloft the torch of learning and carried along into later modern life the traditional sciences of Greece and Rome and of the Arabs. At the afternoon session the subject for discussion was "What Organized Forces Can Do for Judaism," and the addresses were: "A Jewish Department of the Chautauqua," by Rabbi H. Berkowitz, Philadelphia; "A Union of Young Israel," by S. C. Eldridge, Jefferson, Texas; "A Jewish Publication Society," by Miss Henrietta Szold, Philadelphia. At the evening meeting the exercises included an interesting address on "Reverence and Rationalism," by Dr. M. H. Harris of New York; a paper on "The Position of Women Among the Jews," by Rabbi Sale of St. Louis, and a valuable contribution on Bible criticism by Dr. Hirsch.

Three sessions were held on the following day, Rabbi Joseph Stolz of Chicago presiding. Rabbi G. Deutsch of Cincinnati gave an interesting review of the history of the Jews as it relates to the culture of the various ages of nations. "The Attitude of Judaism to the Sciences of Comparative Religions" was discussed by Rabbi L. Grossman of Detroit, and Rabbi C. H. Levy of Lancaster considered "Universal Ethics According to Prof. Stienthal."

During the afternoon session Dr. A. Moses of Louisville, Ky., gave an interesting definition of Heathenism; Rabbi Hecht of Milwaukee urged the advisability of a Sabbath School Union, and Rabbi Felsenthal spoke on "The Study of Past Biblical History." The evening session was devoted to the consideration of the question, "What Organized Forces Can Do for the Jewish Poor and Jewish Emigrants."

The concluding sessions of the congress on August 30th, were equally interesting. Rabbi Schwab of St. Joseph, Mo.,

reviewed the Messianic idea of the Jews from the earliest times to the rise of Christianity, and another interesting paper on the "Genius of the Talmud" was presented by one of the learned rabbis. Taken altogether, the Congress of the Jewish Church was an interesting and inspiring event. It seemed meet that the oldest faith, the forerunner of Christianity, should usher in a series of world's religious congresses designed to promote the spiritual welfare of mankind.

CONGRESS OF JEWISH WOMEN.

Representative Jewish women from all parts of the United States and a number of their sisters of the Christian faith met in the large statuary-room of the Art Institute on Monday morning, September 5th. Mrs. Henry Solomon presided, and after the usual opening exercises Mrs. Charles Henrotin of Chicago delivered an appropriate address of welcome. Mrs. Solomon, in her opening remarks, said it was a new departure for the Jewish woman to occupy herself with matters of the kind represented by this congress, but she felt that in the great parliament of all creeds the Jewish woman should have a place.

The first feature of the programme was a poem entitled "White Day of Peace," written by Mrs. Miriam del Banco. The leading sentiment of the poem was the gratitude of the Jewish people for the haven of rest they had found in the New World, and their pure devotion to the principles of liberty on which the American Republic is founded. Mrs. Louise Manheimer of Cincinnati contributed a paper portraying the Jewish woman of biblical and medieval days. This was followed by an address on modern Jewish women, prepared by Mrs. Helen Kahn Weil of Kansas City. These papers led to a brief discussion by Mrs. Henry Frank of Chicago, Rev. Dr. Kohler of New York, and Dr. Hirsch of Chicago. An interesting incident of the session was an address by Mrs. Isabella Beecher Hooker, who, after expressing her deep admiration for

the people of the Jewish race, concluded with the following remarks, which were received with many tokens of approval:

I believe you are, through these great financiers of yours, yet to return to Jerusalem and hold it as the golden city. I have always wished that I had a drop of this Jewish blood in my veins, and if this wish has been with me all these years, you may imagine how greatly it is emphasized when I hear these words and see these women. I will have to be content to envy.

One of the most interesting papers presented was on the "Influence of the Discovery of America on the Jews," by Mrs. Pauline H. Rosenberg. She set forth that at the time of the discovery of America the Jews were suffering under the yoke of oppression in the countries of the Old World. They hailed America as a haven of peace, but even in America the problem of religious freedom had to be worked out. Religious intolerance was for a long time prevalent among all people on the shores of the New World, and the dangerous experiment of forcing conviction was often tried. But in time these clouds were dispelled, and America became the opportunity of all the oppressed. In conclusion, Mrs. Rosenberg said:

Nowhere to-day can we find as happy a working class and as comfortable a middle class as in this country, and that which is the generality of the nation is true of her Jews. It has been said that "each country has the Jews it deserves." The American Jews to-day, except refugees that have fled to America in recent years to escape Russian oppression, hold positions of responsibility and influence, and are persons of culture. They mingle freely with the general population, and, except in the matter of religious belief, are fully grafted in that population. And although we occasionally hear of a wave of anti-semiticism in a civilized country, such a movement can never become general nor endure for any length of time. The future of the Jews in America, judging from the achievements of the past, is bright with promise.

This congress continued four days, and the proceedings were marked with great fervor. Among those who took a leading part in the exercises were Miss Esther Witkowsky of Chicago, Miss Julia Richman of New York, Miss Sadie Leopold of Chicago, Miss Rebecca Lesem of Quincy, Miss Julia Cohen of Philadelphia, Miss Julia Felsenthal, Miss Cora Wilburn of Marshfield, Mass.; Mrs. Eva Storm of New York, Mrs. Carl Stevenson Benjamin, Miss Bamber of Boston, Mrs. Blighton Safed of Constantinople. It was regarded as significant that the proceedings were watched with the deepest concern by men and women not of the house of Israel. Archbishop Ireland

was warmly commended for the liberal spirit he displayed in attending one of the evening meetings and leading the discussion on the subject of Jewish persecution. Before the congress adjourned a permanent organization was formed, under the title of "The National Council of Jewish Women." Mrs. H. Solomon was elected president; Mrs. E. Mandel, vice-president; Mrs. America, corresponding secretary; Miss L. Wolf, recording secretary, and Mrs. H. Selz, treasurer.

THE LUTHERAN CHURCH CONGRESSES.

The Lutheran Church had accorded it the liberty of at least four distinct congresses during the month of September. The General Council, together with the Norwegian United Synod, held theirs on the 2d; the Missouri Synod on the 3d; the General Synod on the 11th and 12th, and the Lutheran Women on the 14th and 15th. Some of these gatherings were very large, notably those on the evening of the 11th, the 14th, and especially that of Sunday the 3d, when at least 6,000 persons filled both Columbus and Washington Halls. The singing on some occasions was by choirs of hundreds, well drilled in choruses and Luther's great "Battle Hymn," "A Mighty Fortress Is Our God." One of the most impressive events was the response from representative women from Germany, Sweden, Norway, Denmark, Iceland, India, and Finland. The addresses of cordial welcome were made by the Hon. C. C. Bonney and Mrs. Chas. Henrotin.

The kinship of the Lutheran Church with the reformation of the 16th century influenced it in the belief that there is a peculiar propriety in holding such a congress by the Church of the Reformation on soil discovered by Christopher Columbus. Columbus and Luther were cotemporaries, and Providential co-workers, only differing in this, that, whilst the one discovered a new continent, the other provided for it the elements of its glorious liberty. When Columbus was making his famous voyages to America, which were destined to revolu-

tionize the sciences of geography, commerce, and civil government, Martin Luther, at Eisenach, Magdeberg, and Erfurt, was storing his mind with that liberal education and those principles of individual liberty of judgment which disenthralled Europe and eventually gave the land of Columbus its unparalleled liberty and the greatest republic the world ever saw.

The movement inaugurated by the Reformer stood out in bold contrast with other events then and since. Within one week of 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, and at the time when such men as Francis I., Henry VIII., and Charles V. held the scepter of the great nations of the age, and on the very day when Cortez conquered Montezuma and placed Mexico under Spanish Roman rule, there was enacted at Worms a scene which forever checked arrogant supremacy over human liberty, and which, as Carlyle says, "Was the great point from which the whole subsequent history of civilization takes its rise." These events laid the foundation of our civil liberty, and Lutherans, therefore, took a special pride in this Columbian anniversary.

Prof. E. J. Wolf, D. D., of Gettysburg, Pa., who addressed one of the meetings upon "The Place of the Lutheran Church in History," maintained that "with this church, as the first army that waged successful battle with Rome, modern history has its birth." There never was an earthly power so nearly absolute, so nearly omnipotent. It was the supreme temporal and spiritual authority, it held in subjection men's bodies and their souls, it was sovereign over reason and conscience, it held in subjection the most powerful monarch as well as the most abject slave. At last its power is shaken and shattered from one end of Europe to the other, its dominion is torn to pieces, its rule is repudiated, its fulminations are answered with defiance and its yoke falls from the neck of millions. This result was achieved by a company of earnest believers

who had experienced that salvation is a free gift, that Christ atoned for all actual sins of men, and that the sinner is justified by faith alone. Thus darkness vanished before the rising sun. It was a revolution that contained the germ and pledge of every advance that society has made in four hundred years.

The men who were God's instruments in achieving this result, were styled "Lutherans," and the church constituted by their administration of word and sacrament was called in derision the "Lutheran Church." This church gave birth to other communions. She is the mother of Protestantism. Dr. Schaff says, her confession "struck the key-note to the other evangelical confessions." The Lutheran Church is the great mediating power between ancient and modern Christianity. She set forth again the primitive doctrines of the cross, and did not unnecessarily destroy the heritage of liturgy, song, and service. The Lutherans have been censured for their failure to attack and overthrow monarchy and subvert despotism in the state when overthrowing it in the church. Luther and his co-laborers fearlessly announced principles which shook absolutism to its inmost center. Instead of resorting to brute force and invoking the slaughter of rulers for the triumph of principles, they showed their transcendent faith in the power of ideas, and having emancipated the eternal truths which underlie all civil liberty, they were content to leave their development to their own inherent energy.

The Lutheran Church took the lead in missions among the heathen. Though the principal Lutheran countries were not given to maritime pursuits and had no colonies, yet through the intervention of the Danish government two Lutheran missionaries, Ziegenbalg and Pluetschau, proceeded to India in the year 1704, antedating by one hundred years the missionary movements of other Protestant communions excepting only the Moravians. She was the first, through the Swedes, to colonize this country in the interests of missions. When there is added to these things the fact that the spiritual and ethical power of

the principles and doctrines of the Lutheran Church are of the highest order of fruits, and that it is the church of culture and schools, we may have a conception of the leading place this communion has in civil, social, and religious history.

The Rev. Dr. H. W. Roth of Chicago, gave also an account of the immigrations of several centuries ago and later on, and pictured the scenes of endurance, development in character, and the growth of churches until now. The denomination numbers in population in America eight or ten millions.

Prof. R. F. Weidner, D. D., of Chicago, spoke on the "Essential Qualifications of Luther for His Work as Reformer." He said the immortal Luther is not read and not understood by those who know only of the "Table Talk" and some of his letters and some sayings falsely ascribed to him. He was a profound student, wrote commentaries of the most profound character, translated the Bible into the language of the people, itself a work for a score of men, and produced various literary and theological works of the first order, and had the fullest experience of the power of truth in the heart and life. He was said to be gentle and never overbearing in private life and among his friends. The severe language of the times he used in disputations when his assailants challenged and evoked it. His language in the Bible translation has made the language of the nation, and is unsurpassed by poet, historian, or philosopher.

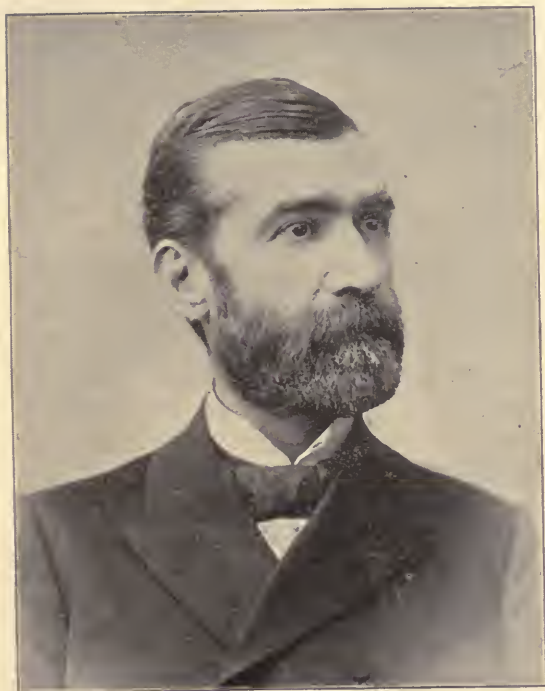
Prof. S. F. Breckenridge, D. D., Springfield, Ohio, read a paper on the "Relation of the Church to Higher Criticism." The Lutheran Church, he said, holds unmistakably, in its confessional standards, that the "Scriptures of the Old and New Testament are the word of God, and constitute the only infallible rule of faith and practice." All creeds and opinions must be judged by the word which was given through the instrumentality of men who wrote as they were moved by the Holy Ghost. Though rationalism had swept over Germany once, it may be doubtful whether any professor who taught it could be called Lutheran, and it is also true that through this church

the myth-theories have been annihilated. The method of dispelling the dark clouds of heresy has not been to "try men for heresy," but to place by the side of error the bright light of truth.

Confining the study now to the Pentateuch, it is to be said, the higher critics deny the "traditional view" that these five books were written by Moses, the inspired law-giver and prophet of God. Including the book of Joshua with the Pentateuch, the "critics" hold that these as a whole are a compilation of four documents, none of which was extant until many centuries after the death of Moses. The theories and discussions are almost entirely based on internal circumstances in differences of words and phrases, style, legislation, conceptions of God and His providences, all of which differences it is presumed are proof against the unity of authorship. It is not known that any professor or teacher in the Lutheran colleges and seminaries of this country have ever held or taught anything but the traditional view that the authors of these books were they to whom the books themselves ascribe the authorship.

When once the ever-varying differences of the critics are settled, when their theories agree, when they can fix their hitherto fluctuating dates, and the like, then there will be time to have any serious fears about the soundness of the old and Scriptural view. It is said "and Moses wrote this law," and like expressions are not to be set aside as having been fraudulent for thousands of years, and now only discovered in this late day. A few additions were certainly made, such as the record of the death of Moses, but the books as a whole are regarded by the Lutheran Church, in harmony with the views of the universal Christian and Jewish church as far back as history can be traced, as historic narratives.

The great doctrine of a "standing or falling church," justification by faith, was treated by Prof. F. Pieper of St. Louis. "By justification we understand the remission of sins. Since Christ has already perfectly *acquired* forgiveness of sins for all men, and since this forgiveness is offered and exhibited to



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men through the means of grace, to-wit, the gospel and the sacraments, the only means on our part of obtaining forgiveness of sins and salvation is that faith which accepts of the promise of God. All works and worthiness of our own are entirely excluded as a means of obtaining remission of sins or justification. The assertion that conversion and salvation depends not only upon the grace of God, but to some extent also on the conduct of man, overthrows the article of justification, destroys the essential character of the Christian religion, and places it on equal footing with the heathen religions. Hence, there is no co-operation on the part of man toward conversion, but man is only the object that is to be converted." The natural man is dead in sin, in enmity against God, and can not be obedient or subject to the holy law of God.

The Lutheran doctrine upon divine predestination is not Arminian, but a middle ground between Arminianism and Calvinism. It holds to the doctrine of eternal election, but rejects that of a limited atonement and of the preterition or predestination to death.

The address of Dr. C. Jensen of Brecklum, Germany, set forth the nature and duty of the Christian ministry. Men are needed who have thoroughly grounded convictions of truth, and who have themselves deeply experienced the power of saving truth. The polity of the Lutheran Church government is in principle congregational. The people elect their own officers at stated times, and choose also their own pastors. The ministry as an office is held to be divine, but the church calls and ordains the ministers. There is among the ministry a parity of office—no one having a higher call than another. The real and only ecclesiastical authority or power is the word of God. The idea of priesthood is utterly rejected. The doctrine of ordination is that it is not a divine ordinance. The sacraments are not held out as a priestly sacrifice. There is in these the presence and communication of divine grace, but no gross conception of the presence of Christ's body and blood, and the changing of the elements of bread and wine in any sense from

bread and wine. Here is no sacrifice or worship by the elements and conducted as by priests. The administering of baptism is not a certainty of salvation to the baptized.

On the deaconess' work in the church, Dr. G. U. Wenner of New York City gave a statement of the modern origin of deaconesses' houses to be from Kaiserswerth on the Rhine, 1836, under the Lutheran pastor, Fliedner. Luther had recommended women as teachers of the young, comforters of the afflicted, and wished that for general pastoral work he had deaconesses as Chrysostom had in Constantinople, and as Paul even had. In the church the office had fallen into disuse long before Luther's day, through the system of nunneries. The sisters connected with the General Conference of Kaiserswerth in 1861 were 1,197 in 27 houses and 2 fields of labor. In 1891 there were 8,478 sisters in 63 houses and 2,774 stations. A few of these are in this country, a few in each of the countries of Sweden, Norway, Denmark, and England, but the greatest number are in Germany, and are mostly Lutheran. Their work is among the sick in hospitals and in homes, the insane, the poor, the houseless and fallen, and in the general work of leading souls to Christ. The office is regarded not as a mere temporal one, but a divine ministry. No vows are taken, so that those who enter this service can retire from it at any time. The General Synod in this country is sending young ladies for training in the work to Kaiserswerth.

The questions of education were considered by Prof. E. F. Bartholomew of Rock Island, who maintained the necessity of taking up larger enterprises in the way of colleges. Prof. H. Sauer, Fort Wayne, Ind., said: "We love this our country, and therefore love our parochial schools." He advocates that the fuller and truer manhood is educated when the young have religious training along with their secular and classic. It may be said that probably 300,000 English speaking Lutheran communicants in America have no parochial schools.

"The Church Should Be Entirely Free from State and State from Church Control," was the title of the address of

Prof. A. Crull of Fort Wayne, Ind. "The Rite of Confirmation and the Work of Catechisation," was discussed by Rev. J. N. Kildahl. The teaching of the catechism, he said, is meant to be but an enforcement of the teachings of scripture, the heart is to be reached, the young are taught the necessity of a converted life, and to bear fruits of regeneration, and by this course of instruction are to be made intelligent as to the duties of a church life. The results of this mode of receiving the young into church membership are fully as successful as, if not more so than, many other methods. Confirmation itself is only a human ordinance, is not material, excepting that it is a mode of publicly avowing the doctrines and duties of the Christian religion.

"The Press in the Lutheran Church" was the theme of Rev. Dr. V. L. Conrad, editor of the *Lutheran Observer*, Philadelphia. There are in this country fifty-three English Lutheran periodicals, fifty German, sixteen Norwegian, sixteen Swedish, four Danish, one Icelandic, three Finnish, and one French.

Dr. Stoecker, former court preacher at Berlin, speaking in German, gave an account of the relation between "The People of the Reformation on This Side and That Side of the Sea." He thinks Germany is "seeking now too many new things." The old gospel and its old methods should be adhered to steadily.

Speaking for the "Fifty Years of Sound Lutheranism" in the Missouri Synod, Prof. A. Graebner of St. Louis set forth the merit of his own synod since its organization in 1846. They believe in a Lutheran pulpit for Lutheran ministers only, and a Lutheran altar for Lutheran communicants only; yet they do hold that there are also God's children in other churches whom they esteem. They educate and catechise their young, discuss doctrines in their synods and conferences, and so train the laity to be able to vote on the fitness of men for ordination.

On the "Sights, Scenes, and Life Among the Scandinavian Peoples" Rev. Dr. M. W. Hamma of Baltimore gave, not only

pictures of the charming country, but of the noble people in all ages and stages of life, and showed how the hardy race there had superior character in honesty and industry, and in their life as Lutheran church people they displayed a degree of piety and fidelity that puts beyond all doubt that no missionaries need be sent there. These people themselves send missionaries to foreign fields. In Iceland, where all are Lutherans, of the whole population of 75,000 there is not a fallen woman. The young are taught, before confirmation, to be able to conduct family worship.

The mission fields, both home and foreign, were represented in the Women's Congress. Dr. Anna Kugler of Guntoor, India, gave some wholesome words which disproved the claims made by Brahman and Buddhist priests and Mohammedans for morality and benevolence. "The Mission of the Lutheran Church in America" was discussed by the Rev. Dr. E. K. Belle of Cincinnati. He said the Saxons have come to stay. They are coming here with their virtues of industry and their manuals of devotion. They of old conquered Rome and England. They are crowding our land and are noble citizens. The few loud-talking Anarchists in our cities do not represent the people. The Lutheran Church has wealth, and within her hand the greatest field and prospects of any and all communions in the land. There is liberty and happy faith in the church; it has not been unfelt in the issues of temperance in the West; it is the church of the people, in fact as well as in polity. It needs but self-denial and loyalty in its members, and the work and mission assigned it by Providence will be successfully achieved.

Rev. Dr. S. B. Barnitz, Secretary of the Board of Home Missions, told of the numerous calls for more missionaries. The statistics of "Lutheranism in All Lands," were given by Rev. J. N. Lenker, Secretary of the Board of Church Extension. In Germany there are 16,000 ministers, 22,500 churches, 29,300,000 baptized members, 61,000 parochial schools, and 6,731 deaconesses; in Denmark, 1,700 ministers, 1,900 churches,

2,030,000 baptized members, 3,100 parochial schools, and 171 deaconesses; in Norway, 869 ministers, 960 churches, 2,010,000 baptized members; in Sweden, 2,541 ministers, 2,514 churches, 4,764,000 baptized members. Total in Europe, including Greece, England, Scotland, Holland, Switzerland, and others, 24,416 ministers, 32,897 churches, 45,370,308 baptized members, 89,764 parochial schools, 7,702 deaconesses. In Asia there are 252 ministers, 169 churches, and 114,350 members, 756 parochial schools, and 42 deaconesses; in Africa, 328 ministers, 256 churches, 100,863 members, 714 parochial schools, and 44 deaconesses; in Oceanica, 168 ministers, 410 churches, 137,294 members, and 180 schools; in South America, 62 ministers, 90 churches, 115,545 members, 90 schools; in Greenland, United States and Canada, and West Indies, 5,120 ministers, 9,135 churches, 7,012,500 members, 2,513 schools, and 65 deaconesses. The grand total in the world shows 30,346 ministers, 42,877 churches, 52,850,660 baptized members, 94,017 parochial schools, and 7,853 deaconesses.

The Columbiad written by Rev. Dr. M. Sheeliegh, Fort Washington, Pa., closes thus:

What glory yet for thee awaits
When blends thy polyglottic host,
As *faith* the more to *life* translates,
And farther shine thy temple gates
For God, the Father, Son, and Holy Ghost.

Rev. Lee M. Heilman of Chicago thus summarizes the presentation of the Lutheran Congresses:

1. The Lutheran Church has been in America for more than two and a half centuries, and has had its hand eminently in achieving our noble liberties.

2. This church has fostered popular and higher education.

3. This church is misunderstood by many to be much like the Romish.

Though it has in many places considerable of a liturgical service, it is the farthest possible removed from any doctrines or practices of priestly power, and is really "low church" in its polity, since the laity elect their officers, and call, and, in

principle, ordain the ministry—the only authority in the church being the divine word.

It is not true that it holds the Romish view of Baptismal Regeneration, but rather teaches that, through baptism, grace is offered, and that children presented to God thereby are received into His favor?

As to the Lord's Supper, the oft-repeated assertion by men and in books that the Lutheran Church holds the doctrine of Consubstantiation or nearly Transubstantiation is also utterly untrue. The elements of bread and wine are not regarded as changed at all. Even the strictest adherents to all the confessional standards deny, and all Lutheran theologians have always denied, any belief in the physical or local presence of Christ, in the Lord's Supper, as circumscribed by space. The receiving of the body and blood of Christ is entirely separated from every idea of a gross or carnal presence or physical eating, but is held to be of a supernatural, spiritual, and incomprehensible presence of the glorious Lord.

Catechisation may be abused as other good methods are, but it is the means of thorough systematic Bible instruction, and the Word has been blessed by the Spirit to the upbuilding of young Christians in faith and character, has led the unbelieving to the truth, and made intelligent Christians of the church membership.

Confirmation is only a human rite and a solemn mode of uniting outwardly with the church. Of the doctrine of the Sabbath, Luther clearly adhered, and the confessions, understood in the light of the circumstances, and most eminent theologians and synods, adhere to the divine and perpetual obligation of the Lord's day.

So in this Columbian anniversary it may be repeated that the confession of the Lutheran Church, while other confessions have hung in the balance, has continued to hold its place in Protestantism, and stands to-day, strong as Gibraltar, heralding the old life-giving and liberating doctrines. The perpetuity of these principles is also promised us through the million and a

half of Lutheran communicants and their seven millions, at least, of a population in America, who, by their one-third worshipping in the English tongue, and the remainder in near a dozen other languages, and by their customs of education, Christian nurture, and culture in the virtues of industry and morality, occupy no second place of influence in conserving the old and promoting ever new results under their liberty-awakening faith. Ten years ago the world-wide 400th anniversary of the birth of the immortal Luther was but a Titanic stepping-stone of the ever-advancing truth which the more than fifty millions of Lutherans in the world live to advocate, enjoy, and further as a blessing to mankind.

THE CONGRESS OF WALES.

The people of Wales are generally faithful to what is known as the evangelical type of creed. The Episcopal Church of England is the state church of the principality, but the great majority of the people are of other denominations and opposed to the union of church and state. There is in Wales at the present time a strong movement in favor of disestablishment and disendowment, which seems to some people to be within measurable distance of complete success.

The Welsh convened for the first session of their congress in the Memorial Art Palace at 11 A. M., September 3, 1893.

The Rev. R. Trogwy Evans, Chicago, presided, and the platform was occupied by a large number of representative ministers from the various religious denominations of Wales. At the conclusion of the devotional exercises, which were conducted by the Rev. R. I. Lewis (Callesto), S. Job, Esq., of Pullman, Ill., representing the Hon. C. C. Bonney, opened the congress with a very appropriate address, and extended to all a cordial welcome. The programme included a paper by the Rev. D. Parker Morgan, D. D., of New York, on "The Early British Church." This important and interesting topic receives very able and scholarly treatment from Dr. Morgan, who has evidently approached his subject with deep sympathy.

The chief address was delivered by the Rev. R. Williams of North Wales, on "The Mysteries of the Faith."

The afternoon session was presided over by the Rev. Ellis Roberts, Chicago, and the following took part in the proceedings: Rev. H. O. Rowlands, Chicago; Rev. J. W. Jones, Rev. W. W. Jones, Bellevue, Neb.; Rev. D. Harries, D. D., Chicago; Rev. D. J. Philipps, Rev. R. Williams, (Hwfa Môn) Nebraska; Prof. I. P. Jones, Chicago, and Rev. O. F. Pugh, Chicago. The paper of the Rev. John Evans (Eglwysbach), Cardiff, South Wales, was not received in time to be read at this session. The subject of Mr. Evans' paper is "The Reformation and the Welsh." He has made a most interesting contribution to the literature of an important subject which seems to have been surprisingly neglected.

The Rev. D. Harries, D. D., Chicago, presided at the evening session, which was opened with prayer and reading of the scriptures by the Rev. E. Hughes, Grinnell, and the Rev. R. T. Lewis, D. D., of St. Louis. Addresses were delivered by the Rev. W. Fawcett, D. D., Chicago; Miss Rosina Davies of South Wales, and the Rev. R. Williams of Llangollen.

The last paper was by the Rev. H. O. Rowlands, D. D., of Chicago, on "The Religious Characteristics of the Welsh."

The congress was closely connected with, and owed much of the splendid attendance it commanded to, the International Eisteddfod of the Welsh people, which was held for four days in the week succeeding the congress. Professor Apmadoc, its able and indefatigable secretary, did more than anyone else toward making each meeting a grand success. The Eisteddfod is a national literary and musical contest. The subject of the chief competition in poetry this year was "Jesus of Nazareth." This institution embodies in itself so many of the characteristics of the Welsh people that the church is bound to strive at regulating it and elevating it to the utmost. Dating its origin in a very early period, it has survived all the vicissitudes of the nation and seems destined to continue its ever-youthful vitality as long as the nation lasts. Never before was there such a

large gathering of Welsh people in any city of the United States as there was in Chicago at the time of the congress and Eisteddfod. The public press declared at the time that the first session of the Welsh Congress was the first of all the congresses to command a first-rate attendance, and it increased day after day until at the last session of the Eisteddfod, held, at Festival Hall, it amounted to 8,000 people.

It is the hope and ambition of the church that the day shall never dawn on Wales when religion is divorced there from music, literature, and art.

One of the notable papers prepared for the congress, but received too late for presentation, was on "The Effect of the Protestant Reformation in Wales," by Rev. John Evans of Cardiff, Wales. It will be read with interest by Welshmen all over the world:

Wales is a small country but a large subject. Its early religious history is an extremely difficult one. The effect of the Protestant Reformation on this little country is a topic that involves special difficulties. It bristles with critical points, and must be considered with care and impartiality. In order to arrive at anything like clear conclusions respecting it, the terms of the subject must be defined. What is really meant by the Protestant Reformation? If the term simply denotes the emancipation of the churches from the ecclesiastical yoke of papal Rome, then we affirm that the effect of the Protestant Reformation was immediate and general. The union of Wales with England had been completed in 1535, just about the time Henry VIII. broke off with Rome, so that any change of this kind effected in England would apply also to Wales.

But if by the phrase, "The Protestant Reformation," we mean anything deeper and more spiritual than this, any real change in the creed and the religious proclivities of the Welsh people, then it is very doubtful whether it had any real effect on the Principality of Wales for 100 years.

The history of the Reformation in Wales differs considerably in several important respects from that on the continent of Europe, and even in England itself. It really forms a chapter by itself in the history of Protestantism, and a chapter, unfortunately, that has not yet been adequately recorded. And it is questionable whether it ever can be accurately and fully written. So many of the necessary documents are either lost or inaccessible. Important ascertained facts have been transmitted through the dark ages without their historical environments, detached from one another like broken chains, and so far the missing links are not to be found. The religious history of Wales begins so far back; the tribal quarrels and the civil wars of the middle ages have been so destructive to life and property; the edifices, the manuscripts, and other fossils of history that belonged to the ante-Protestant centuries are so few that it is almost impossible to trace, with any certainty, the religious condition of the country in the 15th century; and without this who can tell the effect of the Reformation on it during the century following. And, moreover, so many political factions, and religious controversies, and ecclesiastical issues are bound up with the historical events of this period, that historians have found it most difficult

to rise above their prejudices in the fragments of history that are given us. Historians too often bear marks of their specific schools and marshal their forces under colored banners to fight gallantly in the interest of their own side and sect. Recent researches have resulted in increasing raw material, but so far hardly anything has been done toward critical analysis and clear conclusions respecting the history of Wales in the 15th and 16th centuries. The Protestant and the Roman Catholic, the conservative churchman and the radical nonconformist, reads and writes the history of this dark period in his own way, and it is extremely difficult to decide positively and clearly how far Wales was affected by the Protestant Reformation at the time.

One thing is morally certain, namely, that the Welsh people, and probably all the Celtic races of Britain, had received their Christianity from some other source than papal Rome. This fact has an important bearing on the subject of this paper, and presents Wales in a direct contrast to England with reference to the Protestant Reformation. Originally, the English people were benighted pagans. This was their sad condition when Augustine and his monks were sent from Rome in 597. He found them totally ignorant of Christianity, and was commissioned by Pope Gregory to enlighten and convert them. Augustine was a Roman Catholic missionary and when the Anglo-Saxons were converted under his ministry, they simply accepted the popish, corrupt form of the Christian religion. This was the only form of it that was first taught them, and they heard nothing else concerning Christianity for 600 years, when Wycliffe, the morning star of the Reformation, appeared.

But such was not the case with the Welsh. Pure Christianity had been preached to them from an early period, probably as early as the 2d century, and possibly as far back as the time of the apostles. It is not conclusively proved that the Apostle Paul himself visited Britain, but it is highly probable that Brân, the father of Caradog, and Gurgain, his own daughter, heard Paul preach at Rome during the time they were retained there by Claudius Cæsar as hostages for Caradog's good behavior, when he was allowed to return home as tributary ruler of South Wales. Brân and Gurgain remained at Rome for seven years, and old Welsh documents tell us that the prince was converted to Christianity while there, and that after his return to Wales he converted his countrymen. However, it is generally admitted that there was in the principality a British church previous to the visit of Augustine, and therefore that the Welsh people had received their Christianity from some other source than papal Rome. When King Ethelbert convened the churches in Wales in 603, to meet Augustine, it is stated on good authority that all the efforts of the monk to win them over to accept the Romish tenets and supremacy were absolutely fruitless. It was late in the 7th century before the people of Wales could be persuaded to submit to the supremacy of the Pope. And thus for several centuries Wales had its own Christian church, with its Christian teaching and church order, its own Christian services and institutions, and probably its own written copies of the scriptures, translated, in part, into the vernacular—copies that were lost or destroyed during the ravages of the middle ages. This was not the case in England. To the English the introduction of Protestantism was a reformation, while to the Welsh the Reformation itself was only a revival. This important fact must be kept before us in considering the effect of the Protestant Reformation on Wales.

Another fact that naturally follows and clearly differentiates the Reformation in Wales is this: that it was not the result of a gradual development in the minds of the people, but a sudden change imposed upon them by a superior objective power. In Germany the blow that Luther gave to the papacy was only the culminating point of a long and ever-increasing Protestant process that had been at work in the religious thought of Germany and other parts of the continent for many years. There had been

"Reformers," as Ullman proves, "before the Reformation." Such was the case, also, in England. Henry's quarrel with the Pope became the exciting cause of the Protestant Reformation, but its true antecedents and real cause must be traced to the mental and religious upheaval of the people ever since the days of Wycliffe and the Lollards.

The effect of Wycliffe's awakening was partly felt in Wales also, especially on the borders of England. John of Kentchurch became a Lollard; Sir John Oldcastle, afterward Lord Cobham, and Walter Bruté partook of the same spirit. These men and a few less illustrious comrades were excellent Christians, and preached against the pretensions of Rome, denouncing the dogma of transubstantiation, opposing indulgences and every other priestly craft that endangered the salvation of the people. But the effects of their efforts did not penetrate far into the interior of the principality at any time, and at their death the whole nation plunged itself into a state of unbroken indifference for at least a century. The thick darkness of popery covered the land like the shadow of death. This was the deplorable condition of Wales when the trumpet blast of the Reformation was heard in England, about the year 1540. In fact, there was no preparation leading up toward an outbreak in the Welsh mind. The Reformation, so called, was only an outward change thrust suddenly upon the people by the ffitful will of the reigning monarch.

Henry VIII. was on the throne at the time. He descended in a direct line from Owen Tudor of Penymynydd, Môn—the Welsh hero. At that time and for many years afterward Wales was extremely loyal. Creed and practice had to go whenever the Tudor king desired a change. The union had just been completed through the efforts of Sir John Price. Certain privileges had recently been conferred on the new subjects. The country had been divided into counties; members were appointed to represent these divisions in Parliament, and Wales for the first time had a voice and a vote in the legislature of the kingdom. All these privileges recently received at the hands of the gracious monarch greatly intensified the loyalty of the people, so that if Henry had become a Protestant even in name, Wales professedly hastened to acknowledge the change.

They knew also that Henry had an iron will as well as a stone heart. His whispered desires came to them with the thundering force of a direct command. They knew how the monasteries had been quickly visited by his officials—the small ones at first and afterward the larger institutions—and how all their endowments beyond a certain sum had been claimed for the king's treasury. Henry was in earnest. He meant a reformation. Wales understood this and professedly submitted to the change. But their Protestantism was not deep and natural. It was a twist rather than a change. A political reform rather than a religious reformation. It had not originated within. There was no thought, no heart in it on the part of the people. It was a human creation, wrought for a selfish purpose by one of the most wanton kings that ever occupied the English throne. No wonder that King Henry's reformation in Wales provided only three martyrs—and all these three were Englishmen—throughout the entire principality who were sufficiently possessed of the Reformation spirit to die for their faith with the 300 Protestant heroes that perished in the flames during the Marian persecution.

Another distinguishing feature of the Protestant Reformation in Wales is the patent fact that laymen were more forward in its favor than the clergy. On the continent, clergymen like Erasmus and Melancthon, Calvin and Zunglius, rallied around Luther, the monk that shook the world, as the principal promoters of the Reformation; and in England, Wycliffe, Latimer, Ridley, Cranmer, and other prominent church dignitaries were the leaders, and afterward became the martyrs, of the Protestant campaign. It was emphatically a clerical movement, stoutly opposed at first by several

influential laymen, and even when others of them accepted its principles and furthered its extension, they did it as followers of the clergy and not as leaders.

But in Wales it was quite the reverse. The laymen took the lead. Under the influence of the Protestant awakening produced by Wycliffe and the English Lollards, Sir John Oldcastle, and Walter Bruté—both laymen—were the first and almost the only Welshmen to catch its inspiration. Sir John Price in North Wales, and Dr. Ellis Price in the southern part of the country, were the first great iconoclasts under the reign of Henry VIII. to purge the churches from idols and relics and to cast out popish superstitions from the land. Morris Kyffin, the layman, translated Bishop Jewel's apology into Welsh; William Middleton (Gwilym Canoldref), another learned layman, rendered the whole Book of Psalms direct from the Hebrew into Welsh—arranged according to the rules of the twenty-four metres, and William Salesbury, a layman still, brought the New Testament out of the press in the language of the people. It is true that William Morgan, who translated the whole Bible into the vernacular in 1588, was a clergyman, and he and the few other clergymen who partook of the same spirit rendered, in their way, to the Reformation valuable service; but it must not be forgotten that they came to its aid as learned followers rather than as active leaders.

And, after all, this strange fact is not difficult to understand when we remember the nature and the circumstances of the introduction of the Reformation into Wales. Being forced upon the people by the will of the monarch, as we have seen was the case, and, therefore, amounting to a political movement, it was only natural that the laymen, especially those of them who sustained official relationship to the throne, should take the first and foremost part in the promotion of the Reformation in Wales. Some of them were officially appointed to reform the services of the churches as well as to alter the creed and the religious practices of the people. Such a course of procedure was regarded by the clergy with doubt and suspicion and made many of them very reluctant to take any prominent part in aid of the movement. The drastic measures adopted by the king with reference to monastic endowments and church livings tended still further in the same direction. It embittered the minds of the monks and the priests toward the new departure. And further, it must be admitted that, owing either to ignorance or chronic inactivity, or both, the spiritual condition of the Welsh clergy at that time was at a low ebb. How could such men be but conspicuously backward in taking their proper place as the spiritual leaders of the people in connection with this mighty movement. But God raised up several competent and devoted laymen, who were placed in high positions of power and who nobly bore the brunt of the battle with the papacy, so that Wales was not left altogether untouched by the blessed effect of the Protestant Reformation from the beginning.

At the same time, it is right to add that the conclusion of the whole matter is this: that Protestantism, especially in its spiritual blessings, was not established in Wales to a great extent or with great force for nearly a century after its rise in England. Wales was isolated and far from the center of influence. Great movements in London and Oxford often exhausted themselves before they reached the inhabitants of this distant country. The Reformation only touched its outskirts at first, and took a long time to travel over the whole district. And when it did, the effect was superficial and broken. It was a long time before it leavened the whole lump. Certain parts of Wales were regarded as safe hiding-places for monks and priests who were not willing to disavow their adherence to Rome. Even during the reign of Elizabeth this was the case. At farmhouses out of the way, and in mountainous hamlets followers of the Pope were in

hiding, paying for their maintenance by teaching the children and preparing the boys for the universities. Tradition says that William Morgan of Ewyrnant, afterward the translator of the Bible, was prepared in this way by a secreted monk. And probably this case is not unique. These disguised teachers had a golden opportunity. They indoctrinated their young scholars in their own creed, and thereby exerted considerable influence over the wealthier families in these secluded regions. William Morgan met with it in the parish of Llawhaidr, near the close of the 16th century. When it became known that he was engaged in the great work of translating the Bible into Welsh, some of his popish parishioners preferred charges against him, which necessitated his appearing first before his bishop, and afterward before the Archbishop of Canterbury.

Most of the poets of this period were Roman Catholics, notwithstanding their occasional satirical attacks upon the perfunctory priest. Many of the prose writers were also leaning strongly in the same direction. In fact, from the rise of the Reformation in England to the end of the century, Wales passed through a dreary period of dark and degraded days. It is depressing to read the descriptions given of the state of Wales during this period, immediately before and for a long time after the rise of the Protestant Reformation in England. Barlow, the bishop of St. David, in a letter to Thomas Cromwell, the Prime Minister of England, dated 1535, says: "As to the deplorable corruptions, the exacting taxation, the immoral practices, the heathenish idolatry, that are most shamefully encouraged under the dominion of the church people, I do not think that any diocese is more corrupt than this." Strype, in his "Ecclesiastical Memorials," writes: "Anno 1550. As to the success of the Reformation, it went on but slowly in the parts farther distant from London. In Wales the people ordinarily carried their beads about with them to church and used them in prayer. And even at the church at Carmarthen, while the bishop was at the communion table bareheaded doing his devotions, the people kneeled there and knocked their breasts at the sight of the communion, using the same superstitious ceremonies as they had used in times past before the mass. They brought corpses to be buried with songs and candles lighted about them. * * * Also this country was very infamous for concubinage, adultery, and incest. Many of these sinners were priests."

Myrick, the bishop of Bangor, gives a similar description of the country in 1560. He complained that he had only two preachers in the whole of his diocese. The other Welsh dioceses were in a similar deplorable condition. The morality of the clergy was seriously bad. John Penry says: "This I dare affirm and stand to, that if a view of all the registries in Wales be taken the name of that shire, that town, that parish, can not be found where for the space of six years together, within these twenty-nine years, a godly, learned minister hath executed the duty of a faithful teacher. And what, then, should you tell me about abbey-lubbers, who take no pains, though they be able? Miserable days! Into what times we are fallen that thieves and murderers of souls, the very patterns and patrons of all covetousness, proud and more than popelike tyrants, the very defeaters of God's truth, unlearned dolts, blind guides, unseasoned and unsavory salt, drunkards, adulterers, foxes and wolves, mire and puddle." This was written of Wales under the reign of Elizabeth, about half a century after the rise of the Reformation in England.

For nearly a hundred years after the Reformation, excepting in churches and chapels, there were no Bibles in Wales. Preachers in the establishment were few and ineffective for many years. The people were left in ignorance and sin until the beginning of the 17th century, when the People's Bible was published and circulated, probably by Vicar Pritchard. This was not the only service he rendered to the Reformation in Wales. Perceiving that the people were fond of poetry, he turned the substance of

his sermons into verse, and his book, called "*Canwyll n Cymry*," did more to influence and evangelize the people than any other book ever published in Wales, save the Bible. The Rev. Griffith Jones of Danddowfor rendered incalculable service by instituting circulating schools to teach the people to read. All this prepared the way for the work of nonconformity, and both found their climax in the Methodist revival.

So that, while the Protestant Reformation was an outside change forced upon the people by the king at first and taken up by official laymen, while it only touched the outskirts of the principality by its spiritual influence, and that only for a time, and left the country generally almost for a century in dangers and sin, yet it was a great blessing to Wales. It delivered the country at once from the tyranny of the Pope; it led up gradually to the rendering of the scriptures into the vernacular; it prepared the way for the rise of nonconformity and culminated in the outbreak of the Methodist revival. The Protestant Reformation gave Wales an open Bible and a religious liberty that we had not possessed before. The effect of the Reformation on Wales has been good from the beginning, although for a long time it was limited in its extent and shallow in its hold upon the people. It contained the seeds of subsequent harvests, and became the reluctant herald of a coming millennium.

COLUMBIAN CATHOLIC CONGRESS.

In point of attendance and interest aroused, perhaps the Columbian Catholic Congress, which began on Monday, September 4th, and continued for a week, was the most important. It was held in Columbus Hall, which was crowded to its utmost capacity every session. Cardinal Gibbons, Archbishop Corrigan of New York, Archbishop Feehan of Chicago, Archbishop Ryan of Philadelphia, Archbishop Ireland of St. Paul, Archbishop Hennessey of Dubuque, Archbishop Jansens of New Orleans, Bishop Redwood of New Zealand, Bishop Watterson of Columbus, Ohio, Bishop Foley of Detroit, Bishop Chatard, Bishop Moore, Bishop Heslin, Bishop Maes, and a number of other dignitaries of the Catholic Church were present at most of the sessions. Morgan J. O'Brien of New York was the chairman. Much of the success of this congress was due to the exertions of W. J. Onahan of Chicago, Secretary of the Committee on Organization.

Pope Leo XIII. signified his approval of the congress by sending the following benediction:

Leo XIII., Pope. To Our Beloved Son, James Gibbons, by the Title of Sancta Maria in Transtevere, Cardinal Priest of the Holy Roman Church, Archbishop of Baltimore. Beloved Son: Health and apostolic benediction.



ARCHBISHOP IRELAND.

It has afforded us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss matters of great interest and importance.

Furthermore, we have been specially gratified by your devotion and regard for us in desiring, as an auspicious beginning for such congress, our blessing and our prayers. This filial request we do indeed most readily grant and beseech Almighty God that by His aid and the light of His wisdom, He may graciously be pleased to assist and illumine all who are about to assemble with you, and that He may enrich with the treasures of His choicest gifts your deliberations and conclusions.

To you, therefore, our beloved son, and to all who take part in the congress aforesaid, and to the clergy and faithful committed to your care, we lovingly in the Lord impart our apostolic benediction.

Given at Rome, at St. Peter's, the 7th day of August, in the year of our Lord eighteen hundred and ninety-three, and of our pontificate the sixteenth.

LEO XIII., *Pope*.

In this brief review, it is impossible to refer to all the topics considered by the Columbian Catholic Congress. The proceedings were reported at great length in one of the Chicago newspapers, and attracted world-wide attention.

The papers read at the various sessions included the following:

"Isabella the Catholic," by Miss Mary J. Onahan, Chicago.

"Christopher Columbus; His Mission and Character," by Richard H. Clarke.

"The Independence of the Holy See; Its Origin, and the Necessity for Its Continuance in the Cause of Civilization," by Martin F. Morris, Washington, D. C.

"Civil Government and the Catholic Citizen," by George Smith.

"The Relations of the Catholic Church to the Social, Civil, and Political Institutions of the United States," by Edgar H. Gans.

"Consequences and Results to Religion of the Discovery of the New World," by George Parsons Lathrop.

"Pauperism; the Evil and the Remedy," by Thomas Dwight.

"The Progress of the Church on the American Soil and the Love We Should Bear America for the Opportunities that It Presents for Progress," by Bishop Foley, Detroit.

"The Negro Race; Its Condition, Present and Future," by John R. Slaterry, St. Joseph Seminary, Baltimore.

"Young Men's Society," by Warren E. Mosher.

"The Rights of Labor," by Edward Osgood Brown.

"Pope Leo XIII. on the Condition of Labor," by H. C. Semple.

"Catholic Societies and Societies for Young Men," by Rev. F. J. Maguire, Albany, N. Y.

"Public and Private Charities," by Dr. Charles A. Wingate, Wheeling, W. Va.; Richard R. Elliott, Detroit; Thomas F. Ring, Boston.

"Duties of Capital," by Rev. Dr. William Barry, Dorchester, England.

"The Missionary Outlook in the United States," by Walter Elliott, New York.

"The Encyclical of Pope Leo XIII.," by Rt. Rev. John A. Watterson, Columbus.

"Women's Work in Religious Communities," by F. M. Edselas.

"Women of the Middle Ages," by Anna T. Sadlier, New York.

"The Catholic Summer School and the Reading Circles," by Katherine E. Conway, Boston.

"Immigration and Colonization," by Dr. Augustus Kaiser, Detroit; Rev. Michael Callaghan.

"Our Twenty Millions Loss," by M. T. Elder, New Orleans.

"Life Insurance and Pension Funds for Wage Workers," by E. M. Sharon, Davenport.

"Their Insurance Feature Preferable to Pension Funds," by J. P. Lauth, Chicago.

"Reasons for Establishment of an Organization by Columbian Catholic Congress," by Frank J. Sheridan.

"Trade Combinations and Strikes," by Robt. M. Douglass.

"Italian Immigration and Colonization," by Rev. Joseph L. Andreis, Baltimore.

"Temperance Question; Its Evils and Remedies," by Rev. Jas. M. Cleary.

"Woman's Work in Art," by Miss Eliza Allen Starr.

"Importance of a Catholic Chaplain in the Army," by Ed. J. Vattmann, U. S. A.

"Woman and Mammon," by Rose Hawthorne Lathrop.

"Woman's Work in Literature," by Eleanor C. Donnelly.

"Society of St. Vincent de Paul," by Joseph A. Kernan, New York.

"The Condition and Future of the Negro Race in the United States," by Charles H. Butler, Washington, D. C.

"Prayer for America," by Rev. F. G. Lentz.

"Catholic Truth Societies' Work," by Wm. F. Markoe.

"Present and Future Prospects of the Indians of the United States," by Bishop Jas. W. McGolrick, Duluth.

"Catholic Education," by Bishop Keane.

"The Needs of Catholic Colleges," by Dr. Maurice Francis Egan, Notre Dame, Ind.

"Establishing Free Catholic Schools," by Rev. Jas. T. Murphy, Pittsburg.

"Alumnæ Associations in Convent Schools," Buffalo, N. Y.

"Lessons of the Catholic Educational Exhibit," by Brother Ambrose.

"Catholic Societies," by H. J. Sparmhorst of St. Louis.

"Bursaries for Ecclesiastical Seminaries," by Rev. Dr. McGinness of Scotland.

The utmost enthusiasm was aroused on Tuesday, September 5th, when Mgr. Satolli, the Pope's delegate to the United States, addressed the congress. Attired in the full robes of his office, and his whole nature attuned to the significance of the occasion, the delegate made a thrilling speech in his native tongue, which was translated by Archbishop Ireland as follows:

I beg leave to repeat, in unmusical tones, a few of the thoughts that his excellency, the most right reverend apostolic delegate, has presented to you in his own beautiful and musical Italian language. The delegate expresses his great delight to be this morning in the presence of the Columbian Catholic Congress. He begs leave to offer you the salutation of the great pontiff, Leo XIII. In the name of Leo he salutes the spiritual children of the church on the American continent; in the name of Leo he salutes the great American people. He says it is a magnificent spectacle to see laymen, priests, and bishops assembled here together to discuss the vital social problems which the modern conditions of humanity bring up before us. The advocates of error have their congresses, why should

not the friends and advocates of truth have their congresses? This congress assembled here to-day will, no doubt, be productive of rich and magnificent results. You have met to show that the church, while opening to men the treasures of heaven, offers also felicity on earth. As St. Paul has said: "She is made for earth and heaven; she is the promise of the future life and the life that is." All congresses are, so to speak, concentrations of great forces. Your object is to consider the social forces that God has provided and to apply, as far as you can, to the special circumstances of your own time and country these great principles.

The great social forces are thought, will, and action. In a congress you bring before you these three great forces. Thought finds its food in truths; so in all that you do, in all the practical conclusions that you formulate, you must bear in mind that they must all rest upon the eternal principles of truth. Will is the rectitude of the human heart, and until the human heart is voluntarily subjected to truth and virtue all social reforms are impossible. Then comes action, which aims at the acquisition of the good needed for the satisfaction of mankind; and this, again, must be regulated by truth in thought and by virtue in the human will. The well-being of society consists in the perfect order of the different elements toward the great scope of society. Order is the system of the different relations of the different elements, one to the other, and these relations to which men are subject are summarized in three words—God, man, and nature.

Man has first of all his great duties to God, which never must be forgotten. He then has his duties to himself and to his fellowmen; and, finally, he has relations with the great world of nature, over which his action is exercised. From the several considerations of these different relations spring up the great problems which at all times have vexed man's mind—the great problems which to-day are before us in view of the different evolutions, social and otherwise, which mark our modern needs. Your social congress has convened to-day. Bear in mind that there was a great social congress, which is to be the model of yours, which gave out the principles which must underlie your deliberations. That great social congress, the ideal and model of all others, was held when Christ, surrounded by the thousands of the children of Israel, delivered His great discourse on the mountain.

There the solution was given to human problems; there were laid down the vital principles. "Seek first the Kingdom of God and its justice, and all other things shall be added unto you," says the good book. "Seek first the Kingdom of God." Look up the divinity without which man is absolutely at sea. Fill out first your duties to God, without the observance of which other duties are but a name. Seek God's justice in your relations one with another. Be guided by the eternal law of the Most High, and then all things shall be added unto you. Know God's truth and live by God's justice, and the peace and the felicity of earth shall be yours. The same great voice said: "Blessed are the poor in spirit; blessed are they who thirst after justice; blessed are the merciful."

Men should not devote their whole being and all their energies to the seeking out of mere matter. "Blessed are the poor in spirit"—that is, free and independent of the shackles of mere matter. "Blessed are they who hunger and thirst after justice"—justice first before self-satisfaction, before all attention to one's personal wants. And "blessed are the merciful." Blessed are they who know and feel that they do not live for themselves, whose hearts go out in sweetest mercy to all their fellows. History has proved that human reason alone does not solve the great social problems. These problems were spoken of in pre-Christian times, and Aristotle and Plato discussed them. But pre-Christian times gave us a world of slavery, when the multitude lived only for the benefit of the few.

There is authority throughout the story of man of a divine, providential

design. Blind is he who sees it not, and he who studies it not courts disaster. It was when Christ brought down upon earth the great truths from the bosom of His Father that humanity was lifted up and entered upon a new road to happiness and felicity. Christ brought to nature the additional gift of the supernatural. Both are needed, and he who would have one without the other fails. The supernatural comes not to destroy or eliminate the natural, but to purify it, to elevate it, to build it up, and hence, since the coming of Christ, science, art, philosophy, social economy, all studies partake of the natural as well as the supernatural—the natural coming from man's own thoughts and man's own actions, and the supernatural pouring down upon those thoughts and actions direction, richness, and grace.

To-day it is the duty of Catholics to bring into the world the fullness of supernatural truth and supernatural life. This is especially the duty of a Catholic congress. There are nations who are never separated from the church, but which have neglected often to apply in full degree the lessons of the gospel. There are nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought yet show virgin light; but, cut off from the source, unless that source is brought into close contact with them, there is danger for them. Bring them in contact with those divine forces by your action and your teachings. Bring your fellow-countrymen back; bring your country into immediate connection with the great source of truth and light and the blessed influence of Christ and Christ's Church. And in this manner shall it come to pass that the words of the psalmist shall be fulfilled: "Mercy and justice have you one with another; justice and peace prevail."

Let us restore among men justice and charity. Let us teach men to be prompt ever to make sacrifice of self for the common good. This is the foundation of your own congress. Now, all these great principles have been marked out in most luminous lines in the encyclicals of the great pontiff, Leo XIII. We must then study these encyclicals; hold fast to them as the safest anchorage. The social questions are being studied the world over. It is well they should be studied in America, for here do we have more than elsewhere the key to the future. Here in America you have a country blessed specially by Providence in the fertility of its fields and the liberty of its institutions. Here you have a country which will pay back all efforts, not merely ten-fold but a hundred-fold; and this no one understands better than the immortal Leo, and he charges his delegates to speak out to America words of hope and blessing.

Then, in conclusion, the delegate begs of you American Catholics to be fully loyal to your great mission and to the duties which your circumstances impose upon you. Here are golden words spoken by the delegate in concluding his discourse: "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. They will put you on the road to progress. May your steps ever persevere on that road. Again he salutes you with all his heart. Again he expresses his delight to be with you and again speaks forth to you in strongest and sweetest tones the love of your Holy Father, Leo XIII.

At the closing session on Saturday, September 9th, the congress unanimously adopted the following report of the committee on resolutions, which was presented by Judge Moran of Chicago:

The Columbian Catholic Congress of the United States, assembled in Chicago, in the year of grace, one thousand eight hundred and ninety-

three, with feelings of profound gratitude to Almighty God for the manifold blessings which have been vouchsafed to the church in the United States and to the whole American people, and which blessings in the material order have found their compendious expression in the marvelous exposition of the World's Fair, held to celebrate the four-hundredth anniversary of the discovery of this continent by the great Catholic navigator, Christopher Columbus, conforming to the custom of such occasions, adopt the following resolutions:

1. We reaffirm the resolutions of the Catholic Congress, held in Baltimore, November 11 and 12, A. D. 1889.

2. We declare our devoted loyalty and unaltered attachment to our Holy Father, Pope Leo XIII., and we thank him for sending us a special representative, and we enthusiastically hail his apostolic delegate as the hostage of his love for America and a pledge of his paternal solicitude for our country and its institutions. It is the sense of this congress that the vicar of Christ must enjoy absolute independence and autonomy in the exercise of that sublime mission to which, in the providence of God, he has been called as the head of the church for the welfare of religion and humanity.

3. We congratulate our hierarchy on the wondrous growth and development of the church throughout the United States, the results, under God, of the united wisdom and unselfish devotion of those true shepherds of the Christian flock, and we pledge to our bishops and priests our unfaltering devotion and fidelity.

4. While the signs of the times are hopeful and encouraging, and material prosperity is more widely diffused than in any previous age, we should be willfully blind did we fail to recognize the existence of dangers to the church and to society requiring a most earnest consideration. Among the most obvious of these dangers is the growing discontent among those who earn their living by manual labor. A spirit of antagonism has been steadily growing between the employer and the employed that has led in many instances to deplorable results. The remedies suggested vary from the extreme of anarchical revolution to different types of state socialism. These remedies, by whatever names they may be called, with whatever zeal and sincerity they are urged, must fail wherever they clash with the principles of truth and justice. We accept as the sense of this congress, and urge upon the consideration of all men, whatever be their religious views or worldly occupations, the encyclical of our Holy Father, Leo XIII., on the condition of labor, dated May 15, A. D. 1891. In the spirit of his luminous exposition of this subject, we declare that no remedies can meet with our approval save those which recognize the right of private ownership of property and human liberty. Capital can not do without labor, nor labor without capital. Through the recognition of this inter-dependence and under the Christian law of love and by mutual forbearance and agreement must come the relief for which all good men should earnestly strive.

5. We strongly indorse the principles of conciliation and arbitration as an appropriate remedy for the settlement of disagreements between employer and employed, to the end that strikes and lockouts may be avoided; and we recommend the appointment by this congress of a committee to consider and devise some suitable method of carrying into operation a system of arbitration.

6. We suggest to our clergy and laity, as a means of applying the true principles of Christian morality to the social problems that have now attained such importance, the formation of societies, or the use of already existing societies, of Catholic men, for the diffusion of sound literature and the education of their minds on economic subjects, thus counteracting the pernicious effects of erroneous teachings; and we especially recommend the letters of our Holy Father, particularly those on "Political Power," "Human Liberty," and "The Christian Constitution of the State." The

condition of great numbers of our Catholic working girls and women in large towns and cities is such as to expose them to serious temptations and dangers, and we urge as a meritorious work of charity, as well as of justice, the formation of Catholic societies for their assistance, encouragement, and protection. We advocate also the continued extension of Catholic life insurance, beneficial, and fraternal societies. The work that such associations have already accomplished warrants the belief that they are founded upon true principles.

7. One of the great causes of misery and immorality is the indiscriminate massing of people in cities and large towns, and their consequent crowding into tenement houses, where the children are, from their infancy, exposed to every bad example and corrupting influence. This evil has drawn the attention of legislators in foreign countries. We believe it wise charity to help the poor to help themselves, and therefore advise the adoption of appropriate measures to encourage and assist families to settle in agricultural districts. As indicated by the Holy Father, the true policy is to induce as many as possible to become owners of the land.

8. In discharging the great duty of Christian charity, the Catholic laity can and should do much by personal service to supplement the admirable work of the religious orders devoted to charity, and we urge them to join or otherwise encourage the conferences of St. Vincent de Paul and kindred organizations for rendering systematic aid to the needy. And we would recall to the minds of all people the time-honored Catholic practice of setting apart from their incomes a proportionate sum for charity.

9. An obvious evil, to which may be traced a very large proportion of the sorrows that afflict the people, is the vice of intemperance. While we believe that the individual should be guided in this matter by the dictates of right conscience, we can not too strongly commend every legitimate effort to impress upon our fellowmen the dangers arising, not only from the abuse but too often from the use of intoxicating drink. To this end we approve and most heartily commend the temperance and total abstinence societies already formed in many parishes, and we advise their multiplication and extension. We favor the enactment of appropriate legislation to restrict and regulate the sale of intoxicating liquors, and, emphasizing the admonition of the last Plenary Council of Baltimore, we urge Catholics everywhere to get out and keep out of the saloon business.

10. To the members of our secular clergy; religious orders, and laity who are devoting their lives to the noble work of educating the Indian and negro races, we extend our hearty sympathy and offer our co-operation. We congratulate them on the consoling success thus far attending their labors and wish them godspeed.

11. As the preservation of our national existence, the Constitution under which we live, and all our rights and liberties as citizens, depend upon the intelligence, virtue, and morality of our people, we must continue to use our best efforts to increase and strengthen our parochial schools and Catholic colleges, and to bring all our educational institutions to the highest standard of excellence. It is the sense of this congress, therefore, that Catholic education should be steadfastly upheld according to the decrees of the Council of Baltimore and the decisions of the Holy See thereon. In the elevating and directing influence of Christian higher education in particular we recognize the most potent agency for the wise solution of the great social problems now facing mankind. We recognize the signal wisdom of our Holy Father, Leo XIII., and of the American hierarchy in founding an institution of highest Christian learning in our national capital. And with confidence in their wisdom so to direct it that it shall be fully adequate to the needs of our age and of our country, we cordially pledge to them our active co-operative in making it one of the chief glories of the Catholic Church and of the American Republic. We appeal to our fellow-

citizens of all religious denominations to teach the rising generation to love, honor, and fear our common Creator and to instill into their hearts sound principles of morality, without which our glorious political liberty can not continue. Profoundly appreciating the love for education shown by the sovereign pontiff and our bishops, we repeat what has been said in congress, that "It is only the school bell and the church bell which can prolong the echo of the liberty bell."

12. We desire to encourage the Catholic Summer School of America, recently established on Lake Champlain, as a means of promoting education on university extension lines, and we also commend the forming of Catholic reading circles as an aid to the summer school and an adjunct to higher education in general.

13. We recognize in the Catholic Truth Society of America one of the results of the first American Catholic Congress of Baltimore and, believing it to be admirably adapted to the needs of the times, we earnestly recommend it to the Catholic laity as offering them an excellent means of co-operating with holy church in her glorious work of disseminating Catholic truth.

14. As immoral literature is one of the chief agencies in this country and in Europe for the ruin of faith and morality, we recommend a union of Catholics and non-Catholics for the suppression of this evil, whether in the form of bad books, sensational newspapers, or obscene pictorial representations.

15. We have no sympathy with any effort made to secularize the Sunday. We urge upon our fellow-citizens to join in every effort to preserve that day as sacred, in accordance with the precepts and traditions of the church.

16. We heartily approve of the principle of arbitration in the settlement of international disputes. We rejoice in the happy results that have already attended the application of this ancient principle of our holy mother, the church, and we earnestly hope that it may be extended and that thereby the evils of war between nations may be gradually lessened and finally prevented.

Finally, as true and loyal citizens, we declare our love and veneration for our glorious Republic, and we emphatically deny that any antagonism can exist between our duty to our church and our duty to the state. In the language of the apostolic delegate, let our watchword be: "Forward! in one hand the gospel of Christ and in the other the Constitution of the United States." Let us keep on in the path of virtue and religion, that the blessings of our national liberties, born of the stern energy and morality of our forefathers, may be preserved for all time as a sacred heritage.

Cardinal Gibbons closed the congress with an eloquent address, in which he said his fondest anticipations had been more than realized. The voice that had gone forth from Columbus Hall uttered no uncertain sound. There had been no confusion, no conflict, no dissension; but there had been peace and concord and unanimity from beginning to end. The congress had removed many prejudices and misunderstandings. It had helped to tear off the mask that the enemies of the Catholic Church would put upon her fair visage, it had torn those repulsive garments with which her enemies would clothe her, and it presented her to the world in all her heavenly

beauty, bright as the sun, fair as the moon, with the beauty of heaven shining upon her countenance. It had shown that the Catholic Church, properly understood, is the light of the world, and the refuge of suffering humanity. These sentiments were received with ringing cheers.

OTHER CATHOLIC CONGRESSES.

Running along with the Columbian Catholic Congress were a number of minor meetings connected with Catholic societies. The colored Catholics held an interesting congress, extending over several days. Before the adjournment a permanent organization, to be known as the St. Peter Claver Catholic Union, was formed. This union will hold biennial conventions, each society entitled to representation being allowed one delegate for every fifty members. The affairs of the organization are to be conducted by an executive committee with headquarters at Washington.

The Catholic Young Men's Union held several meetings and passed resolutions tendering to Pope Leo the assurances of their love and devotion, urging each society to make a special effort to lend itself to literary work, commending the work of the Bishops' Memorial Hall, conducted by Professor Edwards of Notre Dame University, and of the American Catholic Historian Society of Philadelphia, and congratulating the young ladies of many sections of the country upon the successful establishment of reading circles. The election of officers resulted in the choice of the following:

President, Rev. Francis Maguire, Albany, N. Y.; First Vice-President, Rev. James Jennings, Chicago; Second Vice-President, Terrence F. Dorris, Newark, N. J.; Secretary and Treasurer, Charles A. Waebber, Brooklyn, N. Y.

Interesting meetings were held by the Society of St. Vincent de Paul, at which topics relating to its work were considered by a number of leading prelates, priests, and laymen.

Another interesting congress during this week was that of

the Catholic Press of the World. Before its adjournment it adopted the following resolutions:

WHEREAS, The holy father has on various occasions expressed his deep interest in the prosperity and progress of the American Catholic press, and

WHEREAS, His accredited delegate, Archbishop Satolli, has re-echoed in eloquent words the same sentiment; therefore, be it

Resolved, That the American Catholic editors, in convention assembled, pledge their heart-whole loyalty to the great pontiff and their unswerving devotion to the person and mission of the apostolic delegate, and also to the prelates and clergy of the church.

WHEREAS, Much confusion in the past has existed in the American mind regarding the attitude of the Roman Catholic Church toward the Catholic schools, be it

Resolved, That this convention expresses its great pleasure at the lucid explanation of the subject as given by His Holiness, Pope Leo XIII., and his accredited delegate, Archbishop Satolli.

WHEREAS, The entire Catholic world has been scandalized by a series of anonymous attacks upon exalted persons, which appeared in certain secular papers, and

WHEREAS, The Catholic people of the United States have also been scandalized by similar attacks, which have from time to time appeared in papers under professedly Catholic control; therefore, be it

Resolved, That this convention of Catholic editors condemns the action of those papers which have allowed the publication of said anonymous attacks; and be it further

Resolved, That it is the sense of this convention of Catholic editors that no communication of an anonymous character or nature which, in a derogatory manner, touches the personality of any individual should be admitted into the columns of any Catholic paper in this country.

Officers for the year were elected as follows:

President, Dr. W. D. Lofton, Washington, D. C.

Vice-President, A. J. Bell, Louisville, Ky.

Secretary, Frederick L. McGhee, St. Paul, Minn.

Treasurer, James A. Spencer, Charleston, S. C.

Directors, C. H. Butler, Washington, D. C.; L. C. Valle, Chicago; D. A. Rudd, Cincinnati; William E. Easton, Galveston, Texas

In addition to the above named, there were meetings of the German Catholic Young Men's Guilds, Catholic Benevolent Legion, and the Young Men's Societies, all of which were largely attended. Most of the matters discussed at these sub-meetings were treated at some length in the Columbian Catholic Congress. Mass meetings were held every night during the week, at which leading orators of the church delivered addresses on popular topics.

CONGREGATIONAL CHURCH CONGRESS.

Occurring on the day before the formal opening of the Parliament of Religions the Congregational Church Congress

aroused deep interest. The first sessions were held in the Hall of Columbus, and the Congress continued for four days. Dr. Willard Scott presided, and there were with him on the platform Rev. Simeon Gilbert, D. D., Rev. W. E. Hale, Rev. Wm. F. Poole, LL.D., Mrs. Frances B. Little, Mrs. W. B. Wilcox, Rev. J. G. Johnson, D. D., E. W. Blatchford, Mrs. Geo. Sherwood, Mrs. R. B. Prensner, Rev. Geo. Boynton, D. D. As usual C. C. Bonney welcomed the delegates in fitting words. He remarked that it was appropriate for the descendants of the Pilgrim Fathers to anticipate this meeting of the world's first Parliament of Religions, and hail it with words of cheer. Next to October 22, 1492, on the scroll of the world's glories December 21, 1620, should be inscribed, for since the Santa Maria brought Christopher Columbus to the New World no more important voyage has been made by any ship than that on which the Mayflower bore the Pilgrim Fathers to the landing-place of Plymouth Rock. Wherever throughout the great Republic the children of the Pilgrim and the Puritan have gone, flowers of the highest culture have sprung up in their footsteps. Wherever they have made their homes, cultivated farms, or builded farms, the highest domestic virtues have been conspicuous, piety, peace, and good order have flourished, and education both for the people and in its higher forms has been a dominant power. The Congregational Church, Mr. Bonney said in conclusion, occupies a peculiarly exalted and influential place in American history. It stands on Plymouth Rock a monument of civil and religious liberty, more glorious than the granite shaft which on Bunker Hill greets the sun on his coming. Holding fast to liberty for itself, it can not do otherwise than insist upon the same freedom for every other religious body to worship God according to the dictates of conscience.

Dr. Scott responded to the address of welcome, and showed how successive stages of religious thought had resulted in the establishment of Congregationalism. He pointed out that the first revelation of God's will to man came to the Oriental mind.

The Oriental mind was a good listener, but not such a good thinker. It was, therefore, left to the European to discover man's nature as God made him. He began by looking inward rather than outward, and this state of the constitution of man resulted in the system of ethics or religious philosophy. The next step was the translating of this philosophy into the language of the people. And in America there is yet another step in the religious movement peculiar to our country and institutions. What we want now is to engraft this system of religious philosophy into human behavior, and live the things we have heard as they are formally stated. The Puritan and Pilgrim of to-day is he who is living for the social emancipation of the world.

Following this address came a regular programme of papers, embracing a wide range of subjects. Miss Mary A. Jordan of Smith College, North Hampton, Mass., delivered an address on "The Congregational Idea," which she characterized as Christian democracy. She said the Congregational idea calls for all the intellectual vigor and enterprise of the Puritans without their narrow-minded insistence; it calls for a patience of investigation and ministry beside which theirs was indeed faulty. Church fellowship requires the constant willingness of each to put the best he has at the disposal of all for counsel, admonition, and reproof, for good report and for evil report; not in self-seeking, but for the advantage of the great congregation. And these are the ideals of a Christian democracy.

Prof. Williston Walker gave a scholarly and interesting address on "First Things in Congregationalism." He held that Congregationalism is the logical outcome of the reformation, traced the development of the principle in Europe, and reviewed the events which led up to the settlement of New England by both Puritans and Separatists. After reciting the early history of the church, Professor Walker said the past of Congregationalism, worthy as it is, is not its best. Much as it did in the colonial days, for which we all have reason to be thankful, it failed fully to realize its own ideal. Its short-

comings were the fault of departure from its own best conceptions, not of the system itself. It needed two centuries of discipline for Congregationalism to outgrow its dependence on the state, its intolerance, and its adoption of half-way covenant membership. But with all the limitations of this period of growth it stood distinctly for the conception of the church as a body of believers united to Christ, and one to another by a voluntary covenant, a body choosing its own ministry and ordering its own affairs, and owning no ultimate authority but the Word of God. It held positively to the equally important truth that these churches have duties of fellowship, one to another, and are bound by ties of fraternal responsibility. It is because the Congregationalism of the 17th and 18th centuries held fast to these great principles, in spite of any minor departures from the truths which it should have illustrated, that its growth in our own century has been possible, and that it has profoundly modified other denominations with which it has been brought in contact, so that it deserves to be called the formative polity of America.

Henry A. Stimson of New York City submitted a paper on "Congregationalism of To-day." He held that Congregationalism is not an organization but an organism. Its record is not to be read in creeds that it has put forth but in councils that it has convened. Nothing was more remote from the minds of the fathers than the creation of a new ecclesiastical machine, or even the readjustment of an old one. Their breasts were filled with the thought of a present Christ. Their thought was upon the life that was in them. That was a gift from God and was life. It possessed all essential elements. It could recreate, it could grow, it could satisfy. That is the central fact, a distinguished feature of Congregationalism. A second distinct part of Congregationalism is that it has always found its center outside itself. The life it possesses is the life of an indwelling Christ. It has never made the mistake of thinking that life centered in itself. For himself, the Congregationalist feels the need of effort and study and growth. The duty of opening

the way for all men to come to Christ is fundamental to the Congregationalist. The Pilgrim Fathers offered themselves as a stepping-stone unto others. They have been much maligned for their exclusiveness; but whatever the narrowness of their possessions or the scantiness of their foothold in the edge of the great wilderness, there was no narrowness in their conception of their calling. Their one desire was to extend the kingdom of Christ. A third important fact in the development of Congregationalism has been its denominational disinterestedness. It has founded colleges and academies for all the land without a thought of self-aggrandizement. These institutions extend across the continent from Bowdoin in Maine to Pomona in California. They are open to all, and are never Congregational in a restricted or sectarian sense, but Congregational in parentage and dependence for their daily support. In conclusion Mr. Stimson said: "We believe that the church is the body of Christ. We need no priest, no clergy, no bishop, no eldership to mediate or to secure for us access to the Lord. Therefore, it is permitted to us also to claim that, as a denomination we have exalted the work of our laymen and have laid exceptional emphasis upon the duty of special culture on the part of laymen to meet their tasks."

The above excerpts give a fair idea of the spirit in which Congregationalism was discussed at the several sessions of this congress. Among those who took a leading part in the exercises were, in addition to those already named: Rev. Hugh Pedley, Winnipeg, Manitoba; Rev. Alexander McKenzie, D. D., Cambridge, Mass.; Rev. A. F. Sherrill, D. D., Atlanta, Ga.; Rev. Judson Smith, D. D., Boston, Mass.; Mrs. E. W. Blatchford, Chicago; Mrs. Chas. Henrotin; Rev. Augusta Chapin; Mrs. L. P. Rowland, Grand Rapids, Mich.; Rev. Mrs. Annis F. Eastman, West Bloomfield, N. Y.; Mrs. A. E. Arnold, Plano, Ill.; Mrs. Jane Gibson Johnson, Chicago; Mrs. Moses Smith, Glencoe, Ill.; Miss Helen Buckley, Chicago; Mrs. Jane G. Austin, Roxbury, Mass.; Rev. Miss Juanita Breckenridge, Brooklyn, N. Y.; Mrs. Ethan Curtis, Syracuse, N. Y.;

Mrs. Elvira B. Cobleigh, Walla Walla, Wash.; Miss Emily Gilmore Alden, Godfrey, Ill.; Mrs. Sarah B. Cooper, San Francisco, Cal.; Rev. Miss Louise S. Baker, Nantucket, Mass.; Mrs. Elizabeth Emerson Humphrey, Oak Park, Ill.; Mrs. Ella Beecher Gittings, Colorado Springs, Colo.; Mrs. W. E. Brooks, Mrs. E. H. Merrill, Ripon, Wis.; Mrs. Joseph Ward, Yankton, S. D.; Miss Jane Addams, Hull House, Chicago; Rev. Miss Mary L. Moreland, Wyanet, Ill.; Mrs. George H. Ide, Milwaukee, Wis.; Mrs. Julia Holmes Boynton, Boston, Mass.; Mrs. Louise J. Bevan, Melbourne, Australia; Miss Harriet A. Farrand; Mrs. Roxana Beecher Preuszner, Chicago; Mrs. M. Porter Cole, Detroit, Mich.; Mrs. Gertrude H. Wiley, Summerdale, Ill.; Miss Mary C. Collins, Fort Yates, N. D.; Miss Alice W. Bacon, Hampton, Va.; Miss Ella Gilbert Ives, Dorchester, Mass.; Mrs. Rebecca H. Cheetham, Canning Town, East London, England; Miss Millie A. Hand, Elkhorn, Wis.; Miss Harriett N. Haskell, Godfrey, Ill.; Rev. Miss Jeannette Olmstead, Gustavus, Ohio; Mrs. G. W. Moore, Nashville, Tenn; Mrs. Kate Upson Clark, New York City; Mrs. C. H. Taintor, Chicago; Mrs. Ella S. Armitage, Bradford, England; Mrs. M. B. Norton, Shoreham, Vt.; Mrs. A. A. F. Johnson, Oberlin, Ohio; Mrs. Sarah S. C. Angell, Ann Arbor, Mich.; Mrs. Martha J. Bradley, Jacksonville, Ill.

THE CATHOLIC CHURCH PRESENTATION.

Three sessions were held by the Catholics in Washington Hall on Tuesday, September 12th. Bishop Keane of Washington was the chairman, and the attendance was large. Rev. W. Byrne of Boston presented the Catholic idea of dogmatic truth, and answered some of the Protestant objections thereto. He declared that dogmas in the Catholic religion are truths revealed by scripture, and given official sanction by the church. A truth taught by the clergy must be indorsed by the church to become a dogma, consequently the church could take up doctrines and create new dogmas. A knowledge of certain

dogmas was absolutely necessary in the Catholic religion, while others regarded as valuable were not compulsory. The teaching of dogma was required to preserve the unity of Catholic religion, so that truth should be maintained in pure language, and errors discountenanced. Dr. Byrne claimed infallibility for the church, which authenticates the scriptures and thus avoids false teachings by those disposed to maintain individual opinion contrary to accepted articles of faith.

Rev. Dr. O'Gorman of the Catholic University of America presented an essay on the "Catholic Idea of Worship and Grace." He said grace is God's outgoing to man, and worship is man's part in forming a union with Divinity which is a necessity for religious truth.

Bishop Keane addressed the congress on "Jesus Christ the Foundation of Truth, Grace, and Holiness." The bishop declared that religion is essentially a quality, bringing into relation the Creator and the creature. The Catholic Church teaches that man is to receive the divine through the incarnation. Men and women as teachers of the young interceded between humanity and Christ, the only mediator between mankind and God. That was the teaching of the Catholic Church.

Bishop Watterson of Columbus, Ohio, followed up this theme, indicating the means by which the church is the organ of the Savior in the dispensation of truth, grace, and holiness.

Rev. Thos. E. Sherman of St. Louis delivered an eloquent address on "The Catholic Idea of Holiness and Perfection," which is given herewith:

Since all human action is but a means to an end, and man's end is his Maker's glory, no action is, strictly speaking, worthy of praise that is not in some way directed to the glory of God. Thus, the primary canon of right conduct and the sum of Christian perfection agree. The traveler is only acting reasonably when he can say to himself that he is making for his goal; the soldier's march is effective then only when each day brings him nearer to final victory. Human conduct is truly reasonable and manly when it squares with the end of all conduct, the aim of our Maker in creating us. That aim could have been none other than His own glory. To be known and loved by a creature capable of knowing and loving Him is the only sufficient motive for God's bringing into existence such a being. This we affirm as His end in creating us, not because we can pretend to fathom the divine plans, but because we can sufficiently sound the depths of our own nature to know with certainty that while there is no other assignable

reason for our being what we are, this reason is amply worthy both of Him and of us. It is because we know ourselves that we know God's plan for our race. He gave us being and life that He might draw us back to the home of all spiritual existence, even His own bosom, for creation was and is an act of love. Love seeks union, and finds its content only in union. Therefore is the human heart restless with infinite restlessness till it begins to seek its home in the heart of God.

A human act is good, therefore, when its aim is the divine glory. But just as a father need not with every breath sigh for his family that his love may be the inspiring motive of his activity, and yet must be able to say, when asked why he toils so hard, "I am working for those I love," to be worthy the name of father, so in order that an intelligent being may be worthy of his nature, may preserve his dependent relation to his Maker, there must be, if not an actual wish, at least an undercurrent of thought and desire referring all his actions to God's good pleasure, in order that his conduct may be up to the mark of human endeavor, worthy of us and of Him. Thus the first word of an enlightened conscience and the last word of Christian asceticism agree: "Whether you eat or drink, or whatever you do, do all for the glory of God." The highest perfection of man is but obedience to this dictate of common sense.

Here the Catholic religion, echoing and explaining the moral axioms of Christ, is the light on the path, cheering and encouraging us with the sublime doctrine of intention. The aim or intention, though not the only element of sanctity, is the eye of the human act. The bent of the will, after all, is the great moral element of conduct. Now that bent is proper only when the good deliberately sought by us is consistent with universal good, the end sought by our Maker. Our plans are to be adopted, our desires acted on, just so far as conscience sees them to agree with right order. Right order is found where all inferior ends are made to bend to the will of God. Our will is good, then, our intention is right, when our aim is one with His; the arrow shoots true when it tends to reach the archer's mark. The target at which the will is morally at liberty to aim is not any good proposed by fancy, appetite, or caprice, but some rational benefit, something noble and up to a human standard when regarded in itself, still more so when conceived by reason as directed to a higher ultimate good. To that ultimate good, which is our last end and final destiny, an object capable of rendering us completely happy, right reason is ever directing the will. That object is God Himself. The precept, "Son, give Me thy heart," is not merely the first of commands; it is promise of present bliss. The Infinite is the only object at once worthy of highest human endeavor, and capable of entirely satisfying the soul's desire.

Nothing less than God completely satiates the rational appetite, and till satiated, the will is but a feverish thirst to torment us. Vanity of vanities! cry all who seek their rest in things created. But the man who strives to love God, a personal God, friend, father, guide, comrade, law-giver, judge, reward, finds his being ever expanding with marvelous sweetness; he enjoys a love that is firm, constant, and true; a love buoyant, elastic, pliant to his best interests; a love tender, devoted, prudent, watchful; a love that multiplies benefits of body and spirit till he is in ecstasy with the perpetual feast spread for his heart, his head, his whole nature. He finds all other affections and sentiments ranging themselves in order and expanding his powers in many ways, since all lesser loves are purified and elevated by the sacred fire of this most vital affection; he is conscious that the Beloved can not die, or fail, or be taken from him; that his love can and should go on ever expanding and intensifying, and that there is no ending to his bliss in time or in eternity.

Such is the first obvious effect of a pure intent of doing our Maker's will. Uniting us in mind and heart to Him who is our bliss, it makes us happy.

At the same time it gives immense honor to God. His glory is in our happiness, our happiness is His true honor. The human aim being to please Him by doing the divine will as best we may, the human act, however trivial its immediate object, however feeble the outward performance becomes a noble thing, from the motive with which it is performed. The cry of the crusading force, "God wills it," is no more exalted than the simple, "Thy will be done," which accompanies each Christian effort. Whether a man blow bubbles to amuse children, or command a superb fleet, is a trivial matter in the sight of God's angels, compared to the reason why he does the one or the other. Weighed in the scales of the sanctuary it may well be that he who is but amusing children stands higher, and is meriting vastly greater rewards than your doughty admiral. On the other hand, whoever fails to seek out and perform God's will is an infinite failure, even though he fill the world with the praise of splendid achievement.

Such is the plain teaching of Christ. "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind and with all thy strength." "Seek first the kingdom of God and His justice."

God is your destiny. You seek happiness because you can not help yearning for it. Seek God and you will find happiness. To be happy, you must be ever turned toward Him. Each act, if a worthy human act, is also in some sense an act of worship. Religion is not merely the crown of virtues, it is the foundation, formative element, and sum of virtues. Without religion there is no true virtue.

This simple statement meets the common objection against the Christian system of ethics, that its Author's teaching is mainly negative. What is more positive than a command involving every act, a law leading to the surrender of one's whole being, a precept making life a continual holocaust, by converting the will into a torch burning with divine fire?

More specious is the objection which makes man's perfection consist entirely in the faithful observance of his relations to his fellowmen. Virtue is virtue, we are told, whatever the motive. To be kind, gentle, prudent, just, these are the chief points of human perfection. Cardinal points they are, no doubt, but do points inclose a space? Will straight lines give us solid volume? Is a city perfect because it has streets laid out at right angles? Is not something omitted in this division? Virtues are good habits inclining us to act in ways becoming man. He who seeks a false end, or neglects to fulfill his true destiny, distorts his whole field of action by failing to direct his life to its one true aim. As Midas turns all to gold by his touch, so the miser taints his every thought by avarice. Love transforms us into the object loved; seeking only metal, the miser's heart becomes debased to like condition. As he who has embarked for a port in the tropics is laughed at for his pains, however bravely he breasts the Northern seas in steering toward the pole, so the star of our destiny mocks at us, save when we sail toward God, who is our home, aiming to find our happiness in love of Him and in His fatherly approval of our conduct. Aside from the initial defect of failing to supply adequate motives to combat selfishness and crush passion, the humanitarian doctrine that kindness and justice are the main elements of human perfection ignores the question of questions, that of man's ultimate destiny; holds him excused from the first and most important of all duties, that of worshiping and serving his Maker; dethrones Almighty God; destroys His absolute supremacy over the creature of His hand, and ultimately makes moral science a mere question of the expedient or the agreeable.

On the other hand, to recognize the obvious truth that our Maker's glory is our happiness, the fulfillment of His will the canon of perfection, conformity to His decrees the measure of virtue, and union with Him in loving service our contentment here and pledge of heaven hereafter, is to place man, as son of God, at the head of the visible universe, and

invest human conduct with a divine and eternal significance, thus making life a continual march of partial victory, sweeping on to triumphant eternal peace.

The Catholic religion teaches man to act as son of God, comrade of Jesus Christ, spouse of the Holy Spirit, mirror of the Trinity, passing through a probation intended to make perfect in him the divine image through imitation of and communion with the God-Man. Anything less than this is nothing in the eye of the Catholic. Given a man, whose great natural talents have been re-enforced by careful training, let him be polished "ad unguem," suppose him to possess a heart expansive, tender, sympathetic, add all that you choose by way of natural attraction; if such a man have no thought of the Author of all good, no love for the unseen, no reaching after things divine, no fear of an Infinite Judge, in the sight of the angels he is merely a painted creature, a mockery of what man should be. The brutes are capable of kindness and gentleness in a way; they have shadows of our virtues; we hear much in our day of their "moral" nature, but this does not make them human, neither has that man true virtue who is without God in the world. He is a soul without life, an abortion, a shadow; the shell without the meat, the bark without pith or fiber. His actions are dead. Give him religion, all his virtues are animated, all tipped with gold. Now the arrows are winged indeed. Just as stone, mortar, and rafters do not make a house, so virtuous habits do not make a holy life, without the composing, combining, ordering force of religion. It is the inner link between the soul and its Maker which makes a man worthy of his nature. A harp is vocal only under a musician's touch. Our soul yields but discordant notes till touched by the hand divine, which contrived this cunning instrument to sing its eternal praises. One alone can extract from it the sweet music of perpetual, loving sacrifice; One alone can make it vibrate and quiver in perfect harmony with the myriad hearts it is intended to sympathize with, drawing ever forth the notes it best may render, waking fresh bursts of rapture every instant in angelic minds at sight of the hidden powers of common clay.

The Divine Musician, murmuring through the quiet depths of conscience, whispers to us: "Live with your end always in view, and act up to the measure of your being." The soul answers: "Thou alone art my end; for Thee alone must I act. Thou couldst have made me for nothing less than Thyself, since nothing else could move Thee, infinite that Thou art, to call me into being."

Conscious that he exists to praise and serve his Maker, that God alone is His true destiny, and that all creatures are but means to assist him in getting to God, man asks himself: "What is God's will in my regard with reference to all the beings that surround me? How must I act so as to fulfill His will and attain my destiny?" This question is answered by explaining the second equally essential element of moral goodness, derived from the immediate object of the human act. As an act is intrinsically good or evil, in so far as it is in conformity or not with right order, so it is pleasing or displeasing to the Author of the universe in the same proportion as it conforms to this rational form of goodness. To say that the intention alone renders an act praiseworthy or the opposite is to hold that the end justifies the means, a notion abhorrent alike to Christian doctrine and to common sense.

John Brown's raid and Abraham Lincoln's proclamation had the same motive—the freedom of the negro race. Brown died a criminal's death because his acts were disorderly; Lincoln's proclamation, as a war measure, is held by the world to have been "in order," and therefore right. The difference between crime and virtue is found primarily in their relation to order; and secondarily to law, the expression of the will of a superior, commanding the preservation of order. To break a law is wrong both

because the law is the expression of right reason, and also because the infraction is an offense against the law-maker. In the case of moral evil, or sin, these two elements can not be separated. The order which He has constituted, God wishes to maintain, and He can not but be offended at any breach of the essential relations arising out of the very nature of the beings He has created. Given the creative act, and the moral order becomes necessary, absolute, and immutable, and moral evil the most awful abomination conceivable; for to say that an act is intrinsically evil when not in conformity with reason implies not only that such an act can never, under any circumstances, be right but also that it must be obnoxious to the divine ordainer of all things, a personal offense to Him; in other words, whatever is deliberately irrational is necessarily immoral, and whatever is immoral is sinful. There is no sin against reason that is not sin against God. The whole code of Christian ethics, the entire system of national asceticism, rests upon and springs from the recognition of the double element of evil in immoral actions and the corresponding elements of good in right conduct. It is the king's peace that is broken by the highwayman on the "king's highway." The robber can not violate the law without transgressing the command of the law-maker, and his knowledge of the malice of his action implies a setting up of his will against the majesty of the ruler. If in a fit of anger I slay my enemy, the warrant for my arrest is issued by the State's authority, and my offense is against the State of Illinois. In vain would I plead at the bar of justice my ignorance of the fact that I was standing within the limits of this State. There are some things we are *bound* to know, and first of all the extent of our own accountability and the dreadful eternal consequences of our deliberate choice of good or evil. Heaven and hell are the only realities, the rest is a passing pageant, a world's fair, a mimic scene, a lesson, a dream, a preparation, a journey. Are we reading the lesson aright? are we walking in the path of rectitude? These are the questions wisdom asks every hour. What are we doing and why? At the dreadful bar of eternal justice no man will be able to plead that he did not know the existence of the law or its nature, for that law is written within us, sounds in our conscience, is promulgated in the mind, and even if there were no eternal priesthood to guide our steps, no church to voice the words of Christ, conscience would both warn us here and confirm our judgment hereafter. Man is his own judge; the law which governs him is eternal and immutable—the law of nature. Conscience is the mind pronouncing judgment on our acts. Christian asceticism is largely concerned in framing rules for the enlightenment and direction of conscience. Of these the chief are that we are bound to follow a sure conscience, that it is never permitted to act with a practical doubt unsolved, and that in case of doubt certainty can nearly always be obtained by recurrence to the principle that a doubtful law does not bind. The study of these laws rescues us from the subtle dangers of subjectivism.

It is in and through conscience, using the term in the broader sense of the moral faculty or power of perceiving right and wrong, that God rules the universe. Here the soul touches most intimately the unseen object of her worship. Since this, like other powers, is capable of culture and development, we increase His influence over us, we establish His reign more perfectly, and secure our own happiness more effectually by frequent examination of conscience, and by a familiar knowledge of the asceticism of the casuist.

Knowing that there is a God, I know that He must will the existence of order. Free to create, He is not free to create beings in His own image, destined to union with Himself, and then remain indifferent to their actions. He can not help willing with infinite desire that they should prove themselves worthy of their origin by conducting themselves as kings of

creation. At the same time He so respects His own gift of free will that He does not rudely prevent its abuse, but uses moral suasion to influence a moral being. Thus, He shows us a divine model, whispers quiet warnings, clothes the soul with grace, spreads a network of subtle attractions and holy influences to draw us sweetly upward to heavenly things. But if we prefer what is lower and, therefore, unworthy of our divine sonship, He does not rudely wrench the will from its lower loves and force it to its true destiny. The spirit of God woos, but does not assault; it attracts, but does not fascinate; it wins, but does not conquer by force.

The Catholic system of ascetics, then, teaches the identity of the sure dictates of conscience with what is right in itself and in conformity with the will of God. While insisting on the supreme authority of conscience as the court of last resort in all cases of doubt, the church claims the right to direct and guide conscience by proposing for its acceptance the perfect law as given by Christ. The Catholic obeys the church as he accepts Christ, because, with regard to both, conscience says: "A divine messenger speaks to you; hear and heed; refuse at your peril." There is no more contradiction in asserting that conscience is supreme, though guided by an infallible church, than in saying the Constitution of the United States is the highest law, but I must admit the interpretation of the Supreme Court, though a fallible interpretation. In both cases I obey the law as made known to me by the best accredited and most competent voice of the law. The difficulties in either instance are the same. Ultimately it is the law as proposed to me by conscience which I obey, and, therefore, Newman is quite right in putting conscience first and the Pope second. Just as I obey any constituted authority, so I obey the Pope, because conscience commands that obedience. "You must obey Christ's Vicar." In submitting to the dictates of conscience we obey a divinely constituted interpreter of the law of nature. The law of nature is simply right reason commanding us to act according to the divine plan. It is the copy in man of God's will for man's welfare. It is, therefore, one with the eternal law by which God, in decreeing creation, also decreed that all beings should act according to their essential relations to one another and to Himself. He necessarily willed that we should praise, adore, and serve Him; should treat one another as brothers; should eagerly search for His revelations, and having found them should make His communications our light and guide. He further fully decreed that after our race had gone astray His Son should come in the flesh to redeem us; to be model and friend; food and drink to us; so that, having in Him all our desires realized, and being through Him lifted up and restored to our original divine heritage, we should first of all learn from Him the perfection of the divine law; then see in His absolute obedience to that law the true image of virtue; be led to imitate Him at every step; to offer all our prayers and acts of adoration in union with Him; to be incorporated into Christ through the mystical union of the Holy Eucharist, and, in fine, be transformed into other Christs by yielding our minds and hearts to the continued guidance of His Holy Spirit.

The incarnation plays so important a part in Christian asceticism that no essay on conduct would be complete which did not at least touch on some of the obvious additions to rational ethics made by the supernatural influence of Christ. As He lifted the race from idolatry and paganism to a knowledge of the one true God, so He lifts the individual soul by the powerful force of example and heavenly doctrine above the control of the passions and appetites, restoring man to the full dignity of a nature governed by reason.

The first step in our Savior's work for the soul is called conversion. Matthew, looking up for a moment from his money bags, sees the Divine Man gazing down into his eyes. What eager yearning is depicted on that

sweet face; what commanding power is seated on His noble brow. The publican feels a soft breath on his cheek, the breath that called the world into being. Two words are whispered in his startled ear: "Follow Me." It is an invitation from the Prince of Peace, sweet, strong, and transforming. The money-changer heeds; his old life ceases, and a new one begins. He has had a brief glimpse of heaven, and earth has faded to a mere phantom. Whoever listens and heeds as Matthew did may be transformed in like manner; whoever has his conscience open to the divine call will be certain at some time to hear the voice of Christ. The eye that is simple can not fail to see the light that enlightens every man that cometh into this world. Whether the Master find each of us, as He did Matthew, amid the commonplace avocations of life, or steeped in evil, like Magdalene, borne into the valley of doubt and discouragement, or struggling bravely upward with the saints, that wondrous face of His, on which gleam divine pity, forbearance, purity, and strength, seems to be ever haunting the fancy of our race, and inviting man to turn to things divine. Whether we hear it in song or story, in sermon or prayer, or in the simple word of the gospel, the voice which once woke sweet echoes amid the hills of Galilee still sounds with celestial force in the depths of the human soul. His touch, light as a mother's, cools the passionate throb of the fevered brow, and His Spirit whispers: "I am the way, the truth, and the life; I am the light of the world. Taste and see how sweet the Lord is." By bringing God close to man the incarnation has drawn man by the cords of Adam back to God. To gaze on that winning face where gleams the express image of all perfections, human and divine, is to be weaned from excessive love for creatures and turned toward our Creator. That thirst for truth and beauty, which nature has planted deep in the human soul, has ever led the pure of heart to find in the contemplation of the divine countenance the nearest thing to heaven they hope to know on earth.

The soul, once thoroughly converted, must undergo transformation; a fresh existence, a new life of grace is to be begun and continued. To effect this transformation, Christ invented a system of sacraments or outward signs of grace, nicely adjusted to meet the manifold wants of the soul, and brought within easy reach of all by the priesthood. As physician of the mind, He provided the tribunal of penance, to cleanse the soul from stains of sin, to afford her solace and advice, to pour oil upon her wounds, and to preserve His inward empire even over the realm of thought and desire, whence action springs. Without some such method of assuring us of God's direct pardon and of our friendly relations to Him, our Savior's work as redeemer would have been incomplete. Certain that my sins are forgiven by the power of Christ—"Whose sins you shall forgive they are forgiven"—I go forward with firm step and cheery heart, for naught is between my soul and her destiny, and heaven's gate is ever open.

But since the soul needs food as well as pardon, by a supreme invention of love, our amiable Lord has contrived so to stretch omnipotence as to give us Himself in communion. "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you." "He that eateth My flesh and drinketh My blood abideth in Me and I in Him." "My flesh is meat indeed and my blood is drink indeed." (Jno. vi., 53, 56.)

It is evident that the proper use of two such powerful means of sanctification is at once the highest privilege, the most effectual armor, and the most stringent duty of a Christian. Hence, among Catholics, confession and communion are spoken of as "our duties" par excellence, and a man's fervor is gauged by his frequentation of these sacraments. We regard them as an arsenal whence we can draw at will powerful helps to ward off manifold evil; as fountains to quench the soul's thirst; as the path leading to a sunlit eminence of peace; as a pledge that, weak as we are, ultimate spiritual victory is within the reach of all.

These sacraments entitle the soul to many gifts and graces. They lead sweetly to close friendship and easy intercourse with Christ, familiarity with divine things, a love of prayer and meditation, burning zeal for the salvation of souls, supreme reverence for Holy Writ as God's Word, enthusiastic loyalty to the Vicar of Christ, admiration for the saints and a study of their lives, contempt for transitory things in comparison with eternity, love of the poor, sympathy with distress and sorrow, active work for our neighbor, and many more virtues which are but the natural fruit of communion with the all-loving heart of our God.

Walking with Christ, seeing Christ, putting on Christ, these are but fine phrases unless you can supply the soul with such life-giving streams of grace and so transform the heart of man that no love will be acceptable which is not orderly and agreeable to God; no affection sweet unless wholesome; no conduct worthy of admiration which is not in imitation of the model shown us on the mount. The Catholic religion gives us Christ Himself, a real, living, present God and Savior to be our food and comfort; therefore, it can in all directness and simplicity bid us to put on Christ. No distant hero, no far-off ideal, no beautiful vision serves to still the waves of passion, feed the starving soul, expel the demon throng; but an ever-present divine Friend can and does continue among us to-day the work He began in Palestine nineteen centuries ago.

To make Him better known, more warmly loved, and to serve Him faithfully, cheerfully, with enthusiastic energy, and life-long perseverance, is the only thing on earth worth living for.

Transformed by the grace of God from the natural to the supernatural, man's life becomes one long struggle to conform his actions, thoughts, and desires to those of his divine model. This secret conformation of the soul is the work of the third person of the Blessed Trinity, who is ever building up a spiritual edifice in each Christian breast. "Follow Me," says the Master, in meekness and lowliness, in obedience and self-denial, in constant prayer, even in virginity and poverty, if you feel the strength to do so, "Follow Me." Putting God first in every action, looking ever to His glory, subduing all pride and passion, bearing patiently all manner of adversity, "Follow Me." Literal acceptance of this invitation, an exalted view of the supernatural, systematic effort to scale the heights of Calvary, are noted marks of Catholic ascetical doctrine. The great theologian, Suarez, tells us that he values one "Hail, Mary!" pronounced in the state of grace, beyond the natural learning contained in twenty folios, which had cost him the work of a lifetime. A child's prayer we are taught to esteem as a nobler thing than the city of Chicago. The prayer is a gem in a crown eternal; the metropolis is transitory like yonder Venice by the lake, which, lovely though it seems, is but the pride of a day. As in valuing things divine, so in mortifying the human spirit, the Catholic system excels. To die daily to self is the ideal. To be able to say: "I live no longer I but Christ lives in me," this is the high perfection we are urged to aspire to. What abnegation in the Trappist, the Carmelite, the poor Clare, who are willing to make a perpetual holocaust even of the gift of speech, reserving it only for divine praise, and rebuking by their total abstinence our thoughtless abuse of so excellent an endowment. The Carmelite sits like Mary at our Savior's feet, doing what He said was best, binding the earth in chains of prayer about the feet of God, while lolling on his downy couch the worldling whiffs away this noblest ideal of sanctity with his, "I don't see the use of so much prayer." Prayer is union with God. Union with God is the end of our existence. Who does not secretly envy the peace purchased by so holy an existence?

Who fails to see the reflex of heaven written on the countenance of the perfect contemplative?

The Carmelite is practicing the art of arts, cultivating the highest of

sciences, and our inability to appreciate her place on the mountain-top is simply a proof that we do not understand the spirit of Jesus Christ, who spent nine-tenths of an infinitely valuable life in quiet contemplation.

The well-known active orders of the church, such as the Sisters of Charity, the Little Sisters of the Poor, the Good Shepherd, and the teaching congregations, all practice contemplation as far as it is consistent with their other duties. All are taught that prayer is the most important work of life, that from it they are to derive their strength and solace, that it is our shield in temptation, a living link with heaven, a key to open the heart of God, and a sure road to sanctity. In both lives, the active and contemplative, that moderation in which true virtue consists is secured by the law of obedience, which converts the soul into an altar whereon the will of man is offered as a continual victim in union with the will of Christ. Total self-surrender into the hands of those who, being properly appointed, are God's own representatives, at once secures permanent peace of soul in the assurance of carrying out His wishes in our regard, and leads to self-abnegation and humility, the most graceful and most difficult of virtues. Virginity, so conspicuous a perfection in Christ, in His mother, and in His chosen disciple, is guarded with the utmost delicacy and held in loftiest esteem, being preferred even to the noble state of marriage. The vows of poverty, chastity, and obedience pronounced by all religious orders strike at the very root of the great evils of the human soul, avarice, sensuality, and pride, marking the Catholic Church forever as the true spouse of Christ, indifferent as she is to all creatures, and wrapped forever in the joyous contemplation of her God.

To reform that which was deformed by sin; converting fallen man to the worship of the one true God and the diligent search for heaven; to transform the reformed by His powerful sacraments, by the force of His example, and by the watchful care of His church; to conform the transformed to His own likeness by leading them from virtue to virtue, such is in brief the work of the God-man. Freely to correspond with this divine plan, to study His actions, meditate His life and character, master His doctrines, follow even at a distance in His sacred footsteps, this is the perfection at which all Christians aim. The means to acquire that perfection are found in their integrity only in the arsenal where Christ Himself has stored them, and, therefore, only the church of Christ can show forth models of sanctity worthy of the veneration of mankind. She says to the world: You can make soldiers, lawyers, artists; you can form poets, orators, statesmen; you can train heroic sailors, nurses, guardians of the public weal; all this is natural and within your sphere. But you can not make man or woman love God above all things; you can not give the strength to resist grave temptations; you can not supply adequate motives for abnegation and humility; you can not enable weak flesh to live for the unseen and the spiritual; you can not point to a host of weak men and women, boys and girls of every age and nation, practicing the virtues of faith, hope, and charity in an heroic degree. "By their fruits you shall know them."

It is in her clear grasp of the supernatural system of divine grace, her insistence on its superlative excellence, her ample supply of effectual means to make real and delightful a spiritual existence, her close contact with her chief and our model, her successful union of the subjective and objective elements of conduct, her claim of infallibility, her ample arsenal of varied spiritual appliances, her intimate knowledge of human weakness and cheery assurance of her strength to work with weakest instruments; her adaptability, versatility, ingenious search for all that is good even in fallen nature; her forbearance, patience, long-suffering, kindness, combined with rigid guard over the sanctity of the altar and the confessional; the influence she has wielded on the legislation of the nations in all matters

that concern man's sacred rights of liberty, property, marriage, education; her ample charity for rich and poor alike; the fact that opposite objections are urged against her at the same time; her power to saturate the individual soul with a thousand divine influences; her close study of the heart of God, the literal acceptance of His teachings and commands; her power to weave round the restless heart of man a thousand golden cords of divine love, her regard for little children, and exaltation of the weaker sex; her success in failure and her triumphant attitude in defeat; in a word her reproduction of the perfections of Christ, that we recognize in the Catholic Church the true guide to holiness of life. It is because we find in her a heaven on earth that we believe her to be the vestibule of our heavenly home; because she gives us the Son, that we feel assured she will enable us to see the Father also.

Union with God through Christ is our supernatural destiny. To see in all created objects the handiwork of a loving Father, in our fellow-men brothers in Christ, in the church the spouse of the spirit of God, this is to begin "to put on Christ." To unite mind and will with the mind and will of the God-Man in seeking constantly the kingdom of God, this is the beginning of "the imitation of Christ;" to find in His face the ideal type of beauty and in His heart the focus of all moral perfection, the supreme object of delightful contemplation, this is to "see Christ." The patient endeavor to fathom the depths of that beautiful nature and to copy in a faint way some of the virtues of that heart, as manifested in the life, words, and acts of our Lord, is the main duty of the Christian life. To stand at dawn upon the shores of Galilee, watching for His footfall, to rest at noon beside the well of Jacob, to linger at evening on the porch of Lazarus, to drag the net by night with Peter, to moan over our infirmities under the arches of Bethesda, waiting for the moving of the waters, from every recorded word of His to draw the honey of personal intercourse with our dearest friend, this is to taste something of heaven's sweetness here below. Going still deeper into the mystery of His life, lingering in the cave of Bethlehem, journeying into the depths of Egypt, toiling across the desert sands, obeying Joseph in the commonplace pursuits of the carpenter-shop, finally standing at the foot of the cross. If we have not the courage to be crucified we begin to realize in ourselves the fruit of entire self-abnegation and self-immolation in imitation of that of our chieftain and our God. This heroic self-sacrifice which, stripping man of all things created, nails him with Christ upon the cross, clad only in a robe of loving humility, deaf to the strife of passions in the crowd below, constitutes the creature's true crown of glory, the sum of holiness, and the acme of perfection.

Other addresses on kindred subjects were delivered by Most Rev. P. L. Chapelle, Archbishop of Santa Fé, Most Rev. John Ireland, Archbishop of St. Paul, and Archbishop Redwood of New Zealand.

After the adjournment an inquiry room was established by the Catholics, where Bishop Keane, Mgr. Seton, and other prominent priests answered questions in regard to doctrine and faith as held by the Catholic Church.

UNIVERSALIST CONGRESS.

The Congress of the Universalists began on Monday, September 11th, and continued until Friday, September 15th. Dr. A. J. Canfield was the presiding officer, and the initiatory exercises included an eloquent address by Rev. Dr. Augusta Chapin, and responses from prominent people in connection with this denomination. The deepest interest was taken in the sessions. On the second day Rev. Dr. John Coleman Adams of Brooklyn, N. Y., spoke on "Universal Holiness and Happiness, the Final Result of God's Government." He held that the doctrine of the Universalist Church is that the victory of the good must mean nothing less than the complete destruction of the evil and sin that exhibit themselves in character. The divine fatherhood demands a doctrine of human destiny which sees a human race developing toward peace and harmony, and looking toward a great day of reconciliation unclouded by the rebellion of a single human being. To state and defend this doctrine is the mission of the Universalist Church.

Another interesting paper submitted during the congress was by Rev. Chas. H. Eaton of New York City on "Christ and the Nature of Salvation." Mr. Eaton held that the modern conception of salvation does not emphasize locality but character; that hell is a spiritual and personal fact, but it has no objective existence. According to his doctrine, heaven is a state rather than a locality; soul is organized for truth and love, and this is one of the characteristics of salvation. One of the best days for humanity, said he, was when Eve plucked and ate the apple from the tree of knowledge, for that act marked the beginning of virtue, and virtue was certainly better than innocence. In a very true sense the fall of Adam was a fall upward. It was a birthday of civilization. The Universalist emphatically denies the total depravity of the soul. Humanity may be in ruins, but the ruins are noble and still retain the lines of strength and beauty, and the possibility of reconstruction. The humblest and most exalted have discovered that in Christ they find the necessary guidance for

inspiration. For all sorts and conditions of men, the Son of God and the Son of Man has undoubted sympathy. Now, as in ancient times, he is moved by an irresistible impulse to teach the gospel of the kingdom to the poor, to heal the broken-hearted, to bring deliverance to the captive and recovery of sight to the blind. This love of Christ floods the soul. It is confined to no favored people. It seeks the worshiper at the altar of Buddha, as well as the one who bows before the throne of Jehovah. It expresses itself in the lofty hymn of the Vedas. It wings with love the maxims of Confucius. It burns in the high places of Schiraz and Mecca, and adds fire to the moralities of Solomon and Aurelius. Salvation in the Universalist view is character based upon the eternal principles of right. Penitence is its perfection, its goal. It can be alone realized when it is universal. In the far-off but coming time the divine love will touch into light and love every created being.

Other addresses dealing with almost every form of Christian ethics, from the problem of natural evil and sin to the attitude of science toward religion, as well as the presentation of universalism as a doctrine of the scriptures and its contribution to the faith of the world, were delivered at the various sessions. The leading speakers were: Rev. Dr. Everett Levi Rexford, Boston, Mass.; Pres. Elmer H. Capen, D. D., Massachusetts; Rev. Dr. J. Smith Dodge, Stamford, Conn.; Rev. Dr. Edwin C. Sweetser, Philadelphia, Pa.; Rev. Edgar Leavitt, Santa Cruz, Cal.; Rev. Dr. George H. Emerson, Boston, Mass.; Rev. Massena Goodrich, Pawtucket, R. I.; Rev. Dr. Charles Fluhrer, Grand Rapids, Mich.; Pres. Isaac M. Atwood, D. D., Canton, N. Y.; Rev. Dr. Henry Blanchford, Portland, Maine; Rev. Olympia Brown Willis, Racine, Wis.; Rev. A. N. Alcott, Elgin, Ill.; Rev. Dr. Thomas J. Sawyer, College Hill, Mass.; Rev. N. White, Ph. D., Galesburg, Ill.; Rev. Dr. George L. Perin, Tokio, Japan; Mrs. M. R. M. Wallace, Chicago, Ill.; Mrs. Cordelia A. Quinby, Augusta, Maine; Lee E. Joslyn, Bay City, Mich.; Rev. Dr. Alonzo Ames Miner, LL.D., Boston,

Mass.; Rev. Dr. John Wesley Hanson, Chicago; Rev. Dr. Stephen Crane, Earlville, Ill.; Rev. Dr. Edward C. Bolles, New York City; Rev. Dr. C. Ellwood Nash, Brooklyn, N. Y.; Rev. Dr. James M. Pullman, Lynn, Mass.

CONGRESS OF DISCIPLES OF CHRIST.

An interesting congress of this denomination began on Wednesday, September 13th, and continued until Thursday evening. The presiding officer was T. P. Haley of Kansas City. Some excitement was caused by an address of Regent H. W. Everest of Carbondale, Ill., on "The Church of Christ in the First Century." Mr. Everest remarked that the 1st Christian century was the culmination of all that had gone before in the history of redemption. The miraculous presence and power of the Holy Spirit were peculiar to the apostolic age, and it is beyond controversy that no miraculous endowments are now in possession of the church. He claimed that episcopacy and papacy are unsupported pretensions, and that councils, whether ecumenical or otherwise, and assemblies, whether general or provincial, are without legislative authority. "Every man," said he, "has free access to the word of God and every man must interpret the word for himself. Every institution of the church has been changed and marred by unholy hands. All the streams of religious teachings have been polluted by theological speculations and priestly abuses. All the officers and organizations of the church have been prostituted to worldly gain. Could we but reproduce the church of the 1st century in its spirit and power with our millions of money and millions of men, and with our peaceable access to all tribes and nations of the earth, all the kingdoms of this world would soon become the one kingdom of our Lord and Savior Jesus Christ."

S. B. Power of Washington spoke on "Christian Union," and the "Church of the Future" was described by Rev. W. T. Moore as being undoubtedly Episcopalian because it would be governed by bishops or overseers, Presbyterian because it

would be governed by presbyters or elders, and Congregational because the whole assembly would be the final source of appeal with respect to all matters of governmental authority.

During the rest of the congresses the presiding officers were: W. F. Black, Pastor of the Central Church of Christ, Chicago; Hon. T. W. Phillips of Pennsylvania; J. C. Keith, President of Irvington College, California, and W. B. Craig of Denver, Colo. Prepared papers were read as follows: "The Higher Criticism," by A. Proctor of Independence, Mo.; "Biblical Anthropology," by J. H. Garrison, St. Louis, Mo.; "Christianity the Only Solution of the Problems of the Age," by B. J. Radford, LL.D., Cincinnati, Ohio; "The Creed That Needs no Revision," by E. V. Zollars, President Hiram College, Ohio; "The Promise of Christian Union in the Signs of the Times," by B. B. Tyler of New York City.

An interesting paper was read by Hon. W. D. Owen of Washington, D. C. It sets forth that religion is a necessity of the times. "One of the charges made against Socrates," said Mr. Owen, "was that he corrupted the Athenian youth by teaching them disrespect for the gods." Continuing, Mr. Owen said:

But he did not teach them a disrespect for virtue or truth or religion, and he was the greatest blessing Athens ever had, till Paul got to Mars Hill to tell the best of them that they were too superstitious. Athens was not suffering from infidelity but from too much religion. Superstition is religion gone mad, and Paul believed Christianity could give to this throne of the intellectual world a philosophy and a faith, and hence a salvation it had never apprehended. Athens was the best that was ever left over from the era of the wise men. He continued:

Man does not appear to be satisfied in an associated community these days without a dispenser of religious rights. Even Hume, the infidel, said: "Look out for a people entirely void of religion, and if you find them at all be assured they are but a few degrees removed from the brutes." Many people crowd to hear Ingersoll read ribald, blasphemous jests, but he uttered the pain in his heart and the real sentiments of the masses, when a friend, pointing to his infidel library, asked him what it cost, and he said: "The governorship of Illinois." No well-known infidel can be elected President of the United States. The foundation upon which humanity stands is revealed in every nation by the relations between church and state. Even in America, where there is no legislative union of church and state, the weakness of the state is sustained by an unwritten alliance with the church. What made New England great and enabled her to dominate for 100 years the literature, politics, and policies of America was not wealth, nor soil, nor seaboard, for had not Virginia and Carolina those in a surprising degree?



T. W. PALMER,
President World's Columbian Commission.

It was because the church influenced the character of the people, preserved their virtue, modified their laws, elevated their literature, and gave direction to the current of their thought. And while we sometimes flout at Plymouth Rock and Puritanical ideas, the Puritanism of New England is the seed from which the Republic sprang, and is the glory of the nation. The primary influence of the Bible is its fund of historical fact. It holds a scepter over all other books, because of the breadth of its information. Across the waste of forgotten centuries it comes to us bearing the burden of a great history, with all its pages signed by the hand of God. This book begins in the darkness of the world's morning before the day has begun to dawn and moves with the ever-widening stream of human existence for forty centuries down to the cross.

NEW JERUSALEM CHURCH CONGRESS.

This congress began on Wednesday, September 13th, and continued until Saturday, September 16th. The subjects discussed covered a wide range, including a review of the position and prospects of the church in various parts of the United States, Europe, Africa, Australasia, and India. The speakers were: Rev. Frank Sewell, A. M., Washington; Rev. G. N. Smith, Michigan; Rev. James Reed, Massachusetts; Rev. L. H. Tafel, A. M., Ohio; Rev. Thomas A. King, Illinois; Rev. John Goddard, Ohio; Rev. John Presland, London, England; Rev. S. S. Seward, New York; Rev. John Worcester, Massachusetts; Rev. Adolph Roeder, New Jersey; Rev. C. J. N. Manby, Gotenburg, Sweden; James Speirs, England; Rev. Fedor Gorwitz, Switzerland; Rev. W. H. Hinkley, Massachusetts; Rev. J. J. Thornton; Rev. G. L. Allbutt, Canada; Rev. A. F. Frost, Michigan; Rev. J. K. Smith, Massachusetts; Rev. J. C. Ager, New York; Rev. Thomas Child, England; Rev. S. C. Eby, Illinois; Rev. P. B. Cabell, Delaware; Rev. T. F. Wright, Ph. D., Massachusetts; Signor Loreto Scocia, Italy; Rev. C. H. Mann, New York; Miss Angeline Brooks, New York; Mrs. J. R. Hibbard, Philadelphia; Miss Rowe, London, England; Miss Mary L. Barton, Washington, D. C.; Mrs. S. S. Seward, New York; Mrs. A. H. Putnam; Mrs. T. F. Houts, Indiana; Miss Selma Paine, Maine; Miss Edna C. Silver, Massachusetts; Miss Mary A. Lathbury, New York; Rev. J. K. Smyth, Massachusetts.

Rev. L. P. Mercer, who was the chairman of the initial meeting, replied to an address of welcome by C. C. Bonney, and set forth the attitude of this church as follows: "There are abundant reasons why the New Church should enter cordially and actively into preparations for a world's congress of religions. The youngest of the historic faiths, it reaches back to embrace the oldest and to complete and crown them all with the final revelation which restored their pristine wisdom and divine sanctions. The Lord always makes use of men as His instruments on earth for the revelation of His truth to mankind. The whole course of His providence in this respect has been to reveal, through suitable men, the truth needed for the institution of a new era of the church. And we believe that, even as Christ 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 Emanuel Swedenborg. The New Church, therefore, stands for a new revelation from the Lord, not in the new sacred scripture, but in the opening of the spiritual sense and genuine meaning of the word given in the Old and New Testaments. The New Church is as wide as human need and as universal and impartial as divine love. It transcends sect and nation, and extends by invisible chains of influx from society to society, binding all who love the Lord and work righteousness into one grand man, of which the divine man is the transforming soul."

Rev. J. K. Smyth of Roxbury, Mass., spoke ably on "The Mission of the New Church to the Christian World." This mission, he said, was to bear unanimous and unfaltering witness to the divine character of the written word and of Jesus Christ, in whom its revelations are forever embodied and verified.

Speaking on "The New Church Doctrine of Salvation as a Basis of Universal Faith," Rev. S. S. Seward of New York explained the position of the church as follows: "Redemption is one thing, salvation is another. Redemption is the divine work wrought in the world by the Lord Jesus Christ, whereby

He delivered men from the infestation and dominion of hell and made them free to choose good or evil, a freedom which is essential to salvation. This was done without man's knowledge or consent. Salvation is a divine work operated in the soul by the Lord with the co-operation of man. It is an actual, and not merely a legal, salvation. It is the deliverance of man, not merely from the penalty of sin but from the sin itself and from its power. It is a present, and not merely a future, salvation. It will not so change man's being as to render him incapable of thinking or committing sin, but it endows him with power under God to resist it and gradually by orderly processes to rise above and overcome them. Its effect is not only to save men from the outer and grosser manifestations of evil but from the secret and impure lusts and desires from which they spring. The way of salvation is to look to the Lord and shun evil as sin."

SEVENTH-DAY BAPTIST CONGRESS.

The Seventh-Day Baptist Congress was held the 16th and 17th of September. Their radical views upon the day of the Sabbath attracted unusual attention, for they are so nearly in unison with the Baptist denomination on all other points that there could be no excuse for their remaining a separate people, save only that they hold to the original Sabbath, the seventh or last day of the week, instead of Sunday, the first day. This view is set forth by Dr. A. H. Lewis, editor of *Evangel and Sabbath Outlook*, as follows:

We are Seventh-Day Baptists: 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," enlarged, and pruned these laws, thus Christianizing them. His precepts and example did this for the Sabbath and the Fourth Commandment. He took them out of their Jewish setting, fitted them for the new dispensation, and declared that the Sabbath, thus enlarged and Christianized, "was made for man." We do not believe that any man has the power or liberty to abrogate or disregard what Christ thus established; and we know that Paul, the great apostle to the Gentiles, held this view when he said: "Do we, then, make the law of none effect through faith? God forbid! nay, we establish the law." (Rom. iii., 31.) 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 from sin through Christ is a mockery, unless the Decalogue remains in force for all times and for all people. Our faith is made doubly "evangelical" by such a conception of the universal regnancy of law, and we escape the ruin which "No Lawism" always brings, however its advocates may attempt to patch up its incompleteness by compromises.

We reject the claims of Sunday, because they do not rest upon the Word of God, and because no amount of obligation to regard Sunday, if it existed, could remove the obligation to obey God and follow the example of Christ in keeping the Sabbath. The first day of the week is mentioned in the Bible but eight times, and five of these references are to one and the same day—the day on which Christ's resurrection was made known to His disciples. The Bible does not state that Christ rose from the grave on Sunday. It never connects the observance of any day with His resurrection. It never draws any comparison between the "work of creation and the work of redemption" nor attempts the impossible task of saying which of two infinite works is "the greater." All these assumptions have been made by men, to support a practice which has no foundation in the New Testament nor in the example of Christ. With these and many similar facts before us, as "Bible Christians" we are compelled to reject the claims of Sunday.

The earliest period of the history of Seventh-Day Baptists is contemporaneous with Christianity. No well-informed man denies that Christ, His apostles, and the earliest Christians kept the Sabbath. There is no definite trace of regard for Sunday, on the part of Christians, in post New Testament times, earlier than the middle of the 2d century, when it came in as a part of the paganizing influence of that and subsequent centuries. Historians all agree that the Sabbath continued and was observed after the Sunday began to be regarded, down to the 4th or 5th century.

After Christianity was made the religion of the Roman Empire, in the 4th century, and Sunday legislation began under Constantine, Sabbath-keeping and all else, doctrinal and practical, which was not in accord with the prevailing Greek philosophies and the Roman state-church theories, rapidly disappeared. The antecedent influences which culminated in the organization of the Seventh-Day Baptists began at that time. Many Christians then dissented from the popular errors which gave birth to the papal power. For several centuries these dissenters were numerous and active in the mountains between Italy and France, and, broken as their history is, and bloody with persecution, we know that many of them were Sabbath-keeping Baptists. When the light of the Reformation began to dawn, scattered Seventh-Day Baptists appeared on the continent of Europe, especially in Bohemia and Transylvania. When the wave of reformation reached England, English-speaking Seventh-Day Baptists became a prominent and influential factor in the entire field of reform. The "Puritan Sabbath" theory of the change of the day, and the transfer of the Fourth Commandment to Sunday, was a compromise between the views of the Seventh-Day Baptists and the "ecclesiastical theory" held by the Romanists and the Church of England. It was the attempt of the Puritans (Nicholas Bound, 1595 A. D.) to raise a flag of truce between the Bible and the pagan state-church theories.

The Seventh-Day Baptists were organized in America (Newport, R. I., Philadelphia, Pa.), from 1671 A. D., forward. Their mission has been to preserve and exalt the doctrine of complete obedience to the Bible, as against the semi-biblical and semi-traditional theories which Protestants inherited from the Romish Church, and which have remained peculiarly strong, so far as Sunday observance is concerned. The rapid and ruinous reaction toward Sabbathlessness in the United States and in Europe, and the collapse of the "civil Sunday" theories, indicate that the "hearing,"

which the Seventh-Day Baptists have so long demanded for God's Word and His Sabbath is near at hand, and that the real seventh day, "Saturday," will play a prominent part in the near future of the Sabbath question.

The opening address was by the Chairman, Prof. William A. Rogers, Ph. D., LL.D. of Waterville, Maine, whose topic was "The Limitations of Christian Fellowship." He said in part:

Diversity of opinion is so common in the world it must be the result in part of the natural organization of the human mind. It is natural for those who think alike in religious matters to organize into one body. It is no proscription of any to restrict the organization to those of like faith, yet Christian comity should and may prevail among those of different yet positive convictions. 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 if they were submerged in the regular Baptist denomination. We believe 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.

Rev. O. U. Whitford, D. D., General Secretary of the Seventh-Day Baptist Missionary Society, presented a "Review of Our Mission Work" at their missionary session, 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, China, 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 distribution, 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 "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.

Rev. L. E. Livermore, editor of the *Sabbath Recorder*, Alfred Centre, N. Y., presented a "Review of our Tract Work," in which he gave a history of the publishing interests of the Seventh-Day Baptists. This showed that special publications upon the Sabbath question were issued by them during the latter half of the last century, and that definite steps toward permanent publishing interests were taken as early as 1819. Their publishing house, under the management of the American Sabbath Tract Society, is located at Alfred Centre, N. Y., from which various periodicals and numerous "tracts" are issued. These deal with all the phases of denominational work, with the "Sabbath question" in its various phases, and with evangelical Christianity. Mr. Livermore made special mention of the *Sabbath Outlook*, formerly a quarterly and monthly, now a weekly—*Evangel and Sabbath Outlook*—which has pursued the work of original investigation concerning the history of Saturday and Sunday over a wide field. Many readers of this book will recognize this paper, which has reached the clergymen of the United States and Canada most of the time for ten years past. Many who have not accepted all of the conclusions of the Seventh-Day Baptists bear testimony to the able and liberal manner in which these conclusions have been set forth.

The presentation session of the Seventh-Day Baptists was held in the Hall of Washington on Sunday morning, September 17th. A paper by W. C. Whitford, D. D., president of Milton College, on "The Growth of Our Churches in America," 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. He said:

Our churches do not lose heart in the prolonged and unequal struggle of Sabbath reform. We are persuaded that it is not alone our cause, but belongs to our Master, and the final acceptance of His revealed truth by His followers and the gainsaying world. We believe that as nature in any of its operations seems to care less for the quantities than the intensity of the forces brought into requisition, so God in the prosecution of this Sabbath work does not so much count on the multitude of men as He does on the quality of their spirit and their endeavors, the sincerity, consecration,

and intelligent service of those who gain admission into His presence and desire to be obedient to His will.

Edwin H. Lewis, Ph. D., of the University of Chicago, on "Our Work for Education," said:

There are three colleges controlled by Seventh-Day Baptists—Alfred University, at Alfred Centre, Allegany Co., N. Y.; Milton College, at Milton, Rock Co., Wis., and Salem College, at Salem, Harrison Co., W. Va. These institutions are notable, (a) for the enthusiasm with which they are regarded by students of other denominations. This is partly due to the tolerance of Seventh-Day Baptists, who have not made the Puritan mistake of insisting on their own rights of religious liberty while calmly disregarding those of others. (b) These institutions are further notable for the number of their alumni who are teachers. These are to be found in colleges of the rank of Harvard, Yale, the Johns Hopkins, Chicago, Colby, the Universities of Wisconsin, Nebraska, Kansas, and the State of New York (Secretary of the Regents). 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. These colleges have placed character before intellect; have kept "men thinking" from degenerating into pedants; have been hotbeds of generous emotion and noble action; have inspired lasting love for the intellectual life and enthusiasm for mental labor; have taken early part in every important moral reform; have always admitted women on equal terms with men. 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.

The last 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 had no existence in earlier Christianity, apostolic or sub-apostolic. It was the product of pagan influence. The first Sunday law, 321 A. D., had not the slightest trace of Christianity, in word or in spirit. It was issued by the emperor as high-priest *ex officio* of an empire, in which all religious laws and ceremonies were state regulations. It spoke only of the "Venerable Day of the Sun." It was in all respects at one with the prevailing legislation concerning other pagan festivals.

If it be granted, for sake of illustration, that Sunday is sacred under the Fourth Commandment and ought to be kept in place of the Sabbath, the reasons for rejecting Sunday laws are much intensified. The history of Sunday laws proves this, without exception. The civil power from the time of Cromwell's Parliament to the United States Congress of 1892 has struggled in vain to save the failing fortunes of this Sunday engendered by Puritan and Roman Catholic compromise. We mourn over the growing Sabbathlessness in the church and in the world. We deplore the errors which have produced it and the evils which attend it. But we can not shut our eyes to the fact that, in attempting to avoid the claims of the Sabbath, Christian men have created the influences which have so nearly destroyed Sunday. When the church compromises with the law of God until it is

rendered nugatory, and appeals to the civil law to support its errors, such results as are at hand can not be avoided. We appeal to Christians and ask that the Sabbath question be wholly relegated to the realm of religion and conscience, and to the arbitrament of the Bible. Settle it in God's court, not Cæsar's.

CONGRESS OF THEOSOPHISTS.

A very large congregation assembled in Hall 7, September 14th, to assist in the Congress of the Theosophists. The audience included Catholics, Episcopalians, Lutherans, Congregationalists, Methodists, and members of other denominations. George E. Wright of Chicago was the presiding officer.

Prof. G. U. Gyanendra H. Chakravarti of Allahabad, India, delivered a learned address on the "Theosophical Doctrine of Unity." In the course of his exposition, he said:

Theosophy in its highest aspects is transcendental in the extreme. It is, in fact, unrepresentable and ineffable. These higher aspects are to be attained only by long series of discipline and contemplation according to the scriptures of the East. Since it was useless to attempt any exposition of that which could not be spoken, the attempt of modern Theosophy is to bring some part of the truth to the plane of intellectual demonstration, so that it may be appreciated by the mass of the people. If it does nothing better than to teach the divine truth of brotherhood, it will be the grandest of religions and entitled to the reverence of the whole world. Its doctrine of brotherhood is based upon scientific demonstration, and is the only essential doctrine imposed upon those who accept the system. Aside from this, Theosophy aims to give some method of tearing aside the deep veil of mystery which has ever surrounded the eternal light of Deity. In addition, it shows the fundamental truth of all the religion of the world. It shows also, in defense of its doctrine of universal brotherhood, that all creatures sprung from the same source and are destined to undergo the same processes of evolution and ultimately to return to the same sources from which they came. It involves everything from the lowest protoplasm to the highest organism. It regards all animals as waiting their time to reach man's estate, and it represents each as a candidate for those higher and diviner states of existence toward which man is tending, but which he does not now dream of. God pervades the whole universe, and dwells in all things, and all things are one with God.

H. Dharmapala of Ceylon spoke of Theosophy as the underlying truth of all the world's scriptures, and Mrs. Annie Besant of London discussed Theosophy as the system of truths discoverable and easily verified by perfected man. These truths, she held, are preserved in their purity by the great brotherhood of initiates and the masters of wisdom, who promulgate them more and more fully as the evolution of man permits. She

contended that Mahatmas are a reasonable product in the course of evolution, but intimated that those who do not wish to believe in their existences might, under the rules of the society, freely reject the theory.

Miss F. Henrietta Muller of London read a paper on Theosophy as found in the Hebrew books and in the New Testament. She maintained that all scriptures are true at the bottom, and that all the saviors of the world were Christs, though known by different names.

At one of the meetings William Q. Judge of New York offered an apology for not opening the exercises with prayer. He said Theosophists believed in Christ's direction to pray in secret, and consequently did not address the throne of grace in market-places or in the streets, as their Christian brothers did and as the ancient Pharisees used to do.

Claude F. Wright, in speaking of the organization, autonomy, and methods of the Theosophical Society, condemned England for endeavoring to force the English established religion upon India. Owing to this effort on the part of Great Britain, the Theosophists of India have espoused the cause of the Buddhists and succeeded in establishing more than sixty Buddhist schools in Ceylon.

Dr. Jerome A. Anderson of San Francisco spoke of the incarnation of the law of nature, holding that there is no problem which does not yield before the doctrine of reincarnation and the law of Karma.

"Theosophy and Modern Social Problems" was ably discussed by Mrs. Annie Besant of London, at one of the sessions, in her usual clear-cut and forceful style. In the course of her remarks, she said:

We have laws enough, a mass of enactment, which, carried out, would make the frightful poverty of to-day impossible, and our present misery only a nightmare of the past. This mass of law is the outcome of the thought of a few enlightened men, which originated in the minds of a thoughtful few, and, passing through the astral light, became embodied in our statutes and in our laws. As to the law on sweating, there are enough enactments to make it impossible if they were carried out, but the law is evaded, and sweating goes on as if there were no law. Those who are oppressed by it are themselves accomplices to the evasion. Every man who is willing to take more than he gives, and who grasps more than he

deserves, who lives on his neighbor without making any compensation, who preys with his strength upon the weakness of others, who wears clothing which he knows has cost the life-blood of thousands of poor innocent women, is a sweater at heart, and sets up causes which effectually prevent the operation of the law. Such is the effect of thought upon our social condition. It is valueless to denounce the sweater when a man in his heart desires the continuation of sweating. We should give up selfish competition in the school. We should abolish competition for prizes merely for the sake of gaining the advantage of another. Such competitions distort the dwelling of the soul, which education is designed to expand. It makes a child rejoice in those things which causes another to stumble, and warps and distorts the whole spiritual nature of the child. The faculties of mind are given to us for help and not for domination.

All the sessions of this congress, which continued three days, were equally interesting. Every phase of Theosophy was discussed and the position combated that theosophy is hostile to science. Among the leading persons who aided in the deliberations were Nasarvanji Billmoria, F. T. S.; Dr. J. D. Buck, Mrs. Marcie M. Thirde of Chicago, and Mrs. Isabel Cooper-Oakley of London.

UNITARIAN CHURCH CONGRESS.

Every phase of the Unitarian Church movement was considered at a congress which began September 16th and continued to September 23d. Each session drew together a large and responsive audience, and the various addresses were received with earnest attention. At the initial session, Rev. Theo. Williams of New York discussed the representative men of the Unitarian movement. The Rev. M. St. C. Wright of New York read an interesting paper on the "Theological Method of the Movement" and Rev. Anna Garlin Spencer of Providence, R. I., grew eloquent upon "The Church of the Spirit." Other essayists were Rev. Augustus M. Lord, Rev. F. G. Peabody of Cambridge, Mass., and Rev. Horatio Stebbins of San Francisco. S. R. Calthrop of Syracuse, N. Y., spoke on "Problems of Evil."

Mrs. Laura Ormiston Chant of England was called upon for an address and spoke in her customary entertaining and catholic spirit. She said:

There are three steps to religion. The first is soap and water, the second is plenty to eat and good cooking, and the third stage is good clothes. One of the greatest helps toward religion is smiles and laughter. Let all



REV. DR. W. F. BLACK, LL. D.
Chairman Foreign Committee.

the sunshine come into our lives as much as possible. The world was a very pleasant place to live in in the olden days, and is very pleasant even now, if we keep in the sunshine as much as possible and take the rain good-naturedly. We should not sigh for the days that are gone by. There is no returning over the path of life. The dark bridge that spans the stream of time falls down with every step, and we look back into chaotic darkness and at our feet lies a gulf whose bottom we can not see, so deep is it. There is no turning back—we must push forward, and it behooves us to push forward bravely and merrily, and not sit by the roadside sulking and longing for opportunities while opportunities are slipping by. We miss a great deal of the happiness of to-day by dreaming of the happiness that is gone.

Speaking of the Parliament of Religions, Mrs. Chant said that it has marked a milestone on the road to progress, and that in the years that are to come the people of the next generation will look back upon this time with wonder, and it shall be remembered as the settlement of all the differences existing between the kindred religions.

At a subsequent session a paper was read by Rev. T. R. Slicer of Buffalo giving the history of Unitarianism; "From the Sermon on the Mount to the Nicene Creed." The reverend gentleman contended that the thought of the trinity in God was unknown until near the beginning of the 3d century. He said:

The absolute being of God remained untouched through the growing centuries by the growing claims of Christ. No father of the church, for three centuries after Christ, lost sight of the subordination of Christ to God, or claimed Him to be otherwise than a representative of the Father. The rank growth of dogma began in the 3d century. The Holy Ghost was not given a place as the Third Person of God until the 8th century. The true, original Unitarians were the Jews of the 1st century, but those now known as early Unitarians were those who sought to revive the simple primitive faith in the unity of God of the early Christians.

The history of the Liberal Movement in France was briefly sketched by Professor Bonet-Maury of Paris. He called the roll of the Frenchmen whose inborn love of liberty in thought had added to history and letters much of value.

Rev. F. W. N. Hugenholtz reported for Unitarianism in the Netherlands. He said there is by name no such thing as a Unitarian Church in the Netherlands, but there exists a strong, healthy movement toward the breadth of modern thought, for which the Unitarian Church has come to stand, as against dogmatic, creed-bound methods. He paid a grateful tribute to Keremen and other teachers, who have shown how much nearer

to faith is honest doubt than the most elaborate confession of faith.

At the evening session Prof. Carl von Bergen of Stockholm spoke of the work in Scandinavia, and papers were read covering the history of American Unitarianism before and during the transcendental period, written respectively by Revs. J. H. Allen and George H. Batchelor. Rev. John C. Learned of St. Louis discussed the "Post-Transcendental Period of Unitarianism." He began by asserting that there was no such period in Unitarianism history. Continuing, Mr. Learned said:

The impulse given by Paulsen and Emerson to our churches has been pushing toward some such culmination as this Parliament of Religions, a noble sympathy of faith and fellowship, though it will be a long time before the music of this divine classic will seem sweet to ecclesiastical ears. This impetus was largely heightened, first by the publication of several books which formed an epoch in theological thought—Darwin's "Origin of Species," and Renan's "Life of Jesus," and others—and the outcome of the war for abolition of slavery brought limitless possibilities of material and spiritual advancement. The Unitarian denomination shared in the new hopes, invoked the spirit of organization, and the growth in breadth and depth goes on steadily and rapidly.

Among other addresses, the following were notable. "On the Theological Emancipation of Women," by Miss Mary Cohen of Philadelphia; Miss Jane Patterson of Boston; Miss Marion Murdock of Cleveland, and Miss Edna D. Cheney of Boston.

The congress was brought to a close with addresses by Rabbi Hirsch of Chicago, Rev. Dr. Canfield, and Nagarkar of India, all of whom were in full sympathy with the work under review

ADVENT CHRISTIAN CHURCH.

Members and friends of this church met in congress on September 14th, in one of the small halls. Three sessions were held. Rev. D. R. Mansfield delivered an eloquent introductory address, and papers were read by the following: "On the Basis of Faith," by Rev. W. Hobbs of Minneapolis; "The Kingdom of God," by Rev. J. W. Davis, Bridgeport, Conn.; "Immortality Conditional," by Rev. Miles Grant of Boston; "The Resurrection," by A. W. Sibley of Haverhill, Mass.; "The Extinction of

Evil," by Rev. William Sheldon of Broadhead, Wis.; "Restitution," by Mrs. E. S. Mansfield of Chicago, and "Proximity," by Rev. A. J. Wheeler, editor *Christian Recorder*, Concord, N. H. A feature of this congress was the excellent musical exercises conducted by Rev. H. Pollard, editor of *Our Hope*, Mendota, Ill., Prof. A. A. Stoddard officiating at the organ

UNITED BRETHREN CHURCH.

This congress completed its labors in one session, September 14th. J. Weaver, D. D., Senior Bishop of the Church, presided, and it was decided to present the following subject to the Parliament of Religions: "The origin of the United Brethren Church," by Prof. A. W. Drury; "Its Polity," by Prof. J. S. Mills, D. D., Ph. D.; "Its Doctrine," by Rev. J. W. Etter, D. D.; "Its Educational Work," by Pres. T. J. Sanders, Ph. D.; "Its Missionary Work," by Rev. Wm. McKee; "Its Sabbath-School Work," by Pres. J. A. Weller, D. D.; "Its Attitude Toward Questions of Moral Reform," by Rev. I. L. Kephart, D. D.

REFORMED EPISCOPAL CHURCH.

On September 14th there was a large attendance in Washington Hall to listen to the presentation of the Reformed Episcopal Church. Rt. Rev. Charles Edward Cheney presided, and papers were presented as follows: "The Historical Position of the Reformed Episcopal Church," by Mr. Charles D. Kellogg of New York; "The Distinctive Principles of the Reformed Episcopal Church," by Rev. Benjamin T. Noakes, D. D., Cleveland, Ohio; "Minor Problems of the Reformed Episcopal Church," by Mrs. Lucie Brotherson Tyng of Peoria, Ill.; "The Outlook and Opportunities of the Reformed Episcopal Church," by Rt. Rev. Samuel Fallows, D. D.

PRESBYTERIAN CHURCH.

A presentation of this church took place on Sunday, September 17th. Three sessions were held in the Hall of Washington, each meeting being largely attended. Rev. Dr. Withrow of Chicago presided. In his opening remarks he said:

Presbyterians do not have to sign any creed, as the church is not particular about putting its members through queries about a creed. A minister of the faith might even go out of the way so far as to indicate that he would not find his way back before the dogs would be sent after him. But if the church took action in such a case the action would be positive and emphatic.

Professor Zenus of McCormick's Theological Seminary spoke on "Presbyterian History." He said:

In its conception and in its growth Presbyterianism has shown great vigor. It has required but two conditions for its successful propagation. These are the careful study of the scriptures and liberty for its adherents to organize under its provisions and set it working. It has flourished even in spite of the absence of these conditions. It was from the first a plant of vigorous life, evincing its vigor and at the same time increasing it by the very effort to overcome the power of unfavorable conditions. In Switzerland its career has been one of uninterrupted success. In France its course has been characterized by true heroic endurance and resistance, which, if not crowned with success, have been the source and occasion of stimulated spiritual life elsewhere. In Holland its no less heroic struggle was better rewarded, and the reformed church of that country, having learned from their own sufferings to sympathize with those who struggled against oppression, offered their land as an asylum of refuge to the brethren of our countries. After briefly reviewing the early history of Presbyterianism in England, Ireland, and Scotland during the 16th and 17th centuries, Professor Zenus told of its transplantation into this country in the colonial days. Its local centers were New York, New Jersey, Pennsylvania, and the Carolinas. The young church was for years affiliated with the mother church in Holland, Germany, France, Scotland, and England. He claimed that the Presbyterian church is especially adapted to American soil, and that its main principles are the same as those of the American constitution. Professor Zenus was followed by Prof. Timothy Darling of Auburn Theological Seminary, New York, who rehearsed some of the distinctive doctrines of Presbyterianism.

Rev. W. Shaff, Jacksonville, Ill., spoke on "Presbyterianism and Education."

In the early church the alliance between education and religion was illustrated by St. Paul. In the middle ages the monastery was the center of education. Presbyterianism has magnified the sermon as an instructive discourse and a minister is a teacher. Presbyterianism has insisted upon the activity of the laity in the administration of the church, hence the necessity for popular education. It has further emphasized the importance of personal acquaintance with the scriptures. The authority of the Bible is lodged in itself, by which the individual must decide his eternal destiny for himself. John Calvin appointed in Geneva teachers of national science and the languages, as well as the doctrines. Knox established in Scotland schools in every parish. For seventy years, from 1560, education was entirely in the hands of the church. In America the free-school system,

which had its origin in 1662 in Massachusetts Colony, was declared by Bancroft to have Calvin for its founder. Presbyterianism has always favored education by the state. Education should not be sectarian, but respectful to religion. Even the reading of the scriptures should be abandoned when it is necessary to the interests of peace among citizens of common rights. The church must influence teachers and the young through personal contact and mission work.

FRIENDS CONGRESS.

This congress was held in the Hall of Washington, September 19th, and continued three days. Three sessions were held and a great deal of interest was taken in the proceedings. Jonathan W. Plummer of Chicago presided, and an eloquent "Statement of the Faith of Friends" was given by Howard M. Jenkins of Philadelphia. Papers were submitted as follows: "Mission Work in Behalf of Arbitration," by Joseph J. Janney, Baltimore; "Position of Women and the Society of Friends," by Elizabeth Powell Bond of Swarthmore, Pa.; "Our Institutions of Learning," by Edward H. Magill of Swarthmore, Pa.; "Our Thought as to Co-operation of Distinct Faiths in Labor against jointly Recognized Evils," by Robert S. Habiland, Chappaqua, N. Y.; "The Duty of the Society in Guiding Young Members to a Conception of Their Responsibilities in Mature Years" was discussed by Edgar M. Zavitz, Coldstream, Ontario, and Isaac Roberts of Conshohocken, Pa.; Anna A. M. Star, Richmond, Ind., and William M. Jackson of New York dwelt with the relation of spiritual culture and devotion to moral progress.

Inquiry meetings were held after each session and the congress closed with a meeting of "spiritual seeking and consecration in the hope that many hearts can feel the inflow of the divine wisdom and power and the outflow of divine love toward the brotherhood of man."

FREE RELIGIOUS ASSOCIATION.

Two interesting sessions were held by the Free Religious Association of America on Wednesday, September 20th.

Among those who took part in the proceedings were Col. Thomas Wentworth Higginson, first vice-president of the association; President William J. Potter; Francis Ellingwood Abbot; Mrs. Anna Garlin Spencer; Jenkin Lloyd Jones; Minot J. Savage, and Rabbi Hirsch. President Potter gave an account of the rise and progress of the association, and the other topics discussed were: "The Scientific Method in the Study of Religion," "The Free Religious Association as the Expounder of the Natural History of Religion," and "Unity in Religion."

CHRISTIAN SCIENTISTS.

On the same day the Christian Scientists held a congress, presided over by Dr. E. J. Foster Eddy of Boston, who opened the proceedings with an address reviewing the work and aims of the National Christian Scientists' Association. Dr. Eddy said

The ages have had their prophets who foresaw and foretold. 'The world has had its revelators and discoverers. These gleams of light have extended and broadened and entered the dark places of earth. Hope that has been trembling and well-nigh overcome by long-deferred expectations has been strengthened. The heart that has become cold with feeble beating has been warmed into new life and activity. Ignorance so dense as to be felt has yielded to intelligence, and the downcast, the down-trodden, and the oppressed have been bidden to arise and go forth from the thralldom of man, country, priest, or king, and to the liberty of the sons of God.

Dr. Eddy went on to say that this 400th anniversary of the discovery of America showed wonderful progress, and, after recounting some of the characteristics of this progress, claimed that one of the most important movements of the time is Christian Science, affirming that it represents in actual practice the doctrine of the Fatherhood of God and the Brotherhood of Man.

Rev. B. A. Eastman of Boston spoke on "The Resurrection." He expounded at length the meaning of the resurrection as believed by the Christian Scientists. It was not the mere raising of a physical body from a material grave. Other instances of physical resurrection were given in the Bible, but

not one of these was to be compared with the resurrection of Jesus. The meaning of the resurrection doctrine lay at the very foundation of the Christian religion. Mr. Eastman cited the effect of the resurrection upon some of the apostles, notably upon Peter and John, who became changed men in their lives after they came to realize the full significance of this event. The conclusion reached by the speaker was that, if Christian science was generally accepted, death would be greatly minimized and bodily sickness would be almost entirely abolished.

The other speakers were: Rev. Augusta E. Stetson, New York, on "The Trinity"; Mrs. Ruth B. Ewing, Chicago, on "Spirit and Matter"; Gen. Erastus M. Bates, Cleveland, on "God Incorporeal"; Mrs. A. H. Knott, Detroit, on "Immortals and Mortals"; Rev. J. F. Linscott, Chicago, on "Scientific Theology"; Edward P. Bates, Syracuse, N. Y., on "Prophetic Scriptures"; Rev. E. M. Buswell, Beatrice, Neb., on "Healing the Sick"; Rev. Isabella M. Stewart, Toronto, Canada, on "The Scientific Universe"; Alfred Farlow, Kansas City, on "The Brotherhood of Man," and J. S. Hanna, editor of the *Christian Science Journal*, on "Mind, Not Matter."

AFRICAN METHODIST EPISCOPAL CHURCH.

A congress of this body began on Friday, September 22d, and continued for several days. The meetings were attended by representative colored people from various parts of the country. An excellent programme had been provided and among the eminent people present were the venerable orator Frederick Douglas, Bishop Payne of Ohio, Bishop James A. Handy of Kansas City, Bishop H. M. Turner of Detroit, Bishop W. J. Gaines of Washington, D. C., Bishop B. T. Tanna, Bishop A. W. Wayman, Bishop Daniel A. Payne, Bishop B. F. Lee, and Bishop Arnett. Among the papers read were: "Christian Co-operation Essential to Race Elevation," by Prof. H. T. Kealing, president of Paul Quinn University,

Waco, Texas; "The Genesis of the Work of Christian Education by the African M. E. Church," by Rev. Dr. D. Johnson; "The Pioneer Builders," by Bishop Grant; "The Normal School; its Relation to the Future Teacher," by W. H. Council, principal of the State Normal and Industrial School of Alabama; "Our Country's Defenders in Camp, at Sea, in the School, and in Prison; What Can We Do for Them?" by Rev. W. H. Yeocum, D. D.; "The Necessity for Organizing a School for Young Women in Liberia," by Rev. W. Mott of Africa; "The Theological Seminary; Its Place in the Education of the Negro," by Rev. J. G. Mitchell of Payne Theological Seminary.

A Missionary Congress, at which addresses were made by prominent members of the church, preceded the regular congress.

FRIENDS CHURCH CONGRESS (ORTHODOX).

This body held one session on Friday, September 22d, at which the following subjects were discussed: "Our Church and Its Mission," by James Wood, Mt. Kisco, N. Y.; "Our Origin and History," by Joseph Bevan Braithwaite, London, England; "Church Organization," by Calvin W. Pritchard, Kokomo, Ind.; "The Position of Woman Among Friends," by Anna B. Thomas, Baltimore, Md.; "Missions, Home and Foreign," by Josephine M. Parker, Carthage, Ind.; "The Philosophy of Quakerism," by Thomas Newlin, Newberg, Ore.

KING'S DAUGHTERS AND SONS.

In the evening occurred the presentation of the King's Daughters and Sons. Mrs. Mary Lowe Dickinson made the principal address, and Mrs. Howard Ingham spoke of the work of the "International Board of Women's Christian Associations." Mrs. Isabella C. Davis read an interesting paper on "The Religious Mission of the Order of King's Daughters and Sons," and Miss Clarence Beebe spoke on the "Bible-Class Work of Women's Christian Associations."

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

This body held two sessions on Sunday, September 24th. Among those who made the presentation of faith and delivered addresses were Rev. J. K. Zimmerman, Rev. J. Lueder, Rev. D. Irion, Rev. Paul L. Menzel, Rev. E. Otto, Rev. H. Wolf, Rev. J. Pister, Rev. F. Holke. At another session on the following day, Rev. J. K. Zimmerman of Louisville delivered an address on "The Faith and Distinguishing Characteristics of the Evangelical Synod of North America." Rev. J. G. Kircher of Chicago told "What the Evangelical Church Has Done for Mankind." Rev. Julius Lohr of Birsampur, India, addressed the body on "Our Mission in India."

METHODIST EPISCOPAL CHURCH.

During the week beginning September 25th a congress was held by the Methodist Episcopal Church. Two and three sessions were held daily, and every phase of Methodist work was discussed by the various speakers. Among those who participated were Bishop Merrill, Rev. Dr. Ferdinand C. Iglehart, S. L. Baldwin, Mrs. Emily Huntington Miller, Mrs. R. H. Rust, J. B. Young of St. Louis; W. F. Whitlock of Delaware; Charles Parthurst of Boston; D. P. Raymond of Middletown, Conn.; Rev. Frank Crane of Omaha; W. I. Haven of Boston.

Miss Francis E. Willard was on the programme for a paper, but her illness prevented her coming to this country. She sent the following letter to Mrs. Emily Huntington Miller, which was listened to with deep interest:

Among the many invitations that have come to me within the past year in connection with the congresses at the Columbian Exposition, none has been more cherished than that of my own beloved sisters in the church of my choice. I felt confident that I should have the pleasure of joining in the love feast appointed for September, and bear my testimony in the general class-meeting of our world-wide sisterhood, but the "disciple" (of physical fatigue) has been so construed as to rule me out of your blessed general conference, although you had me chosen a delegate in due form. This will, however, I hope, prove to me to be a means of grace, and I shall sing in spirit with many another loyal-hearted Methodist woman, who, for similar reasons, is debarred from giving in her experience on that occasion, "Come on, my partners in distress," and close my musical soliloquy with our favorite, "Oh, that will be joyful when we meet to part no more."

By way of compensation for my disappointment in mingling heart and voice with you in the happy assembly of Methodist disciples, I was privileged to enjoy a most tender and beautiful reception at the City Road Chapel, London, some months ago, from our brothers and sisters of the Wesleyan Church in the dear old mother country. It was the fulfillment of many a dream to stand in John Wesley's pulpit and speak of what the Lord had done for my soul through the generous and helpful ministry of our communion and fellowship, and I have never stood in the midst of an audience more sympathetic and responsive.

Some rare relics of our St. Susannah, mother of the Wesleys, were presented to me, which I should have been glad to bring to the Methodist Women's Congress in Chicago. I have also visited, as I had the privilege of doing for the first time a quarter of a century ago, in the Lincoln College in Oxford, the room in which the "holy club" was organized. A pulpit is in this college from which Wesley was wont to improve his gift from time to time when he was here after his graduation. Ascending its steps and entering its hallowed precincts, I prophesied in true Methodistic fashion to a small audience, consisting of Mrs. Hannah Whitall Smith and her son, to the effect that within twenty-five years Methodist women would find that every separating wall has fallen flat between them and the full privileges and powers of the church they loved and which they have helped to make what it is—the greatest denomination in the greatest of republics.

Artificial barriers are everywhere becoming undermined; soul is asserting itself above sex, and mental and spiritual power is being made the only final criterion of value. Let everybody do that for which he or she feels called, if that calling is to do good. This is rapidly becoming the dictum of old as well as New England, the keynote of which was struck, as I am proud and grateful to remember, in what was once called the far, but now the forceful, West.

May the blessing of God be upon every woman who casts in her lot with you at your blessed feast of tabernacles, whether she is a foreign missionary woman, a home missionary woman, a white-ribbon woman, or that greater and better being which combines all three, and may the anointing power come upon each and all in pentecostal measure, is the fervent wish and prayer of your loyal and affectionate sister,

FRANCES E. WILLARD.

It was shown, during the progress of the Congress, that the Methodist Church is the largest Protestant denomination in America. One out of every twelve of the population of the United States is a member of the Methodist Church, and, as contended by Rev. Dr. Iglehart, one out of every three prefers it to any other church.

REFORMED CHURCH OF THE UNITED STATES.

This church held a congress on Thursday, September 21st, which was quite largely attended. Rev. Ambrose M. Schmidt of Pittsburg was the chairman. The first speaker was Rev. Dr. Rupp of Pittsburg, whose subject was "The Reform Church and Her Creed." Mr. Rupp said every church is bound to

establish a theology for the needs of its denomination. "We may," he said, "characterize our theology as educational. Its general type is reform. We have been accused or want of denominational spirit, but while we recognize that it is this spirit that keeps religion alive and active, yet it is fitting that this spirit should be sunk in the great law of religious unity. The Holy Catholic Church is greater than any denomination. Our church has ever stood upon this principle."

The other speakers were Rev. Joseph H. Dubbs of the Franklin and Marshall University, who spoke on "The Progress of the Century;" Rev. Dr. J. Ruetenik, president of Calvin College, on "The Progress of Theology," and Rev. Dr. Edward R. Edenbach of Frederick, Md., on "Practical and Benevolent Operation of the Reform Church."

SWEDISH EVANGELICAL MISSION COVENANT.

Several hundred persons assembled in the Hall of Washington on Monday, September 25th, to listen to the presentation of the Swedish Evangelical Mission Covenant, or, as the body is better known, "The Swedish Mission Friends." Rev. C. A. Bjork, president of the Swedish Evangelical Mission Covenant, presided. The first paper was read by Rev. N. Frykman, vice-president of the Mission Covenant, on "The History of the Free Evangelical Mission Movement in Sweden and America." Other papers were read by Prof. D. Nyvall, president of the Swedish Evangelical Mission College and Seminary; Rev. Otto Hogfelvt, secretary of the Mission Church, and Rev. E. Skogsbergh of Minneapolis, Minn.

CHICAGO TRACT SOCIETY.

The annual meeting of the Chicago Tract Society took the form of a presentation in Hall 6 of the Art Institute, September 24th. Hon. Homer N. Hibbard presided. After brief devotional exercises, the secretary, Rev. Dr. E. M. Wherry, read a paper on "The Origin and Present Condition of the Chicago

Tract Society." This was followed by a paper giving a historical sketch of the American Tract Society, by Rev. N. J. Branch of Rochester, N. Y. Dr. William C. Rice, missionary secretary of the society, read a paper on the "Place of the Tract Society in the World's Evangelization." Rev. George A. Ford, missionary to Syria, followed with a brief address.

CUMBERLAND PRESBYTERIAN CHURCH.

The Cumberland Presbyterian Church held a presentation session on September 27th. Rev. D. W. Ferguson, moderator of the General Assembly, presided, and the following addresses were delivered: "The Origin and Progress of the Cumberland Presbyterian Church," by Hon. John Frizell, LL.D., Nashville, Tenn.; "The Genius and Doctrines of the Cumberland Presbyterian Church," by Rev. Alfred Barnett Miller, D. D., president Waynesburg College, Pennsylvania; "The Educational Institutions of the Cumberland Presbyterian Church," by Rev. William Henry Black, D. D., president Missouri Valley College, Missouri; "The Mission of the Cumberland Presbyterian Church," by Rev. James Madison Hubbert, D. D., Lebanon, Tenn.

CONGRESS OF EVOLUTIONISTS.

This congress, which began on September 28th and closed on the evening of the 29th, attracted wide attention. The opening address was delivered by Benjamin F. Underwood of Illinois. Its title was "The Progress of Evolutionary Thought."

An interesting communication was presented from Herbert Spencer. The theme of the great philosopher was "Social Evolution and Social Duty," which he discussed as follows:

At a congress which has for its chief purpose to advance ethics and politics by diffusing evolutionary ideas, it seems especially needful to dissipate a current misconception respecting the relation in which we stand individually toward the process of social evolution. Errors of a certain class may be grouped as errors of the uncultured, but there are errors of another class which characterize the cultured—implying, as they do, a large amount of knowledge with a good deal of thought—but yet with

thought not commensurate with the knowledge. The errors I refer to are of this class.

The conception of evolution at large, as it exists in those who are aware that evolution includes much more than "natural selection," involves the belief that from beginning to end it goes on irresistibly and unconsciously. The concentration of nebulae into stars and the formation of solar systems are determined entirely by certain properties of the matter previously diffused. Planets which were once gaseous, then liquid, and finally covered by their crusts, gradually undergo geological transformations in virtue of mechanical and chemical processes.

Similarly, too, when we pass to organic bodies—plant and animal. Enabled to develop individually, as they are, by environing forces, and enabled to develop as species by processes which continue to adapt and readapt them to their changing environments, they are made to fit themselves to their respective lives, and, along certain lines, to reach higher lives, purely by the involved play of forces of which they are unconscious. The conception of evolution at large, thus far correct, is by some extended to that highest form of evolution exhibited in societies. It is supposed that societies, too, passively evolve apart from any conscious agency; and the inference is that, according to the evolutionary doctrine, it is needless for individuals to have any care about progress, since progress will take care of itself. Hence the assertion that "evolution erected into the paramount law of man's moral and social life becomes a paralyzing and immoral fatalism."

Here comes the error. Everyone may see that throughout the lower forms of evolution the process goes on only because the various units concerned—molecules of matter in some cases, and members of a species in another—respectively manifest their natures. It would be absurd to expect that inorganic evolution would continue if molecules ceased to attract or combine, and it would be absurd to suppose that organic evolution would continue if the instincts and appetites of individuals of each species were wholly or even partially suspended.

No less absurd is it to expect that social evolution will go on apart from the normal activities, bodily and mental, of the component individuals—apart from their desire and sentiments, and those actions which they prompt. It is true that much social evolution is achieved without any intention on the part of citizens to achieve it, and even without the consciousness that they are achieving it. The entire industrial organization, in all its marvelous complexity, has arisen from the pursuit by each person of his own interests, subject to certain restraints imposed by the incorporated society; and by this same spontaneous action have arisen also the multitudinous appliances of industry, science, and art, from flint knives up to automatic printing machines, from sledges up to locomotives—a fact which might teach politicians that there are at work far more potent social agencies than those which they control.

But now observe that just as these astonishing results of social evolution, under one of its aspects, could never have arisen if men's egoistic activities had been absent, so in the absence of their altruistic activities there could never have arisen and can not further arise certain higher results of social evolution. Just as the egoistic feelings are the needful factors in the one case so the altruistic feelings are the needful factors in the other, and whoever supposes the theory of evolution to imply that advanced forms of social life will be reached, even if the sympathetic promptings of individuals cease to operate, does not understand what the theory is.

A simple analogy will make the matter clear. All admit that we have certain desires which insure the maintenance of the race—that the instincts which prompt to the marital relation and afterward subserve the parental

relation make it certain that, without any injunction or compulsion, each generation will produce the next. Now suppose someone argued that since, in the order of nature, continuance of the species was thus provided for, no one need do anything toward furthering the process by marrying. What should we think of his logic—what should we think of his expectation that the effect would be produced when the causes of it were suspended?

Yet, absurd as he would be, he could not be more absurd than the one who supposed that the higher phases of social evolution would come without the activity of those sympathetic feelings in men which are the factors of them—or, rather, he would not be more absurd than one who supposed that this is implied by the doctrine of evolution.

The error results from failing to see that the citizen has to regard himself at once subjectively and objectively—subjectively as possessing sympathetic sentiments (which are themselves the products of evolution); objectively as one among many social units having like sentiments, by the combined operation of which certain social effects are produced. He has to look on himself individually as a being moved by emotions which prompt philanthropic actions, while, as a member of society, he has to look on himself as an agent through whom these emotions work out improvements in social life. "So far, then, is the theory of evolution from implying a "paralyzing and immoral fatalism," it implies that, for genesis of the highest social type and production of the greatest general happiness, altruistic activities are essential as well as egoistic activities, and that a due share in them is obligatory upon each citizen.

Dr. James A. Skilton of New York delivered an interesting address on the "Future Civilization." He eulogized Herbert Spencer, speaking of him as the Columbus of a new epoch, who was to "show men the way of obedience to cosmic law, whereby our race and its civilization can be saved."—The doctor continued:

Other men, some of them high in the councils of evolutionary science and sociology, have shown their lack of faith in the cosmic process. Mr. Spencer, however, shows his faith and his courage by founding his system thereon and declaring that that process may be so controlled and directed by intelligent human agency—one of its products—as to assure the upward progress of the race, and with it that of all the associated life and activities of the entire world. The principle of such control and direction to which he calls our attention, ignoring or notwithstanding the seeming paradox, is the modification of dominant egoistic action by an intelligent altruistic action.

His message is: A too eager egoism destroys; an intelligent altruism saves. This message comes to us at the moment when, the supply of new lands having been exhausted, we are driven back upon the old but new and unexplored continent of cosmic supply to be found in the lands already occupied for ages, by the intelligent management and improvement of what we have heretofore recklessly sought to exhaust and destroy, according to the cosmic plan established from the beginning of things.

Hereafter, if we are to find the solution of our problems, we must completely change the method of treating the whole of nature, but particularly land, so as to conform to evolutionary cosmic law and its processes, recognizing that the further evolution and survival of man and society are indissolubly bound up therewith.

According to our accepted doctrines early society grew out of status, later society out of contract. Contract society having now, according to

the evidences cited, reached the end of its tether, must either find a stronger soil in which to grow, or it must inevitably retrograde. Between contract society and the society of cosmic status a deep and wide gulf seems to be fixed that no bridge has ever yet spanned. Nor can it be said that any living engineer will ever build that bridge and see men cross over by it. But it can be honestly said that whoever does build it must use the material and the principles provided to his hand by the philosophy of evolution.

We need not mourn, however, as do those without hope. If it be the fault of religion and the teachers of religion, that the world is still in so backward a condition, what may we not hope from the new epoch opened by the Parliament of Religions just closed, that has for the first time in the history of the world brought together, and at times almost united the religious teachers of all races and all faiths on the very spot of ground occupied by this building, a temple of God, man, and nature, that, it is to be hoped, will hereafter be recognized as having played a part of greater usefulness than any other the world has ever seen.

Mary Proctor of St. Joseph, Mo., gave an interesting sketch of the life-work of her father, the distinguished astronomer, Richard A. Proctor.

Another woman who contributed vastly to the interest of the congress was Gail Hamilton. She was not present in person, but sent a paper on the "Beastliness of Civilization—Evolution the Only Remedy," which was read by Miss Ida Lovejoy, a daughter of the old-time abolitionist and member of Congress from Illinois, Owen Lovejoy. Among other things Miss Hamilton wrote:

Evolution agrees exactly with Augustine and Jonathan Edwards as to the wickedness of the world. The difference simply is that the Edwards men come down from a saintly plane, and the evolutionists go up from a beastly plane to explain it. But in the beastliness of civilization—using the word beastliness definitely and not descriptively—lies our hope of the future. Science is the true interpreter of salvation. Modern science has reduced the Augustine imagination to an absurdity, has expressed the sweet juices of truth from the Hebrew drama, and has organized the Greek imagination into a demonstrable probability. Evolution is not proved, may never be proved, but it fits the facts as no other theory has ever done, and is infinite in encouragement for the human race.

The fall of man in the evolution hypothesis and in the Hebrew Scriptures is the rise of man from a state of imperative innocence to the higher atmosphere of possible sin. The lion, the tiger, the hyena are innocent. They lick from their chops the blood of the lamb or the man they have slain and lie down to sleep without a qualm of conscience. We rise and slay them without the slightest moral resentment, without the least expectation of producing in them a change of heart and purpose—simply to prevent them from doing further harm. That man falls into sin is an individual incident. That he is capable of sin is a race elevation above the beasts. This earth is the battle-ground of a half-developed moral nature struggling to rise into its destined angel nature, but constantly held down by the beast nature from which it has not wholly, perhaps not half, emerged.

The shame of England is not in the fighting of lords and commons in the House of Parliament. The hope of England lies in that bitter brawl.

The shame of England is in the silence of Woking. The disgrace of England is, that with all her boasts of constitutional government and free institutions she can and does, in defiance of law and justice, use the machinery of law and justice to hold an innocent woman in a thralldom as profound and terrible as ever held an Egyptian slave. This is not merely beastliness, but wild beastliness! It is not the stupid, undiscerning beastliness of the domestic pen, but the fierce and watchful beastliness of the jungle!

Other papers were read as follows: "Constructive Power of Evolution," by Franklin H. Head; "The Evolution of the Muscular Fiber," by Dr. Martin L. Holbrook; "The Weissman's Theory Reviewed," by Edwin Montgomery; "The Marvel of Heredity and Its Meaning," by Rev. John C. Kimball of Hartford, Conn.; "The Relativity of Knowledge—Spencer's Unknowable," by Benjamin F. Underwood; "Relations of the Feelings," by Dr. Herman Gasser; "Constructive Forms of Intuition," by Dr. John E. Purdon of Dublin, Ireland; "Psychology in Its Relation to Ethics," by Harvey C. Alvord of South Dakota; "The Evolution of the Modern Family," by Mrs. Florence G. Buckstaff of Wisconsin; "Evolution as Applied to Disease in the Progress of Social Development," by Bayard Holmes, M. D., of Illinois. Rev. A. N. Summers of Indiana also read a paper.

Dr. Skilton had sent a circular letter to a number of eminent scientists asking them to reply to the following questions:

1. Does the doctrine of evolution in its sociological aspects, in your opinion, offer wise suggestion for the solution of the great social and economic problems of our time?

2. What, in your judgment, in accordance with such suggestion, should be the next step taken in our own country, looking toward the solution of these problems?

Over one hundred answers were received, of which the following are a fair sample:

William Lawson, Aspatia, England—1. Yes. 2. Abolish the custom-house.

R. W. Shufeldt, Washington, D. C.—1. Yes. 2. The complete expulsion of the negro race from among us. The absolute prevention of the immigration of objectionable classes and the encouragement of the coming of the most advanced peoples from all parts of the world. Complete and radical changes in the laws of sanitation in their broadest sense, to the full extent of the prevention of the bringing forth of unhealthy children, either under the cloak of marriage or otherwise. The taking out of the hands of the church the entire matter of marriage and relegating it to the state, with a complete reform of the entire institution made at the time of the transaction, based upon our present knowledge of physiology and social requirements.

Prof. John Fiske of Cambridge—1. Yes. It teaches us, however, not to expect to achieve any sudden amelioration in the affairs of men. The material we have to work with, human nature, is both silly and base, and can be reformed but slowly. 2. Begin by correcting the errors of past legislation. Amend the federal constitution so as to deprive Congress of the alleged power to issue inconvertible notes and make them legal tender; demonetize silver once and forever; lower the tariff, and get complete free trade as soon as possible; abolish all navigation laws infringing upon absolute freedom of buying, building, or handling ships; repeal the Crawford act of 1820 and make tenure of office secure and permanent throughout the civil service.

L. R. Klemm, Washington, D. C.—1. Yes. 2. To secure a better education for the masses, especially in the natural sciences.

C. C. Hitchcock, Ware, Mass.—1. Yes, undoubtedly. 2. The adoption by the employer of some equitable system of profit-sharing with employes would in my opinion be one desirable step in the line of evolutionary progress in the industrial world.

ETHICAL CONGRESS.

The Ethical Congress was held in the Hall of Washington on September 29th. Frank Tobey, chairman of the Committee of Organization, presided, and introduced President Bonney, of the World's Congress Auxiliary, in a few felicitous words. Mr. Bonney welcomed the delegates in his usual graceful style. He referred to the peculiarly happy coincidence attending the session, that it should follow the great Parliament of Religions. He said it was a peculiar providence of ethical science to select from all religions that which is true and good. However men may differ in opinion, however their creeds may disagree, however doctrines may diverge, there is a common standard of conduct which is everywhere recognized, and for the highest maintenance of that standard this Ethical Congress stood. Not only to religion, but to the political and social life of the nation did this science come with healing on its wings.

Prof. Felix Adler, founder of the Ethical Movement, read a letter from his eminent co-laborer, Professor Foerster of Berlin, which contained a hopeful report of the work in that country and outlined a programme for the organization of an international body—a society which should recognize no national lines indeed, but of which each individual society was to be simply a branch. Professor Foerster also told of the effort that was being made to introduce into the universities a department of ethical science.

Dr. Stanton Coit, of the West End Ethical Society of London, gave an interesting report of the work as carried on in that metropolis. As conducted in England, the Ethical Society was a much more democratic institution than the American. One of the difficulties in the way of the spread of ethical science in Great Britain was the spirit of compromise which obtained, and which led agnostics and democrats to recognize in the church a sufficient source of spiritual supply for man's needs. Professor Weston of Philadelphia followed with a brief address upon the general work of ethical societies.

S. Burns Weston of Philadelphia read a report of the School of Applied Ethics. Prof. Paul Shorey of the University of Chicago read a paper on "Helps to Moral Life from Greek and Roman Literature." Stanton Coit of London, spoke on "The Practical Work of the Neighborhood Guild," and George C. Rosenblatt of New York spoke on the work done by the Workingman's School of that city. Joseph W. Earnt of Chicago was the last speaker, his remarks being mainly directed toward the practical work of the bureau of justice.

EVANGELICAL ASSOCIATION CONGRESS.

The Evangelical Association is a communion of Christians which although two-thirds German is entirely of American origin. It was founded in the beginning of this century in Eastern Pennsylvania by Jacob Albright, who had been reared in the Lutheran Church, but remained up to advanced manhood a stranger to experimental religion. The loss of several children, and the pious admonitions of a minister of the Reformed Church at the funeral of one of them, led him to consider his ways and turn to God. Through study of the Word and faith in Christ, he made the blessed experience of the forgiveness of his sins and the testimony of God's spirit bearing witness with his that he was a child of God.

Finding the most congenial company in his new experience among the Methodists, he united with that church and was in

due time licensed as an exhorter. Feeling called of God to preach the gospel to the multitudes of spiritually neglected German-Americans, but receiving no encouragement from his church, he began timidly without human authorization to make known among them the way of life as he had learned it from the Bible and his own experience. His preaching proved acceptable to many who were led by him to the same Savior whom he had found so precious. But the Methodist Church still failed to recognize an open field for work in this country in any other language than the English, wherefore, without complaint, schism, or division of any kind, Mr. Albright proceeded at his own charges as he had begun, to preach the gospel of salvation from sin to the German-speaking people, without intending to found a new denomination, until his followers demanded it as the only way to secure permanency for the hopeful results achieved. These chose and ordained Mr. Albright as their chief minister, and he in turn ordained several of his ablest assistants before his death, which occurred in 1808. He had been requested to compile a book of discipline for the government of the societies, but his early death left the work to be carried out by his successors. The fact that he had been a Methodist and well satisfied in the main with the doctrines and polity of that church will account for the similarity of this book of discipline, which was executed in the spirit of the founder by his associates, with the discipline of the Methodist Episcopal Church.

The form of government is a modified Episcopacy, the bishops being elected only from one general conference to another, which convenes every four years. They are, however, eligible to re-election. Conferences are held annually, whose territory is divided into districts, presided over by elders elected by their respective conferences. The pastoral terms are limited to three years, when a change is made on the itinerant plan.

This denomination confined itself for more than thirty years almost exclusively to the German-speaking population of Eastern Pennsylvania and Western Maryland. Albright felt called

to do for his German-speaking fellow-countrymen what the Wesleyan movement was doing for the English-speaking people. With the impetus of the Westward movement, and the increase of immigration, the work later extended its bounds, and as the younger portion of the membership began to prefer the English language for worship, the way was gradually opened also in this respect, although thousands left for and helped to build up other evangelical folds because their mother-church did not always find it possible to provide English preaching as fast as it was desired. Perhaps one-third of her members now use the English language in worship. But the pioneer work of the church has mostly been done in German, and no church has achieved more in bringing German immigrants to become the best of Americanized evangelical Christians. It now has twenty-five conferences extending from New York and Canada, to Texas and the Pacific, with two conferences in Europe and one in Japan. It has seven institutions of learning, the leading one being Northwestern College, Naperville, Ill., and a flourishing publishing house at Cleveland, Ohio. In the field of periodical literature this branch of the church has been very successful. The *Christliche Botschafter*, its German weekly organ, is the oldest and most widely circulated German Protestant weekly in America, and its companion, the *Evangelical Messenger*, has a circulation of 10,000.

In doctrine the Evangelical Association may be classed as adhering to the Arminian system of theology, but it has always paid more attention to practical religion than to dogma. Its book of doctrines is the Bible and a catechism of biblical instruction. It is in sympathy with evangelical Christians of whatever name. It takes advanced position on the great moral questions of the day, such as temperance, Sabbath, and the purity of the family and church life. It has been a pioneer in the Sunday-school work among the Germans of America, and is active in missionary work at home and abroad and in young people's societies.

The points indicated above, and many others, were brought out in an emphatic manner at the largely attended, successful, and enthusiastic congress held by this denomination September 19-21, 1893. Hon. C. C. Bonney, president of the World's Fair Auxiliary, opened the session of the presentation meeting and called upon Rev. H. J. Bowman of Des Moines, Iowa, to make the opening prayer. Thereupon Mr. Bonney made an eloquent opening address, and then presented to the large audience Rev. G. C. Knobel, pastor of the Centennial Evangelical Church, Chicago, as the chairman of the meeting, who made a felicitous address of response and welcome. Rev. S. P. Spreng, editor of the *Evangelical Messenger*, Cleveland, Ohio, read an able paper on the history of the denomination; Bishop J. J. Esher of Chicago read a profound treatise on her doctrine, constituting a complete epitome of systematic theology, and Bishop S. C. Breyfogel of Reading, Pa., read a succinct and ringing paper on the polity of the Evangelical Association.

In the Denominational Congress which followed, the bishops present presided by turn, and addresses and papers were presented on the following themes: "The Relation of the Evangelical Association to the Cause of Education," Pres. H. J. Kiekhoefer, Northwestern College, Naperville, Ill.; "The Need of an Educated Ministry," Prof. S. L. Umbach, Union Biblical Institute, Naperville, Ill.; "Our Home Mission Work," Bishop W. Horn, Cleveland, Ohio; "Our Mission Work in Europe," Rev. N. Gaehr, Cleveland, Ohio; "Our Mission Work in Japan," Bishop J. J. Esher, Chicago; "The Heroines of the Evangelical Association," Mrs. Kate Klinefelter Bowman, Des Moines, Iowa; "The Deaconess' Movement in our Church," Mrs. Jacobea Gaehr, Cleveland, Ohio; "Mothers' Work in the Church," Mrs. H. C. Smith, Naperville, Ill.; "Missionary and Temperance Work for the Women of Our Church," Mrs. E. M. Spreng, Akron, Ohio; "The Evangelical Association and Moral Reform," Rev. J. C. Hornberger, editor *Living Epistle* and Sunday-school literature, Cleveland, Ohio; "The Young

People's Alliance of the Evangelical Association," Rev. J. A. Thomas, editor of the *Evangelical Magazine* and Sunday-school literature, Cleveland, Ohio, president of the Alliance; "Twentieth-Century Responsibilities: How to Meet Them," Rev. J. B. Kanaga, Marion, Ohio; "Our Young People and the Institutions of Our Church," Rev. G. C. Knobel, Chicago; "Denominational Young People's Societies," Revs. W. H. Messerschmidt, Naperville, Ill., and George Husser, Chicago; "The Spiritual Element in the Young People's Alliance," Rev. M. L. Wing, Berlin, Ontario; "The Young Men of Our Country: Their Perils and Possibilities," Rev. S. J. Gammertsfelder, assistant editor *Evangelical Messenger*, Cleveland, Ohio.

CONGRESS OF MISSIONS.

Missionaries from every quarter of the globe assembled in Columbus Hall, September 28th, to inaugurate the Congress of Missions, which lasted eight days. All the sessions were well attended, and great interest shown in the proceedings. In his address of welcome President Bonney said:

The work of the missions has not been adequately comprehended by the majority of inhabitants of this present, busy, bustling, work-a-day world. We think of the missionaries only in a vague, indistinct manner. We do not study them; we do not look into their hard, toilsome, and self-sacrificing lives. All the hardships, all the troubles, all the perils and dangers which they undergo we know not nor do we care. Our churches send these little bands of hardy men and brave women into the jungles and impenetrable forests of a barbarous and uncivilized country. The church issues the call, and how nobly do these men and women respond! They are volunteers, not conscripts. For the love of humanity they go forth bravely, and some, indeed, never return; and on the deserts of Africa, and in the valleys of India, and in the rice fields of China, there are graves, lonely and forlorn, with no stone to mark the last resting-place of these loyal Christians who are worthy to be numbered among the little band of martyrs.

Rev. Walter Manning Barrows, the presiding officer of the Congress, also delivered an address of welcome, in which he said:

It is true that Charles Dickens once said contemptuously: "Of what use are missionaries? They leave the countries which they visit far worse than they found them." Such remarks, however, are seldom heard in our day. Dickens made one exception, however, to his general statement, and that single exception was that great and glorious missionary whom we all reverence and admire, David Livingstone, who penetrated the jungles of

darkest Africa. Livingstone was a great and noble man, of wonderful attainments and perseverance; a man whom no dangers could intimidate, no hardships defeat, in his march to spread the belief of Christianity among the heathen and pagan tribes of the dark continent. But David Livingstone was only the noble representative of a noble band of martyrs. And the monument erected in his memory is a monument also to all of the unknown heroes who have died in the cause of Christ and humanity.

This Congress of Religions would never be complete if provision had not been made for a congress of missionaries. We gather here to discuss the best ways to spread the gospel. Each of us can gain many points from our brothers' experience. But the world will never be Christianized by a church divided into a hundred sects and creeds, torn into fragments by internal dissensions, exhausted with bitter fights between one another. The church must be a common unit to do its God-appointed work. It must stand together, in one brotherhood, in one cause for the good of one humanity.

Rev. Alexander McKay Smith, D. D., of Washington, followed with a paper on the subject of "The City of To-day; Its Place, Perils, and Possibilities." He described the city of to-day as a closely laced net-work of a system of slavery. Within its boundaries the free, yet enslaved, men and women toil on day after day, night after night, in the one ceaseless grind and turmoil to eke out a precarious existence. Comparing the European cities with those of America, he said it was strange that the former should be so much better governed and better managed than those of America. The reason for this, he thought, was that the better class of citizens of this country paid but little heed to their municipal government, and allowed the balance of power to fall into the hands of irresponsible foreigners who came to the United States merely to secure fat political jobs.

George D. Candlin, the well-known Chinese missionary, talked about missionary work in the celestial empire:

There are many learned men in China, but there is no advancement. There is no future for the celestial empire. China to-day lives solely in the past. They read nothing but books which have been handed down for hundreds of years. They study only the past, and look not into the to-morrow. There is no future for the Chinese Empire unless, by the aid of the missionaries, they embrace the doctrines of Jesus Christ. Without these doctrines China is doomed to sink beneath the dark waters of oblivion, where they will be hidden forever from the sight of humanity. They can only be saved by the Light of the World. We missionaries try to teach them to turn out of the path that winds through the valleys of yesterday, to arouse them from their lethargic sleep to make good use of their latent possibilities, and we are happy for a future glorious with crimson and gold.

Rev. John McNeill, the celebrated English evangelist, delivered a stirring address on "City Missions," a subject which was also treated by Rev. Dr. Frank M. Bristol of Chicago, at a subsequent session. Dr. Bristol upbraided those so zealous for converts among strange people with forgetting the crying needs for evangelization at home. He urged that the churches should concentrate their efforts upon the most needy districts of large cities. He said:

It is useless for us to talk about saving the heathen abroad unless we can save the heathen at home. If you can not save Chicago, you can not save Calcutta; unless you can save San Francisco, you can not save Shanghai; unless you can save Boston, you can not save Bombay. We plant our altars among the silks and satins, and not amidst the rags of Chicago. We plant them among homes whose tables groan with every luxury, and we do not plant them in the midst of homes that are empty, where little children are pinched with want and hunger.

Go over to Halsted Street, or visit "Little Hell" on the North Side. Look at the street arabs—the shoeblacks and newsboys on our streets—the city waifs, who sleep below dry-goods boxes. These boys are growing up to be voters and, in a few years, they will be settling political questions, not only for Chicago, but for the United States. God help us and open our eyes to see the field we have right here in our midst in Chicago. Here we have 40,000 Bohemians—more than are in the City of Prague; we have 17,000 Italians, and very little is being done for their evangelization. And what shall I say about the Indians? If we have taken from them this country and driven them out by our superior intelligence, we owe them at least the gospel of Jesus Christ.

Rev. Dr. Elliot Griffis of Boston contributed a valuable paper on "The Citizen Writes of Missionaries." Dr. Griffis said:

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 traveler, and, in the 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. If American missionaries 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, and the policy of the United States Government has fallen away from a high standard. If a war be begun with Corea and 400 natives are slaughtered by 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 can not help thinking there is either inconsistency or weakness at Washington. Does the Government say 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 and the Ottoman Empire and little ones like Naples and Corea, and that its pleasure is equal, whether in acting as the dun or as the protector.

Thomas Kane of Chicago presented a paper, in which he worked out a plan whereby every person could give to missions a yearly sum proportionate to his income; also a table for proportionate giving by the church to the various home and foreign missions. In the course of his address, Mr. Kane said:

It is a scientific principle that all missionary work should be carried on on the same basis adopted by other undertakings where there is a division of labor, and where much of the work has to be done by proxy. Thus the man who devotes himself to earning money, and conscientiously gives a certain proportion of it for mission work, is just as much a missionary as the man who gives his life to carrying the gospel to heathen lands. Proportionate giving—or, a much better term, proportionate payment from an income—as a practical recognition of our stewardship is the only practical recognition we laymen can give. If we adopt it as a rule of life, you can assure us that we are practical partners with you in your life work, you doing our preaching and teaching for us, and we doing our share toward your support. You can assure us that we just as surely help to build churches in destitute places, if, in this way, we help to pay for the building, as if we personally laid the bricks and drove the nails. You can also assure us that, if we do this, we can have, and do have, a personal interest in the salvation of every soul brought to Christ through the efforts of missionaries in every land where we contribute to their support.

Rev. Joseph Cook of Boston, at one of the sessions, summed up the results of the Parliament of Religions in an able manner.

He said that chief among the salient features of the parliament was the memorable fact that it would not listen to a defense of polygamy. Polygamy was a crime under the laws of the United States, and it was not the purpose of the managers of the parliament that any championship should be made of a system which the law of the land condemns.

He charged the speaker who dealt with the subject with bad faith, as he had promised not to defend but rather to condemn polygamy when setting forth the principles of Islam. "And yet when those amazing sentences came forth in defense of polygamy," said the speaker, "that audience, which was fair above all things and ready to applaud everything good, hissed and cried 'Shame!' That is enough to show that in America we abhor the polygamy which is an acknowledged feature of the Mohammedan faith and worship." Mr. Cook went on to indorse the statements of Dr. Pentecost in regard to the immoralities of Indian religions; and said the other features of

the parliament were that it denounced every form of international injustice, including the opium traffic, the rum traffic, and the Chinese exclusion law; also that it expressed its abhorrence of caste, and called for the Christianization of Christendom. But the sublimest moments in the parliament were those when the representatives of Buddhism, Confucianism, Brahmanism, and Shintoism all joined with the representatives of Christianity in the universal prayer, the first words of which, "Our Father," strike at all caste and bring all men to a common level.

Another notable address was by Rev. Francis E. Clark, who is at the head of the Christian Endeavor movement. His subject was "Responsibility of Young People and Their Societies for Missions." Dr. Clark said:

The hopeful sign of the present day was the wonderful quickening of interest on the part of young people in the work of foreign missions. Mission work had come to be no longer a novelty; it had been stripped of much of the romance that had encircled it, and it was found to-day to involve not so much a life of adventurous incident as of prosaic hardship. "Even the boys and girls," he said, "have come to know that missionary work in foreign lands is very much like Christian work in any land, so far as the spirit and purpose and determination and grinding attention to details are concerned." He called attention to the remarkable students' volunteer movement in England and America which enrolls in its lists 6,000 young people who are ready to go forth as missionaries to foreign lands, and expressed the confident hope that during the coming year the Christian Endeavor Society will make a thank-offering of not less than a quarter of a million dollars for missionary purposes.

Rev. J. T. Gracey of Rochester, N. Y., read a paper on "Native Agencies the Chief Hope of National Evangelization." He strongly advocated the organization of schools in foreign lands, in which the native converts will be schooled, after which they shall go out and act as missionaries. He said the American missionary was the only interpreter of the West to the East, and that more work was done by native Christians than by the missionaries themselves. In India alone there were enough native Christians to evangelize the entire empire. He prophesied that some day out of the ranks of the native missionaries there will rise a man who will topple over the governments of the East and will demolish forever the old pagan religions, and put up in their place Christianity.

On October 2d the Woman's Congress of Missions convened in joint session with the General Congress of Missions. Mrs. Franklin W. Fisk, president of the Woman's Congress, delivered an opening address, and devotional exercises were conducted by Mrs. E. B. Capron, formerly a missionary in India.

Mrs. Benjamin Douglas spoke on woman's missions, explaining that they were simply carrying out the principle embodied in the angel song "Peace on Earth, Good Will to Men." Men's highest good and God's highest glory are bound together, and for this double purpose they are united in the work of woman's missions. Woman's work in the mission field is only the outcome of that aggressive Christianity, without which there would be little church life or activity.

George W. Washburn, D. D., president of Roberts College, Constantinople, also delivered an able address on the true aim of missionary work, in the course of which he set forth:

Whatever work will bring the missionary and the Moslem together, and 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 boat 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 first question, What is the true aim of missionary work, and what kind of work ought a missionary to do? is thus answered: The true aim of the missionary work is to make Christ known to the world, and nothing is foreign to this work which reveals His spirit or His characteristic of His kingdom. We may add that nothing is essential to it which is peculiar to any sect, nation, or civilization. When sectarian propaganda is the chief object, as unhappily it sometimes is, it is the devil's mission and not Christ's. 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. His mission is based on that theory of Christian work which Edward Everett Hale has graphically set forth in his "Ten Times One Is Ten."

A feature of the opening session was the singing of the famous Grace Church Choir of boys under the leadership of Professor Rooney. Dr. George F. Pentecost gave an interesting talk on "The Progress of Missions in India." He claimed that India was the key to the situation in the mission fields of the East, the reason being that India is a progressive country, quick to respond to new ideas and ready to adopt

whatever is best from other countries. On the other hand, China, he said, was dense and utterly indifferent to progress, and it was harder, therefore, to influence her in the matter of the Christian religion. The speaker briefly reviewed both the discouragements and encouragements to Christian missions in India, and came to the conclusion that the result was of the most promising character for the future of Christianity in India. He said that Hinduism was being steadily undermined by Christian teaching, while Mohammedanism, which is one of the strongest religions in India, is not making any appreciable progress. The native religions, he said, had been riven into sects by the impact of Christianity, and all these sects had been more or less modified and their doctrines largely colored by the teachings of the New Testament. He concluded by prophesying that sometime in the near future there would be a great religious upheaval in India, which would break down all existing religions and make Christianity triumphant over all that land.

Miss Ellen C. Parsons of New York, in an able address, traced the history of organized missionary work from the 16th century up to the dawn of the 19th century. Speaking of woman's efforts in this field, she said:

What was it that shook the church, roused the women to united, systematic, concentrated action? That moved on and on, a compelling force, until we have now in this country the spectacle of hundreds of thousands of women, representing every branch of the Christian Church, banded together in chartered societies and disbursing from \$1,000,000 to \$1,500,000 every year? Only one other movement, that of the Woman's Christian Temperance Union, compares with it in numbers and moral power. Whence came that powerful voice which evoked so much energy and action? It was not patriotism—warning of the menace of an incoming tide of immigrants—that came later. It was not national remorse demanding reparation to the exile 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, protected homes. "Are there any female men among you to come and teach us?" asked a group of Chinese women twenty-nine years ago, of the American missionary. Women, and only women, could meet the need; something less strenuous might have caught the ear, but it required a call just so terrible, importunate, so shut up to woman, to fasten irresistibly upon her heart.

The United Congress of Missions terminated on the following evening. The whole session was marked by brilliant, earnest, and scholarly papers. All differences in creed were buried in the purpose of the congress—the furtherance of Christianity and the uplifting of mankind.

Before adjournment the following were appointed a committee to arrange an International Missionary Conference between the representatives of all the evangelical churches looking to the evangelization of the world: Dr. John Henry Barrows of Chicago, Presbyterian; Dr. James B. Angell of Michigan, Congregational; Archdeacon McKay-Smith of Washington, Protestant Episcopal; Bishop Cheney of Chicago, Reformed Episcopal; Dr. Townsend of Boston, Methodist Episcopal; Dr. A. J. Gordon of Boston, Baptist; Dr. John Brown of Bedford, England, Independent; Dr. Oswald of Chicago, Evangelical Lutheran; the Rev. J. Summerville of Lewisburg, Pa., Christian; the Rev. David Burrill of New York, Reformed Church of America.

SUNDAY-REST CONGRESS.

A large number of men and women who have made a special study of the weekly rest-day question from the standpoint both of religion and social economy, assembled in congress in the Hall of Washington, September 27th. Among those present were Rev. Dr. Atterbury, Dr. John H. Hollister, General Howard, William Allen Butler of New York; Judge Doolittle, Dr. Procket, Italy; Henri de Vilmorin of Paris, and Rabbi Felsenthal. President Bonney made a suitable address of welcome in which he said:

This movement is essentially one for the abolition of a vast oppressive system of human slavery. The laws of nature, which are the laws of God, command a weekly rest-day for every person. Sunday is the vital condition of true civil and religious liberty everywhere. A man who has not his one day in seven is denied not only the rest which he requires, but is denied the precious privileges which belong to civil society and to the family. My blood has boiled with indignation when I have heard men say in Central Music Hall, in this city, that their own faces were unfamiliar to their families because they left home for work so early in the morning and returned so late every day in the week. You will find, too, that where some men work seven days in the week others are idle seven days of the week. It is a practical question from any point of view.

Dr. Atterbury briefly reviewed the history of the Sunday-rest movement from its inception in Europe to the present time. Gen. O. O. Howard spoke in hearty commendation of the movement, and letters expressive of interest and good wishes were read from the Netherlands Sunday-Rest Association, the Glasgow Workingmen's Association, Men's Lord's-Day Rest Association, and from Leon Say, the distinguished French statesman.

Dr. Samuel B. Lyon, medical superintendent Bloomingdale Asylum, New York, submitted an interesting paper on the value of some day rest. Dr. Lyon showed the vicious effects of unremitted labor on body and mind, quoting many high authorities to the effect that such continuous toil results in lowering the vitality of the body, reduces the length of life, incapacitates the toiler from enjoyment, and in many cases drives men to insanity.

Ex-Senator Doolittle occupied the chair at one session and made the following speech:

In taking the president's chair for a single session of this International Congress on Sunday Rest, I am deeply sensible of the great honor conferred upon me. In favoring a weekly rest of one day in seven for all who labor with hand or brain, I am sure I am not violating the Constitution of the United States, or any State in this Union, all of which expressly forbid making any "law respecting an establishment of religion, or prohibiting the free exercise thereof."

In favoring such a rest I am only recognizing what has been consecrated by all human history, and by all religions, from the earliest times. I am only favoring obedience to those natural laws which God, the Almighty, has stamped upon the very constitution of man, and of human society.

Others will speak of the physiological and pathological value of Sunday rest—of its good effects upon the products of labor in quantity and quality, and upon wages; of its effect upon the character and habits of laboring people; of its special relation to women in factories, stores, and domestic service, and, more than all, of the inestimable value of Sunday rest to the home and family life, which, after all, is the only sure foundation for God's republic on this earth. When you hear them, I have no doubt you will be satisfied that it is the duty of the State to secure and defend one day's rest in seven for all the people.

The Constitution of the United States expressly recognizes Sunday as a day of rest for the executive—as a non-legal day as to him. It says:

If any bill shall not be returned by the President within ten days, Sundays excepted, after it shall have been presented to him, it shall become a law.

The Sunday laws have been sustained by the Supreme Courts of Massachusetts, New York, Pennsylvania, Ohio, Illinois, and of all the States except, perhaps, California—not upon religious grounds, not to enforce religion, but to protect those who would worship God in peace in the

enjoyment of their rights, and as a police regulation for the good order and peace of society, and for the great benefit of one common day of rest every week, for the good of all men.

Dr. Butler submitted a valuable paper on "Sunday Laws," of which the following is a brief summary:

The root of the weekly rest as an institution is found, not so much in natural 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, as a secondary basis, 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. It is the part of wisdom to accept and to retain the existing system of Sunday legislation without relaxing the strictness of its prohibitions and without infringing on the freedom of individual conscience. Sunday laws are properly maintained as civil regulations, governing men as members of society. Obedience to such laws is properly claimed and partially enforced, while, as a vital principle which gives strength and stability to the world's day of rest, at once the pledge and the guaranty of its perpetuity and its beneficent power, is the faith of humanity that it is a gift of God.

Rabbi Felsenthal of Chicago discussed the "Sabbath in Judaism" during one of the sessions. He began with a brief outline of the history of the Sabbath, showing its Jewish origin and the manner of its observance among the Jews. He showed how also the Sabbath had been in many ways a blessing to the Jews. It endowed that people, he said, with strength to withstand the almost unceasing and pitiless attempts to exterminate the Jewish people and to extinguish the Jewish religion, and had kept them united as one religious denomination, despite their having been dispersed over so many parts of the world, and despite their having no ruling hierarchy and no centralizing authorities. The Sabbath had also brought bliss and happiness to the family life of the Jews, and to its observance was due the conspicuous fact that ignorance had never spread among the Jews as among other nations and sects. In closing, the speaker said:

Sabbath is a grand and sacred institution, but its celebration must be left to the individual. American liberty, I venture to say, is a still grander and a still holier institution and the maintenance of it is intrusted to each and every American citizen. We praise the weekly Sabbath. We are sure that from its immense blessings will spring forth blessings for the mental and for the moral life of individuals, of families, and of society at large. But what the laws and statutes enacted or to be enacted by the legislative authorities of our American States can do for the Sabbath is this and only this: They can protect and ought to protect every congregation assembled

on their Sabbath for divine worship in a church, or a chapel, or a synagogue, or a mosque, or any other place, against being disturbed in their worship, and they can guarantee, and ought to guarantee, to each person in our land, even be he the poorest, one day of perfect rest in each week of seven consecutive days. All further legislation by the States or the United States is unnecessary and would be un-American. But let us—let all the friends of the great and sacred Sabbath institution—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.

Alice L. Woodbridge, secretary of the Working Women's Society, New York, sent an interesting article on "Sunday Rest in Relation to Working Women," in which she said:

Although manufacturing establishments generally close on Sunday, this does not, by any means, signify a day of rest for employes. Sunday to them means simply a change of work. There has been a very considerable improvement in the condition of affairs within the last few years, largely due to the efforts of organized labor.

That the world is awakening to the needs of co-operation is shown through the international assembling of those interested in the cause of Sunday rest. This seems an excellent opportunity to secure the co-operation of all organizations interested in obtaining a Saturday half-holiday, and it may not be amiss to suggest that organized efforts to secure a change of pay day will greatly advance this movement. It is, no doubt, far nobler for the individual to learn to withstand temptation, but under existing conditions we are insured against temptation only through its removal, and a Monday pay day would remove much of the temptation to purchase on Saturday.

Other speakers were Miss Jane Addams of Hull House; Miss Florence Kelley, Mrs. Charles Henrotin, Rev. O. Remier of Paris, and John Charlton, M. P., of Canada.

On Sunday afternoon, October 1st, a mass meeting was held in the Hall of Washington, under the auspices of the congress. The speakers were President Bonney, Rev. Dr. Arthur Little of Boston; Rev. Dr. Atterbury of New York; W. J. Onahan, L. T. O'Brien, S. W. Elliott, and Rev. O. P. Gifford of Chicago. The meeting was largely attended and the addresses were calculated to aid the movement.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

On Friday, October 6th, was held the World's Congress of the Young Men's Christian Association, which proved very pleasant and profitable. There were a number of delegates present from Europe. President Bonney opened the congress

with a brief address of welcome, and Elbert D. Monroe of New York officiated as chairman. In his introductory remarks, Mr. Monroe said the mission of the Young Men's Christian Association is to make men the best men in the class-room, at the bench, in the home, and at the ballot-box. To make the manly Christian life enticing to the young man of the world.

The first paper was read by Pres. John M. Coulter of Lake Forest University. His subject was "Intercollegiate Work," begun but sixteen years ago. He said:

To-day, about 450 colleges and 30,000 students in America alone have sworn allegiance to it, and its present momentum is so great that no one can predict its future. That it is one of the greatest modern movements connected with the Christian religion can not be doubted, and the enthusiasm of it is like that of the ancient crusades, but its spirit is the spirit of Christ. Independent thinking is the educational creed of to-day, and every improvement in college method looks to this end. The result is already apparent in the world's questions about religion. The spirit of the college is the spirit of investigation. Investigation in searching for truth must question everything that claims to be the truth, and must decline to yield assent to human authority. The material possibilities of the next generation pale into insignificance when compared with the thought of the next generation concerning religion. The time is ripe in our colleges for the presentation of some simple essential truth, unhampered by excrescences and unqualified in its demands for the best moral development, and at the same time the colleges will demand that the men who present this truth shall live it.

The student generally has been brought to think the Bible is a book to believe rather than to study. Any movement which will break down this notion, and which will place the Bible in the hands of the student as any other book, to be searched for the truth it may contain, will effect a mighty revolution. To say it is to be approached with a different spirit is to do it great injustice. The Bible asks only what any book asks, an unprejudiced mind. It is this sort of study that will capture the strong young men of to-day, and its proper direction will demand the most careful thought of this association. My plea is for the injection of more virility and of scientific spirit into Bible study. Medieval and Oriental mysticism may satisfy the ignorant or the emotional, but the men of hard sense, who are being trained to keen analysis and independent judgment, must be led by evident facts. With a firm belief that a thoughtful study of the Bible will lead to acceptance of Christianity, and will stimulate constantly to the practice of its principles, I can see no more important and difficult part of the work in colleges than Bible study.

E. L. Shuey of Dayton, Ohio, read a comprehensive paper on the educational department of association work. He spoke of the great results already accomplished through the night-school system and the university extension work, describing somewhat in detail some of the results which had followed the efforts of the association in the direction of manual training.

E. L. Wishard delivered a brief address. He said he found the young men of the student bodies of Asia willing to investigate Christianity and to study the Bible. He said that in Japan there were 2,000,000 young men in the higher institutions of learning, and 500,000 in India. These young men, with the growth of intelligence, are abandoning the faith of the ancient religions. Mr. Wishard said it was the mission of the Young Men's Christian Association to stay the tide of Western materialism which is sweeping over the Orient and to give to the young men in the place of the old faiths they are so generally deserting the eternal truths of Christianity.

Other addresses were delivered by Luther Gulich, M. D., of Springfield, Mass.; A. A. Stagg, Lord Kinnaid of London; C. M. Hobbs of the Denver & Rio Grande Railroad, and Cephas Brainerd of New York.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

A short congress was held by the Young Women's Christian Association on Saturday, October 7th. Mrs. J. V. Farwell, Jr., presided at the opening session and the devotional exercises in the evening were conducted by Bishop Cheney of Chicago.

Miss R. F. Morse of New York submitted an interesting paper on "A Work for and by Young Women." She said:

If it is true, as has been said, that "man may educate the world, but woman educates man," let it be also remembered that woman in her youth is being trained for the office of educator, and is forming a character which will either bless or blight the future home in which she will reign as wife and mother. Two years ago I quoted from a reliable source the statement that within fifty years the occupations available for self-supporting women had multiplied from 7 to 342. Of these there were only 27 in 1860, so that in twenty-one years 315 avenues in business and professional lines had been thrown open to woman. Naturally it is young women who for the most part fill these positions, the average age of the business-woman in our large cities being twenty-two years.

The writer then referred to the growing independence of young women and their increasing ability to earn their own livelihood, and said there was a growing demand for those social and Christian influences to be thrown around the lives of young women which would supply the training—moral, intel-

lectual, and physical—which would fit them for their place in the world. She continued: “This is the kind of work which our Young Women’s Christian Association is doing.”

Lord Kinnaird of London spoke of “The Progress of the Young Women’s Christian Association in Great Britain.”

The closing address in the morning was made by J. H. Elliott of the Bible Institute of Chicago on “The Opportunities for Work for Young Women.” He set forth the dangers surrounding young girls by their introduction into so-called good society, and said this kind of influence often led to their ruin and degradation. The tendency of young women in our modern society, so-called, is gossip rather than godliness, the dance rather than denial of self. A good many of our young women, he declared, show a preference for dudes rather than for Daniels, dress rather than that which is more helpful.

Miss Effie K. Price of Chicago read a paper on “The Object and Methods of the Young Women’s Christian Association,” which treated in detail the work done by the association in helping woman in the battle she has been waging for equality with man.

Mrs. Joseph Cook of Boston submitted an interesting essay on “Young Women as Agents in the Evangelization of the World.”

PRESENTATION OF THE BUDDHISTS.

In the Hall of Columbus on the evening of September 26th, the presentation of the Buddhists was made in the presence of a large audience. Alfred Williams Momerie of London presided, and on the platform were several high-priests of Buddhism in their official garments. Y. Naguchi of Japan made the address of welcome, as follows:

The Parliament of Religions has been a great success, and, before my farewell to this city, let me address a few words about what came to my mind during my ramble of last Sunday. The murmuring waves of Lake Michigan and the whistling winds of Jackson Park reminded me of events told many thousand years ago, and took me back to the age of the ancient Oriental civilization, especially that of India. It divided itself into two parts, and both traveled in two opposite directions, East and West. That

tide which ran toward the West has been the source of the material civilization of the Occidental countries, and remained there some time until Columbus carried it over the roaring breakers of the Atlantic Ocean to this country, 00 years ago; while that stream which took the Eastern course became the immaterial civilization and was tossing among the wild rocks of China, Corea, and Japan, and at last by this time, having been blown by the calm breeze of the Pacific Ocean, has entered into America.

I can not think that this congress of the various faiths of the world has been a mere show of different races, but it has done a grand work, by which the different faiths of the globe have come and will continue to embrace with one another in a cordial fraternity; and if our Oriental thought shall be considered to give an additional tint to the material civilization of America and increase her natural beauty and grace, our presentation was not a needless task and we shall be greatly satisfied.

A number of addresses were delivered, notably by Shaku Soyen, Kinza Ringe Hirai, and Zitsizen Asbitsu. Swami Vivekananda made the closing speech of the session. He said:

Mr. President, My Brethren, and My Kind Guardians: I am not a Buddhist, as you have heard, and yet I am. If China, or Japan, or Ceylon follow the teachings of the great master, India worships him as God incarnate on earth. You have just now heard that I am going to criticise Buddhism, but by that I wish you to understand only this. Far be it from me to criticise him whom I worship as God incarnate on earth. But our views upon Buddha are that he was not understood properly by his disciples. The relation between Hinduism (by Hinduism I mean the religion of the Vedas) and what is called the Buddhism at the present day is nearly the same as between Buddhism and Christianity. Jesus Christ was a Jew and Shakamuni was a Hindu, but with this difference: The Jews rejected Jesus Christ, nay, crucified Him, and the Hindu has exalted Shakamuni to the seat of divinity and worships him.

But the real difference that we Hindus want to show between modern Buddhism and what we should understand as the teachings of Lord Buddha, lies principally in this. Shakamuni came to preach nothing new. He also, like Jesus, came to fulfill and not to destroy, and, reversing the order of positions—making the Jew come down to the New Testament and the Christian go up to the Old Testament—and as the Jew did not understand the fulfillment of the Old Testament, so the Buddhist did not understand the fulfillment of the truths of the Hindu religion. Again I repeat, Shakamuni came not to destroy, but he was the fulfillment, the logical conclusion, the logical development of the religion of the Hindus.

The religion of the Hindus is divided into two parts, the ceremonial and the spiritual. The spiritual portion is especially studied by the monks. In that there is no caste. A man from the highest caste and a man from the lowest may become a monk in India, and the two castes become equal. In religion there is no caste; caste is simply a social condition. Shakamuni himself was a monk, and to his glory he had the large-heartedness to bring out the truth from the hidden Vedas and throw it broadcast all over the world. He was the first being in the world who brought missionarizing into practice—nay, he was the first to conceive the idea of proselyting.

The great glory of the master lay in his wonderful sympathy for everybody, especially for the ignorant and poor. Some of his disciples were Brahmans. When Buddha was teaching, Sanskrit was no more the spoken language in India. It was then only in the books of the learned. Some of Buddha's Brahman disciples wanted to translate his teachings into Sanskrit, but he steadily told them, "I am for the poor, for the people; let me

speak in the tongue of the people." And so to this day the great bulk of his teachings are in the vernacular of that day in India.

Whatever may be the position of philosophy, whatever may be the position of metaphysics, so long as there is such a thing as death in the world, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness, there shall be a faith in God.

On the philosophic side the disciples of the great master dashed themselves against the eternal rocks of the Vedas and could not crush them, and on the other side they took away from the nation that eternal God to which every man and woman clings so fondly. And the result was that it had to die its natural death in India, and at the present day there is not one man or woman who calls himself a Buddhist in India, the mother-land of its birth.

On the other hand, Brahmanism lost something—that reforming zeal, that wonderful sympathy and charity for everybody, that wonderful leaven which Buddhism brought into the masses, and which rendered Indian society so great that a Greek historian who writes about India was led to say that no Hindu was known to tell an untruth and no Hindu woman was known to be unchaste.

Turning to the group of Buddhists on the platform, the speaker continued:

We can not live without you, nor you without us. Then believe that separation was shown to us, that you can not stand without the brain and philosophy of the Brahman, nor we without your heart. This separation between the Buddhist and the Brahman is the cause of the downfall of India. That is why India is populated by 300,000,000 of beggars, and that is why India has been the slave of conquerors for the last 1,000 years. Let us then join the wonderful intellect of the Brahman with the heart, the noble soul, the wonderful humanizing power of the great master.

A poem, composed by Soyen Shaku, which was written on one side of a white fan, was translated during the meeting as follows:

There are several races of men, some black, some red, some yellow, some white.

Yet there is but one truth which reigns supreme in the West and East, in the South and North;

Yet, if you doubt truth being one, only look at the clear moon in the high heavens—

There is no place in the world where her pure light does not penetrate.

EVANGELICAL ALLIANCE CONGRESS.

Great preparations were made for this congress, which was the last of the series, and aroused a great deal of interest. It began on Sunday, October 8th, in the Hall of Columbus, and ended on Sunday evening, October 15th. Three sessions were held daily. A sentiment of unity and fraternity was the keynote of the entire proceedings. In his address of welcome,

President Bonney referred to the wonderful Christian activity which marks these days, the watchword of the Christian church being the conquest of the world. He said that while at the beginning of the century only one in seventy-five of the population professed themselves Christians, at present one in every five bears that sacred name. The Evangelical Alliance was, he said, an agency raised up by Divine Providence to promote the peace and unity of mankind.

W. E. Dodge, president of the Alliance, said the object of the congress was to gather up the results of all the past congresses and give them practical expression for the good of mankind. In a brief address, Rev. Dr. John Henry Barrows said:

The long series of congresses so soon to terminate would be incomplete without the splendid and noble work represented by the Evangelical Alliance, one of the prophecies of a reunited Christendom. Cordially and gratefully I bid you welcome to this hall, made illustrious already by events of world-wide significance, and to this city where the interest in this series of world's conventions has been most intense and pervading.

We are often told that Chicago is noted for its big things—its big warehouses, newspapers, railroads, expectations, achievements. But when I think of all the addresses of cordial greeting which the President of the World's Congress Auxiliary has given in the last five and one-half months, about the biggest thing in Chicago is the heart of the man which has been such an ample storehouse of welcome and salutation to more than a hundred congresses.

It is your purpose to bring Christian truth home in a closer and more practical way to all classes of Christian workers, to make your meeting a school of applied Christianity. This will be a unique and splendid feature of your congress, and I have no doubt from the noble programme which you offer us, that this will prove among the most important conferences which you have ever held.

Welcome, then, thrice welcome, and may the influence of the reports of this meeting, as they go out into many lands, contribute to the benigner tendencies at work among men, helping greatly what Dr. Schaff pronounces the two most important achievements now presented before our faith and our works—the reunion of Christendom and the conversion of the world.

Mrs. Potter Palmer also delivered a graceful address of welcome, saying in part:

I should omit one evident part of my duty if I did not use my moment of time in calling attention to the remarkable work which women have organized and carried on in useful and practical directions. With the sanction and under the fostering care of the church, they first organized and found an outlet for their desire to carry comfort and healing beyond the thresholds of their own homes. While silent in the churches on the first day of the week, it has been their high prerogative to aid in keeping alive the spirit and practice of religion during the remaining six days of the week. The results accomplished have borne silent witness to their ability, self-denial, and devotion to the cause of humanity.

Among the topics discussed during the week were "Religious Condition of Protestant Christendom," "Christian Liberty," "Christian Union and Co-operation," "Theological Education," and kindred subjects.

Speaking on Christian co-operation in church extension, Rev. W. Hyde, president of Bowdoin College, said it was nothing more or less than a proposition that Christian people shall do their Christian work in a Christian way. To show that this scheme of co-operation is entirely practicable, he related the experience of the interdenominational conference which has been established in the State of Maine, and which settles all questions in reference to the location of churches in different communities, deciding which denomination is best entitled to the field. The workings of the commission have been entirely satisfactory, and he recommended that in every State a similar commission should be organized. While believing that different denominations were necessary and in some respects led to salutary results, the speaker pointed out that such differentiation was expensive, and could only be afforded in large cities. Continuing, he said:

A city is better off for variety in its churches when it can afford it, but the attempt to get up variety of this kind in a country town is ruinous. Have we any right to spend money providing country towns with these ecclesiastical luxuries because these towns can not support them themselves? Yet that is what we have been doing for years, and in consequence we find everywhere in these communities empty churches, half-paid ministers, divided forces, wasted strength, and scattered resources. Statistics show us many things in this connection. There are eighteen towns in Maine, with an average population of 244, and yet these eighteen towns have forty-nine churches. A town of 407 has three churches, and another of 143 has two churches. It is the same in many other parts of the country.

In view of these facts Christian co-operation in church extension is a duty from every point of life. We owe it first to the contriutors who support home missions; second, to our devoted missionaries; third, to the people we seek to evangelize; fourth, to Christ and the truth of Christianity.

Morley Williams, speaking in behalf of the Baptist denomination, said:

I admit that the Baptists have not made the contribution to church unity that they ought to have made. The trouble was that they had forgotten the due co-ordination of the truths for which they believe themselves to stand. They had emphasized too much the lines of denominational demarkation, such as the close-communion principle and baptism by immersion, rather than the general principles of Christianity. There

should be greater and more earnest co-operation among the denominations. Let every man pursue the truth as God gives him to see the truth, but let him never forget that the very first thing he has to do is to make men Christians.

The next speaker was Rev. Dr. Clark, secretary of the Home Missionary Society of the Congregational Church. Dr. Clark said the Congregationalists were disposed to be very tolerant of every form of evangelical Christianity. They believed in denominational courtesy and in the wise economy of missionaries' funds. They would not plant churches where they were not wanted. He continued:

Congregationalists are more than willing; they are ready and eager to co-operate with Christians of every name in church extension or, if need be, in church extinction. Show us anywhere in the wide field that a Congregational Church has unjustly crowded upon its neighbors, and whatever can be done to withdraw it will be done. Prove to us in a fair and mutual conference that our presence in any community is a cause of weakness or division, and that our retirement will strengthen the interests that remain, and we will esteem it our first duty to retire.

Rev. Dr. Elmendorf of the Dutch Reformed Church; Rev. Dr. Baritg of the Lutheran Church, and Rev. Dr. J. M. King of New York also discussed this topic. Bishop Fowler of the Methodist Church closed the debate by assuring the congress of his deep sympathy in the success of all work undertaken by the evangelical churches. He did not believe, he said, in the denominations coming too close together, for if they surrender too much to each other they would be apt to surrender their sense of obligation to work in the Master's cause. In a generous rivalry there was something that kept them on their mettle. So he believed that the working of different denominations side by side and still independently would tend to the advancement of the kingdom of God and the upbuilding of His name among men.

Speaking on the religious condition of Great Britain at one of the sessions, Lord Kinnaird said parochial mission work, as conducted by the established Church of England, was a feature of aggressive Christianity on the other side of the Atlantic. He also alluded in commendatory terms to the work of the Bible Society and the Religious Tract Society, which he characterized as great mission feeders. Lord Kinnaird said the



BISHOP C. H. FOWLER, D.D., LL.D.,
Of the Methodist Episcopal Church.

efforts of Mr. Quinton Hogg, the well-known evangelist and philanthropist, who established the London Polytechnic, proved that the so-called working-classes were not averse to receiving the gospel if it was presented to them in the right way.

Principal Grant of Canada also described the religious condition of that country. In Canada, he said, church-going habits are universal, the ministry is held in high esteem, and all denominations engage actively in foreign missionary work. The picture, however, has another side, for although public men as a whole represent the best elements of society, the tone of political life is not high, and recent revelations showed corruption among the people. Canada has produced no poetry or literature of first-class rank, although she has young poets of promise. He closed by paying a tribute to the character of the young Canadian students in the universities who come from homes where religion is a living power.

In an address on the religious condition of Protestant Italy, Rev. W. Matteo Prochet of Rome said the two words that described the present condition of Italy as to religion were gross superstition and growing infidelity. The position of the Italians, he claimed, was unique in the history of the world. On this point, he said:

Italy is the only land where a man can not be a good patriot and at the same time a good Roman Catholic. The reason of it is obvious. The Pope does not recognize the kingdom, and would break the Italian unity to pieces if it were possible. The Waldensian Church, which is the oldest native church in Italy, is leading the movement in evangelization in all the main cities. They have forty churches, with a membership of 18,000, and the other churches bring up the Protestant membership to 25,000.

Prof. Richard T. Ely of the University of Wisconsin discussed "The Church and the Labor Problem"; the Rev. Graham Taylor, D. D., spoke upon the needs of sociological training of the minister, and Prof. Henry Drummond showed the relationship between Christianity and evolution of society. Other addresses on sociological lines were given by the Rev. Charles A. Dickenson of Boston; the Rev. George A. Gates, president of Iowa College; the Rev. H. L. Waylan of Philadelphia, and the Rev. George D. Herron of Grinnell, Iowa.

The Rev. W. S. Rainsford, D. D., rector of St. George's Church, New York, gave his views of the way to reach non-church-going workingmen. Prof. John R. Common of Indiana University suggested some substitutes for the saloon. Prof. Henry Drummond described work which he has organized under the name of "The Boys' Brigade." The Rev. John C. Collins and the Rev. H. S. Bliss also talked of boys' clubs.

Miss Grace H. Dodge of New York discussed the "Domestic Circles and Working-Girls' Clubs." "Social Settlements" was discussed by Miss Jane Addams of Hull House and Mrs. Charles Henrotin. Miss E. A. Buchanon of New York read a paper upon "Holiday Houses." Mrs. Lucy S. Bainbridge of the New York City Mission delivered an address upon "Trained Nurses." "The Work of Deaconesses" was discussed by Mrs. Lucy Rider Meyer of Chicago; Sister Dora of London, and Margaret Dreyer of the German Deaconess Institute, Chicago. Addresses were also made by Miss Lucy Wheelock, Miss Stella Wood, Miss Bertha Payne, and Mrs. Alice H. Putman.

Ex-Chief of Police Maj. Robert W. McClaughry pointed out the way in which the churches may help to improve criminal administration.

PART IV.

BIOGRAPHIES, ARTICLES, AND OPINIONS.

CHARLES CARROLL BONNEY, .

President of the World's Congress Auxiliary.

Charles Carroll Bonney, president of the World's Congress Auxiliary of the World's Columbian Exposition, president of the International Law and Order League, ex-president of the Illinois State Bar Association, counselor of the Supreme Court of the United States, etc., has long been prominently before the American people in various honorable positions.

The following facts relating to his career as teacher, lawyer, orator, author, and reformer have been collected and condensed from numerous notices, biographical sketches, and other publications: He is a native of the State of New York, was born at Hamilton in 1831, was named for Charles Carroll of Carrollton, the last surviving signer of the Declaration of Independence, and is a farmer's son. He was educated in public schools, Hamilton Academy, and chiefly by private study, with many advantages from Madison University, though engaged in teaching instead of pursuing the regular course of instruction. He was a teacher in the public schools, or the Hamilton Academy, from the age of seventeen till he moved to Peoria, Ill., at the age of nineteen. He there taught an academic school for two years; was public lecturer on education for Peoria County in 1852-53; vice-president of a State Teachers' Institute, and took a leading part in establishing the present educational system of Illinois, conducting the correspondence which resulted in the first State convention for educational purposes, and organizing numerous educational societies.

Mr. Bonney commenced reading law when but seventeen, and became a writer for the public press at nineteen. He was admitted to the Illinois bar in 1852, and to that of the United States Supreme Court in 1866, was president of the Illinois State Bar Association, and vice-president of the American Bar Association in 1882, and has taken a leading part in the proceedings of both associations. He removed from Peoria to Chicago in 1860, where he has since resided. His practice has embraced all departments of law, and includes reported cases in Illinois, Michigan, Ohio,

Nebraska, New York, New Jersey, California, and the United States Supreme Court. Public press notices of many States describe him as a profound and accomplished lawyer, one of the most eminent and distinguished members of the Chicago bar, and a writer on legal and political subjects of wide reputation.

In the field of practical reform, Mr. Bonney's efforts have been important and largely successful. He is the author of the scheme for a series of World's Congresses in connection with the World's Columbian Exposition of 1893, intended to set forth, on what has been declared "a scale of unexampled majesty," the achievements of mankind in all the departments of civilized life, and to promote future progress by the fraternal co-operation of the enlightened minds of all countries. The organization and direction of this enterprise has been in his charge from the beginning.

REV. DR. JOHN HENRY BARROWS.

The most prominent figure in the great Parliament of Religions was the Rev. Dr. John Henry Barrows, permanent chairman, who perfected the plan of holding the convocation. Dr. Barrows is pastor of the First Presbyterian Church of Chicago. He is one of the most eloquent pulpit orators in the United States. He was born in Medina, Mich., and is forty-six years old. His parents were of New England stock. He was educated at Olivet College, graduating in 1867. After leaving college, where he showed great taste for literature, history, and classics, Mr. Barrows studied theology at Yale, Union, and Andover. Afterward he spent two and a half years in missionary and educational work in Kansas. For a year he occupied the pulpit of the First Congregational Church of Springfield, Ill. Then he spent another year in foreign lands, supplying the American chapel at Paris for some time, where he made many friends. On his return to America, Dr. Barrows became the pastor of the Eliot Congregational Church at Lawrence, Mass. Then he went to the Maverick Church at East Boston, and was working there when he was called by the First Presbyterians of Chicago. Dr. Barrows' ministry in Chicago has been distinguished by great energy in all good works. Over one thousand members have been received in his church since October, 1881. As a lecturer and author, Dr. Barrows enjoys an enviable reputation. He is a tall, slender man, with a genial face and pleasant manners. His work during the Parliament of Religions has placed him in the front ranks of the theologians of the world.

DIONYSIOS LATAS,

Archbishop of Zante, Greece.

The Archbishop Dionysios Latas was born in Zante in 1836. By his pious mother he was brought up in the tenets of the gospel, hence the desire was developed in him to visit the Holy Land. He remained three

years in Bethlehem, where he studied the Arabic language, and was adopted by the Metropolitan of the Holy City. After the death of the Metropolitan he was placed in the Theological Seminary of the Holy Cross by the Patriarch of Jerusalem, where, after seven years' attendance, he graduated. The Patriarch, appreciating his talent, appointed him first "deacon," and then within a week "presbyter"; afterward he attended the theological department of the University of Athens for three years, when, his rare and unique eloquence in pulpits becoming known, he was sent by the mayor of Athens, Loucas Rallis, at the mayor's expense, to the universities of Western Europe. He attended the lectures on theology and philosophy two years in the French University of Strasburg; then he went to Germany and studied for three years and a half in the universities of Berlin, Leipsic, and Munich.

From Germany, in 1869, he went to England to attend the practical sermons at the services of the English churches, and remained there about a year. From England, in 1870, he went to Rome, where he listened to, and heard the views of, several prominent Catholic clergymen, concerning the infallibility of the Pope, during the Catholic Ecumenical Congress. In 1871 he returned to Greece, where he again preached from the pulpits.

On account of the deep impression his great eloquence made upon the multitudes, the Greek Government appointed him Preacher of the State. As such he visited and preached in every part of the Kingdom of Greece for fifteen years. At the same time he wrote and edited a religious paper—the *Zion*—by which he greatly benefited the people of the Orient. For this the king honored him by conferring upon him the Cross of the Savior.

The eminent American Minister to Greece from 1869 to 1873, Charles K. Tuckerman, in his book entitled "The Greeks of To-day," says, concerning this eloquent archbishop, as follows:

Dionysios Latas, an "Archimandriti" of commanding abilities, is now exciting great attention by his eloquent sermons in one of the churches in Athens. With the benefit of foreign education and a knowledge of two or three languages, his mind has received an expansion which is most unusual in the class to which he belongs. If he lives and pursues his career with the courage which is absolutely necessary for success, Latas will undoubtedly do more for the advancement of religious knowledge and religious faith in Greece than has been done by any single individual since the creation of the kingdom.

For two hours at a time, from his pulpit in "St. Irene", this young preacher holds the undivided attention of a closely packed and standing crowd, for there are no seats in a Greek church, while he explains and enforces the truths of scripture, large portions of which he repeats memorita. He uses no notes, although he has evidently carefully studied his subject beforehand, and he often rises to impassioned eloquence and fervor.

My only opportunities for judging of the capabilities of this remarkable priest have been in private conversation with him, and these have confirmed the idea that his views, though broad, are sound, and that the church has nothing to fear, and much to hope for, if such men are permitted uninterruptedly to go on in their work of religious enlightenment.

In 1884, at the request of his fellow-citizens, he was ordained by the

Holy Synod and Government of Greece Archbishop of Zante, where he lives as such at the present day.

It is very well known that during the present year there occurred in the Island of Zante 1,200 earthquakes, according to the testimony of the director of telegraphs in Zante and the eminent seismologist, Mr. Foster. The two most terrific shocks occurred January 19th and April 5th. Half of the island was destroyed. Of 5,000 houses in the city of Zante there remained undestroyed only forty-six. Entire villages had become masses of ruins. Churches of all kinds to the number of 132 were wrecked, among others that of St. Dionysios, the largest on the island.

The Archbishop's famous discourses at the World's Congress of Religions and at the World's Fair were so enthusiastically received, that expressions of warm affection were heard concerning him everywhere. People from all parts of the country have invited him to visit their cities before leaving America.

BUILDING A GREAT RELIGION.

REV. PROF. DAVID SWING.

THE COVENANT OF THE CENTRAL INDEPENDENT CHURCH.

We, desiring to promote our own spiritual welfare and to take some part in helping others to lead the Christian life, do form ourselves into a Christian society to be known as the Central Church of Chicago. We found our Church upon the great doctrines of the New Testament. We believe in the divine character of Christ. That He is the Savior which man in his sinfulness and darkness needs, and trust all those following this Christ are entitled to the name of Christians.

Behold I make all things new.—*Rev. xxi., 5.*

Among the great works over which our country is busy must be included the construction of a great religion. America must be happy only in ideas and institutions as great as itself. That quality of mind which demands a harmony in architecture, in music, and in colors asks for a harmony in each department of taste and thought.

The doctrine of human slavery was not in full accord with the theory of 1776, and many of the statesmen who were busy laying the foundations of the new republic wondered long and with pain over the discord which human bondage created. All things that must exist at the same time and must live together in one house must be in some way harmonious.

When the pioneers built a log house they did not long for a marble doorstep; the step must also be a log. There was no plated knob on the front door. It was enough if the leather latchstring was out. The dress of the farmer and of the wife and children was in full sympathy with the house, the windows, the fire-place, and the stairs. A hundred objects fell into unity.

When what was called progress came the many articles of daily use moved upward side by side. The doorknob advanced only along with the whole house. When a stone doorstep came the leather latchstring was dismissed from duty. It had lived an honored life, for Abraham Lincoln and Ulysses Grant had pulled it. They thus lifted the great wooden latch that on a winter night lay between them and a blazing hearth. When the house began to undergo changes, dress and language changed for the better, and, in time, the verb began to agree with the nominative case, and adverbs and adjectives became more orderly in their conduct.



REV. PROF. DAVID SWING,
Vice-Chairman General Committee.

Such a nation, living in such a period, can not make changes many and great without making changes in its religion. A large politics and a small Christianity can not journey onward together. The intellectual life of the people can not widen and deepen in all the departments except the field of theology and worship. When the reasoning power comes it reasons at all hours and in all fields, and the state that is philosophic in politics must soon become philosophic in piety. It at last becomes impossible to ascribe to a God laws and actions which reason would not dare ascribe to humanity. It therefore comes to pass that our country, while it is at work over sciences, and arts, and laws, and inventions, can not but be at work over its popular religion. All our States and all our churches are attempting to find and express a great religion for a great people.

It is not in bad taste to claim that our nation possesses an unusual greatness. It is, indeed, marked by defects which humiliate national pride, but all the great thinkers and writers in the philosophic fields confess the United States to be in advance of all the nations that exist or have existed. De Tocqueville, Count Gasparin, and recent foreign writers have pointed out the great particulars in which our people are more fortunate than all the millions of other lands.

It would have been criminal in our ancestors not to found a great people; for, possessing the highest political education then known—that of England and France in the times of the Burkes and the La Fayettees—it possessed also the perfect liberty that could select what was best. Edmund Burke was great, but he was crippled by the old follies of his England. All the European thinkers were tied to the past. Our statesmen, having all of European wisdom, were free, and could make a great truth take its place in the constitution and the laws. Here, therefore, European dreams and platonic dreams turned into laws; ancient and modern idealism took its place in the constitution of a republic. Our fathers were free in a wide field to select all the ideas that had been evolved by the students of the past centuries and been made clear by time.

Could there be a chemistry which might analyze the body and soul of this nation, it would find some traces of each great period that has passed by. Traces of the mind of Socrates and Plato, traces of Cicero and Tacitus, traces of the maxims of Jesus, and at last large quantities and deep colorings stolen from all the later dates in history.

The Greek bishop said last week, when he stood amid the rich buildings near our city: "I seem to be in Olympia. It is as though the American soil had opened and had sent up again into life the souls of my ancestors, and had made them rebuild in a new land all the snow-white splendor of the Acropolis." But as the Bishop of Zante wears the name of an island which was praised in the poem of Virgil and which has worn its waving groves for twenty centuries, so in the political ideas of our people we see more of Olympia than was found in its white columns and more of old Zante than Virgil saw in its fields and leafy forests. All those states and islands of the Mediterranean have contributed some truth and some law to the mass of wisdom that underlies our young government. Our nation is made out of the whole past.

Assuming that our state has culled from the past the many elements of its power, we are bound to conclude that the same country that is making a great state can not but be working on the construction of a great religion. The mind that demands a great politics can not but ask for a great worship. The soul loves harmony. If our ancestors did not wish their creeds disturbed, they ought not to have disturbed the state, or the home, or the literature, or the schoolhouse.

When, fifty years ago, our mothers or sisters began to plant roses in front of the log cabin in Ohio, the log cabin itself became doomed. From the rose bush the taste radiated in all directions, and the old rail fence in front

of the house had to give place to something that could be painted white, and the floor made of slabs, hewn with an ax, was followed by ash boards; the ladder which led to the second floor gave place to stairs. Thus, at last, the blooming rose remodeled the whole farm, the dress of the women, and the language that fell from the daughter's lips. Not otherwise one touch of greatness asks that all shall become great. From a great politics our country must move to a great religion. Upon this new religion it is now at work. Each church is immersed in the task, each thoughtful mind is elaborating the new doctrines.

That the better new might come it was necessary that the vanity of the old should first perish. No state or church will reform itself so long as it assumes itself to be divine. When the people thought the king could do no wrong there was an unbroken procession of kings. When education had destroyed this romance it was easy to dethrone a monarch. Thus time has taken the vanity out of many branches of the Christian church, and now they are asking in humility, What must be done with the wants of the soul and with the temple of God? What must we do with our Calvinism, our high church, our Romanism, our definite dogmas, so many and so proud? Our sectarian vanity has perished. Our Calvinism, our Romanism has lost its old magical power. Magic has flung its old crown down at the feet of science. All dominion has been concentrated in principles. The creed of a church must be composed of principles.

Inasmuch as the Western lands have for all time been leading the most intellectual lives, have been greatest in art, in literature, and in all the forms of intellectual action, it is probable that they possess and are still at work at a religion far grander than those of the old East. If we begin at old Athens and look westward we see a mental world of surprising greatness. Roman law is one of the early impressive scenes. It is attended by the simple religion of Jesus. By slow degrees came the new Italy. Then came Germany, France, England, each with a mind which surpassed all the East in breadth and utility. Even the Greek literature is small and weak in comparison with the written thought of the passing century. Having elaborated a great politics, a great philosophy, a great science, a tremendous human life, it is certain that our age is steadily at work upon a great religion. Instead of Calvinism or Romanism being this great product, it is probable that those churches have been only shops in which the age has been making some piece that is to be fitted into its future. When that future shall be complete these old shops will all be closed.

The Calvinistic church is among the first to feel the transforming touch of the new age, because it has always been a child of universal learning. It has never feared any books, or men, or schools. It has permitted its youth to seek their education in any land, and the minds destined for its pulpit have been permitted to sail away and drink in learning at any German or English fountain. As that creed arose in the universities of the 16th century, it made all colleges its friends, and felt that the greater the learning, the greater the Calvinism. But the universities themselves have become changed, and what was learning in the 16th century has become gross ignorance in the nineteenth. The Presbyterian students are thus among the first not to fall, but to rise. That church is, therefore, now seen as working hard to construct a great religion for a great people.

The Roman Catholic Church moves forward more slowly. That form of religion has always quarantined its own ship. It has not permitted its people to go ashore nor those on shore to come on board. It has not only intermarried, but it has interstudied and interthought. Those fitting for the priesthood have not been permitted to drink at any and all fountains. They have been reared on Roman food. All, from their dress to their books, from what the eye saw to what the ear heard, has been Roman. As the queen of the beehive is made wholly by her food, as she is while a grub

fed only queen's food, so the Catholic priest is reared amid only the phenomena of his church. These men will all be slow to rise from their old level. The Calvinists are more free to move, and will have a new, true, and grand religion, while the Romanists are still embracing the corpse of antiquity. But at last the Roman Church will also rise and become the worthy faith of an intellectual and spiritual race. It will fling away the childish objects and ideas it borrowed from the children of the old woods and the old savages, and will become a sanctuary of divine principles.

This is not uttered as a simple prophecy. Such a conclusion follows from the fact that the continent is at work at a better politics, and a better humanity can not avoid the task of making a better religion. It is not necessary to recount here the defects of both Romanism and Protestantism. They are many and are well known. There can be no pleasure in making out a catalogue of vice and folly. It is enough to know that the age is winnowing the chaff from the wheat, and will never rest until our American Christianity shall be worthy of the nation which contains its shrines.

The Religious Congress may not teach us the whole truth but it will accomplish one thing, it will clothe with new power the religious sentiment and make millions feel that man is indeed a religious being, that he is traveling toward eternity upon the great stream of faith. It will hasten the decline and fall of sectarian self-conceit, and will make the Christian minister feel that he is only one of a vast brotherhood. The proud churchman of Anglican or Roman garb and color finds his piety equaled by the worshipers from the solitudes of the Himalayas. The Christian, indeed, holds the better religion, but the other religions contain great worth and can shape the soul into great moral beauty.

Those who read all or hear all of these words now being uttered here in the name of religion, can not but conclude that Christianity excels in the breadth of its teaching. It omits nothing of duty, of culture, or hope. Some branches of the Christian Church have weighted themselves with fable and with the childishness common to barbarians, but the Christian religion in its purity is a spiritual philosophy as broad as the wants and happiness of man.

The pagan creeds omit too much. Their survey of man is not as broad as that taken in Christianity. One of the most illustrious of the Indian visitors in our city says that our women are not spiritual enough; not religious enough; that they love frivolity more than they love the serious truths and duties of their world. He sees them only in this great holiday of our city. To see all this American picture of women he would have to add a profound seriousness as wide as the nation—woman educating her children—woman sad over intemperance and all the ruinous vices—woman busy in all the walks of philanthropy—woman hungry for education and usefulness. When seen not in the national festivity, but in the wide expanse of common life, the American woman surpasses all pagandom in the light and depth of serious thought and in the number of hours that contain tears. The volume of her levity is large, her toilet as gay as that of birds, but greater than this mass of gayety is the volume of thought and solicitude. That the frivolity of both men and women is excessive is too evident. Man is such an avowed gamester as to be ridiculous; but the average of seriousness in our land is high.

This Hindu philosopher lives, indeed, an impressive life. Going up into the mountains he and his wife spend two hours a day in silent worship of the Deity. They thus pass half of each year. Their cottage is simple, their expenses are so small that they could be almost paid by poverty itself. The glory of God is around them. They live in His light and His love. A beautiful picture! But the religion of Jesus, mingling with the deep thought of the English and French and German races, asks

man to forego the sweetness of such solitude and live the most of his days in the midst of the people. The individual dares not be happy up in the mountains when the millions are poor and sad in the valley. The gifts of the pagan orator demand that all his days should be days of study and of useful eloquence. Our Western religion seeks the distribution and equalization of happiness. The contemplative life of many of the pagans is a charming picture in the history of the soul, but the common people are not able to endure yet the absence of any of their noblest men. As the mother must not leave her children, but must be within call in all their early years, so the philosopher that thinks and prays must hold the millions by the hand.

As nations in troublous times ask that their statesmen shall be at home and within easy reach of the Senate or the throne, as in the dark days of this nation's history the greatest patriots stood at their places by day and by night, so in our world, while the mind is so dark and the hearts of the people so heavy, the leaders of thought and action must live by the streams of the multitude. The eloquence of religious philosophy must sound by day and by night. Like the Nile in the desert, the eloquence of the Mozoomdars ought to flow all the year. The nightingale may sing only three months in the twelve, but the voice of religion must follow the people and be like a perennial stream in their desert. We may easily conceive of a nation that would be glad if it could enjoy the presence of statesmen even one summer in four years. We can conceive of a race which would be glad if a religious truth and eloquence could smite its soul once in a lifetime. But this extreme destitution in politics and religion does not affect the ideal that our great men should live in the very heart of the multitude.

In constructing the religion of a great people our nation is breaking up the monastic life and is asking each one to help all. No religion or reform is adequate if it produces only a little coterie.

An Emerson club is a valuable thing, but it has not the dimensions of a great nation. A curious science and art may weave a fabric out of a spider's web or spun glass, but what a poor, small art!—capable of making a veil for a princess, but not capable of weaving the clothing for a race. Thus our land is at work at a piety that shall not be satisfied with little groups of the elect, but only with the regeneration of the millions. The nation has outgrown the old religious coterie. It must leave to the humbler leaders of fashion all magnifying of the words "set" and "circle," and must seek a religion which would love to wave its flag over a hundred millions of souls.

The fall of a Calvinism is, therefore, only proof that something greater is coming. That creed was too exclusive and small. It was not an Emerson club, indeed, but it was a Calvinistic club. It was an intellectual coterie traveling along for profit and pleasure. It excluded a hundred sects. It dies that a greater Christianity may come. In its death the Presbyterians do not fall; they rise. They move forward toward principles of clearer truth, of wider usefulness, of greater beauty. Their creed moves away from the exceptional Calvins that it may become the abiding faith of a vast throng. In that church this loss is a gain. That creed exchanges its old enigmas for eternal principles. The old labyrinth is destroyed and beautiful homes are built out of its ruins. Over the same path of reconstruction the Catholics must soon pass.

The Archbishop of Canterbury requested the English clergy to take no part in the World's Congress of Religions. He must have had no light that was worthy to be placed upon a hill. His light was of the kind that might well be kept under a bushel. He holds some teachings regarding apostolic succession and the office of a bishop. But Mozoomdar and his great confreres, Bishop Keane, Bishop Ireland, and Cardinal Gibbons, could come



MARY ATWATER NEELY.

because they could bring at least the name of God to the multitude, and help make His glory shine into the hearts of the people." On last Monday this lake shore, where the wild Indians gave their war-whoop within living memory, grew almost roseate with the passing chariot of the Infinite; and Catholic, Protestant, and pagan bowed in joy while their hearts were whispering: Holy, holy is the Lord God Almighty! If the high church of England did not wish to join in such an anthem and gloria it is only a loss of sacred fame. The pagan Mozoomdar was willing to follow for 12,000 miles, over land and sea, the name of God alone. He knew that in America, among a hundred sects, he could pass every hour in God's presence. The old Orient came to help inspire the West. The morning of piety came to pour its glow and colors into the sunset of magnificence. No such scene has been witnessed since the coming of Jesus Christ.

Catholic and Protestant, Pagan and Christian, had often met in battle. They had often met in a black passion, which only blood and fagots could appease. To meet in a rich, beautiful brotherhood was a scene which only this late day of love and thought could produce. It is known that wild, new soil will not produce the richest flowers and fruits. Suns and summers must penetrate it and make its chemistry all new for the perfume of the rose and the blushes of the peach. But the heart is more delicate than the dew-sprinkled flowers, and it had to wait for many summers to pass before it could ask all living worshipers to meet in one love and one prayer.

Out of all these inquiries and greetings something new is coming, namely, a great religion. The old will not be rudely slain. Years ago a Scotch preacher said: "Nature does not beat off dead leaves with iron rods. She makes new buds displace them." This displacement is coming gently by day and by night.

After the battle of Austerlitz, a British statesman is reported to have said, with a broken heart: "Put away the map of Europe." Napoleon was erasing all the gear old lines, and was making all states mingle in one gigantic despotism. Not with broken hearts, but with joy, may we cry out: "Put away the map of the Christian Church." A greater than Napoleon—an omnipotent thought is coming. Soon the petty districts will find their boundaries erased and themselves to be the members of a wide and sweeping religion, under whose flag men will live as Christ lived, with all rights sacred, all men as brothers, with life divine, and with death not a defeat but a triumph.

THE WISE MEN OF THE EAST.

MARY ATWATER NEELY.

The light and the nobility of ideas displayed in the Congress of Religions in Chicago by Brahmans, Mohammedans, and other Oriental philosophers, has been a surprise to the whole Occidental world. No doubt it has been eagerly clutched at as a triumph by opposers of the claims of Christianity, and it has also somewhat nonplussed Christians.

As to invidious allusions to Christian missions, we may dismiss them with but two remarks. We all know that there are missionaries and missionaries.

The first of moderns to enter the Oriental field for proselytes were Jesuits, and the history of that order and its intrigues for power is the property of the world.

Why should we be surprised at great and noble ideas of God and man among those who profess to be learned in the Eastern books of the earlier ages?

The Bible—however we have read into it our narrowest prejudices—the Bible does not represent all who were not Jews or Christians as without light.

The proofs of this proposition are numerous. Noah, the just man who walked with God, had, when God made a covenant with all flesh making the rainbow his signature, two other sons besides Shem, the founder of the Jewish race—a race that was to have a certain lineage and certain treasures to keep for mankind. Each of Shem's descendants, Arphaxad, Eber, Peleg, Ren, had besides the elect in line "sons and daughters."

Doubtless the knowledge of the true God was scattered among all nations, "by whom the earth was divided after the flood." "The God of Abraham and the God of Nahor" are spoken of as one. Multitudes on the continent of Asia claim Abraham as their father, and are very proud of their ancestry. Many were the worshipers of God in ancient times outside of the Jewish establishment. The Pentateuch abounds in examples.

God appeared in a dream to Abimelech, who claims to be a man of "integrity," and his to be "a righteous nation." Melchizadek was a priest of the Most High God, whom Paul sets above Abraham.

The angel of the Lord appeared twice to Hagar, comforting her with the prophecy of the greatness of her posterity, and opening her eyes to a life-giving fountain; and she is the author of the oft-quoted words: "Thou God seest me." It is expressly declared, "God was with Ishmael." God spoke directly to Laban, and he is the author of that beautiful saying, now a motto of the Christian Endeavor: "The Lord watch between thee and me when we are absent from one another."

Jethro, Moses' father-in-law, has given us in brief phrase, one of the finest descriptions of good rules extant. "Choose," said he to Moses, "able men, such as fear God, men of truth, hating covetousness."

Balaam, though he had not the backbone to be content without flatteries and rewards from a king, yet had direct communication with God, and the direct inspiration of prophecy from God. Though he declined to live the life of the righteous in the matter of self-denial, he is the author of that sentiment destined to be the text of unnumbered funeral sermons. "Let me die the death of the righteous, and let my last end be like his;" and of that other beautiful exclamation, chosen ages after as the first telegraphic message: "What hath God wrought!"

Job, an Oriental prince who lived when Time was young, as all the internal evidence proves, worshiped God in the style that He required in the childhood of the race. In the Book of Job are to be found some of the sublimest conceptions of the Almighty ever conceived by mortal man. Yet there is not the slightest evidence that Job belonged to any ecclesiastical body or that in his lifetime any such body ever existed. And, finally, the Wise Men, or Magi, of the East, saw the Star of Bethlehem, and came to worship "the Desire of all nations."

The Bible gives abundant evidence that the knowledge of God was general in the world. The mighty David, Solomon in all his glory, Joseph, the Prime Minister of the Pharaohs, and Daniel, who ruled Babylon when that city ruled the world, made known the true God in most striking and remarkable ways. The Queen of Sheba blessed God, and carried his name and fame into her distant country.

Paul, in his masterly address on Mars Hill, quotes a Grecian poet as saying: "We are God's offspring," and again, to the devotees of Jupiter and Mercury, he says: "The living God left not himself without a witness in that He did good, and gave them rain from heaven, and fruitful seasons, filling their heart with food and gladness." Peter says: "I perceive that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him."

Paul again says: "His eternal power and Godhead are clearly seen by

the things that are made," leaving people "without excuse," and he speaks of the nations as having once known God.

History informs us the gospel was preached in India with no little power and success before the close of the 2d century of the Christian Era; and that was 700 years before the rise of the modern philosophies of religions in that country. "In Malabar the Christians, by an ancient charter, enjoyed the rights of nobility and—a respected caste—they supplied the bodyguard of kings; they were ground to pieces under the millstone of the Inquisition by the Portuguese," some three hundred years ago.

Yes, the nations have had light.

Yet, nevertheless was the awful picture sketched by Paul in the first chapter of Romans *true*, and it is true to-day. A priest testifies: "Buddhism is the best of religions, but its priests are the most degraded of its class."

Lord, what is man, whose thought at times,
Up to thy seven-fold brightness climbs,
While still his grosser instinct clings
To earth, like other creeping things!
So rich in words, in acts so mean;
So high, so low; chance-swung between
The foulness of the penal pit
And truth's clear sky, millennium-lit!

Sir Edwin Arnold may read into the legends of Buddhism Christian phrases and Christian conceptions, but, the fact remains indisputable, it has never lifted the masses out of the terror and the vices of degrading superstition. Nor do many of its votaries dream of such a consummation as "one devoutly to be wished."

Sir William Hunter says: "Hinduism is a deliberate system of compromise—the cultured faith of the Brahmans with the ruder rites of more backward races. For the highest minds it has a monotheism pure and philosophical. To the materialistic multitude it offers the infinite phases of divine power as objects of adoration with calm indifference as to whether they are worshiped as symbols of the unseen Godhead or as bits of wood and stone."

The ancient Veda gives no countenance to widow-burning, infant-marriage, and the many popular inhuman rites, and the appeal to it as the highest authority has lately been made with good results in assuaging the tide of woes caused by these evils.

Whatever may have been the source, no doubt God's own light shines in some of those ancient pages.

People wonder at the exalted ideas and the vigor of Mohammedanism. But it never pretended to be a new religion. Protesting Christ to be a true prophet—though in a measure superseded by Mohammed—retaining the Bible ideas of the unity of God and the equality of men in His sight, no wonder it came to the downtrodden people of the low castes in Asia as a revelation from on high.

Truth is truth, however or by whosoever spoken, and great truths like these are emphatically purifying and uplifting. Per contra, error is, in its very nature, corrupting and degrading. A mixture of both produces mixed results. Whether Mohammedanism be an improvement on Christianity let facts testify and the whole world be jury.

Bright, and pure, and sparkling are the waters of the Jumna, as they descend from the lofty Himalayas, but, on they sweep through the cholera-infested throngs of Hurdwar, creeping, slowly creeping, ever downward through the rotting, decaying vegetation of the tiger-and-fever-haunted jungles.

All nations have been gathered together in this peerless Exposition. In the searching for the causes of the progress of Christian nations which is

sure to follow, God grant some noble souls may find the secret, not merely of the transmission of water for the health of the body, but also of that truth of God which springs up into everlasting life.

Christianity—all religions—must be judged, not by a few isolated speeches, but by its fruits among the masses, and that by centuries.

So, in reviewing the whole matter, were we learned enough, we might say with Whittier:

I gather up the scattered rays
Of wisdom in the early days,
Faint gleams and broken, like the light
Of meteors in the Northern night;
I listen to the sibyl's chant,
The voice of priest and hierophant;
I know what Indian Kreeshna saith,
And what of life and what of death
The demon taught to Socrates;
And what beneath his garden trees,
Slow pacing with a dreamlike tread,
The solemn-thoughted Plato said.
Nor lack I tokens great or small,
Of God's clear light in each and all,
While holding with more dear regard
The scroll of Hebrew seer and bard,
The starry pages promise-lit
With Christ's evangel over-writ,
Thy miracle of life and death,
O holy one of Nazareth!

A LIMITLESS SWEEP OF THOUGHT.

MADELEINE VINTON DAHLGREN.

The Parliament of Religions, held at the Art Institute, Columbus Hall, whose spirit and purpose was the study of all beliefs, presented a spectacle of unequaled moral grandeur.

The poetic fancy can not soar beyond the reality of the scene where, to the visible eye, all nations assisted amid the invisible hosts of martyrs to the inexorable cruelty of the tyranny of past ages, who, now crowned with beatific light and waving triumphal palms, must have responded with a jubilant "amen" to the "universal prayer" that ushered in this millennial dawn.

Nor will the glory of this new era fade away without result. Out of the entanglement of seemingly perplexing tenets, the first point made manifest was that all religions discover fundamental truths, so that however obscured are the expressions of faith, they all rest upon elemental principles.

It is not to be expected that the popular mind will at once clearly define the outcome of a convention where there was no discussion, but only an exposition of belief; but thinkers, and especially the thought leaders, will doubtless be able to reach conclusions and formulate results that must react on the masses.

Certainly the range of subjects and their treatment was a magnificent intellectual exhibit of the soul's aspirations, wherein nothing would seem to have been overlooked appertaining to the divine science.

The points of contact between the codes of Islam and Christianity were presented. The teachings were declared of Confucianism, Zoroastrianism, Brahmanism, that lead to the pantheistic obliteration of the divine personality and their ultimate "*Nirvana*," or cessation of conscious individuality. The rational demonstration of the being of God, and the idealism of the supernatural through grace, were taught by the Roman Catholics.

Fine addresses on the attributes of God and the unification of the human brotherhood were given by the various Protestant creeds.

In fact, there was a common aim among those who hold Christ as the Redeemer and the inspiration of the Bible.

Then, the venerable doctrines of the Children of Israel, "sons of a common Heavenly Father," were complemented as it were by the metaphysical speculations of the *fin-de-siecle* literature, and these in turn were contrasted by the actual life of facts.

What a limitless sweep of thought!

Out of all this is to be discerned a certain conclusion, viz., that the vague assurances of the ethnic religions, where we are confronted with annihilation, can not be compared with the unity of Catholic dogma.

It will be seen that, although the ethnic faiths claim to represent over four hundred millions, yet, when we come to examine closely these vast numbers, they are *only an aggregation* formed by the accumulation of ages, and their faith is *without any redemptive quality*, while the unity of the Catholic faith is *a real oneness of dogma*.

The full defense of Christianity, it was shown, could only proceed through the unity of these dogmas, because through their expression *the incarnation* and the supernatural find their elucidation.

The light thus given is certain, and we draw near to God through Christ by means of channels He Himself has directed.

The result, therefore, is, that the best defense of Christianity rests along Catholic lines, because they alone represent *essential unity*.

SONG OF PROPHECY.

Composed by John W. Hutchinson (of the Hutchinson family) August, 1867, while in his recluse—a log cabin at Hutchinson, Minn., and sung at his meetings held during the "Woman's Suffrage Campaign" through Kansas, is dedicated to the "World's Fair Congresses," and sung by him during that period when prominence was given to the "Fatherhood of God and Brotherhood of Man," emphasizing this principle as a true method of restoring the unity of all good for the whole race of man. This motto was the keynote of the "Congress of Religions." By request Mr. Hutchinson sang the song at the ringing of the "Columbia Liberty Bell" in honor of "Manhattan Day" and the anniversary of the discovery of America.

"Ring out the old, Ring in the new, Ring out the false, Ring in the true."

Every one of the two hundred and fifty thousand contributions voiced the inscription: "Peace on earth, and good will to man." As Whittier said: "Blessed the ear, that yet shall hear, the jubilant bell, that rings the knell of war, and slavery, forever." And the twenty million patrons of the World's Fair may well echo this sentiment, and join in the grand chorus of the song, on Saturday, October 28th, "and round the world there soon shall be a glorious brotherhood."

We'll raise the song of triumph when we see the hosts advance,
Our banners streaming high, and its mottoes shall entrance,
As the golden words they read, they will quickly join our van,
And vote for the cause of freedom, and the Brotherhood of Man.

CHORUS.—The Fatherhood of God, and the Brotherhood of Man,
The cause of true religion is spreading through the land,
Oh, the Fatherhood of God, and the Brotherhood of Man,
We'll talk and sing while on the wing, and ring it through
the land.

Columbia's sons must lead the way, raise high the lofty standard
Of equal rights they now maintain, though once to slavery pandered
Our country shall this banner bear, "Free Suffrage" is our motto;
For liberty they'll work, you see, and vote the way they ought to.

CHORUS.—For, the Fatherhood of God, and the Brotherhood of Man;
The cause of Arbitration is speeding through the land.
The Fatherhood of God, and the Brotherhood of Man,
This message that the angels bring, we'll sing it through the land.

Let discord and contention cease, that fill our hearts with sorrow;
A ray of hope dispels the gloom, there's sunshine on the morrow.
The truth for man proclaimed by Christ far centuries ago,
Its resurrection cheers us now, and oh, our hearts o'erflow.

CHORUS.—With gratitude to God for the Brotherhood of Man,
We all revere the higher law, do a good turn when you can.
The Fatherhood of God, we obey His high command,
This message that the angels bring, we'll sing it through the land.

Now peace on earth, the hosts above proclaim the nations free,
And all of every kin enjoy this boon of liberty,
We claim no creed for class or clan, but cherish all the good;
So round the world there soon will be a glorious brotherhood

List, ye sorrow-stricken people, to the voice of truth to-day;
On the world the sun is rising, error's clouds shall flee away.
True hearts watching for the dawning, earnest seers their joys foretold;
Look, ah, look, the field of promise white with harvest, rich as gold.
Ever hopeful, never doubting, always working for the right,
Loving, waiting, watching, longing for the millennial day of light.

CHORUS.—The Fatherhood of God, and the Brotherhood of Man;
Proclaim it through the Nations, this glorious Christian plan.
The Fatherhood of God, and the Brotherhood of Man,
Come join with us this chorus now, and waft it through the land.

WORLD'S COLUMBIAN EXPOSITION, EXECUTIVE DEPARTMENT.

CHICAGO, November 7, 1893.

F. T. Neely, Esq., 232 Fifth Avenue, Chicago.

DEAR SIR: I have your request of 31st ult. I will repeat what I recently stated to Rev. Dr. Barrows—that I regard the Parliament of Religions held in Chicago in 1893 as not only the most important feature of the congresses held in connection with the Columbian Exposition, but if the Exposition had secured no other result than this congress the large sacrifice involved in producing it would be justified. The far-reaching importance and value to a fraternity among religionists that has been promoted by this parliament can not be over-estimated. All honor to Dr. Barrows and his associates who have brought about such a remarkable convention.

Truly yours,

FERDINAND W. PECK,
Vice-President.

PRESIDENT'S OFFICE, NORTHWESTERN UNIVERSITY.

EVANSTON, ILL., November 11, 1893.

F. T. Neely, 232 Fifth Avenue, Chicago.

DEAR SIR: In reply to your note, dated November 2d, asking for my opinion on the Parliament of Religions, I send you the following:

The effect of the Parliament of Religions will be to establish Christian people more firmly than before in their faith, while it will, at the same time, render them more charitable than before in their judgment of the religious faith of other peoples. It never would have occurred to any but a Christian people, having absolute confidence in the foundations of their faith, to have convened a Parliament of Religions; and the thought so happily conceived and so well carried out will be productive of great good in the years that are to come.

Yours very truly,

HENRY WADE ROGERS.

STATE OF ILLINOIS, EXECUTIVE OFFICE.

SPRINGFIELD, November 9, 1893.

F. T. Neely, Chicago.

DEAR SIR: For the first time since man began to gaze with awe at the mysteries around him have the representatives of the different religions met and extended to each other a friendly hand and given each other a respectful hearing. This is one of the highest achievements of human civilization, and as this Parliament of Religions dealt with a subject that vitally affects the happiness of mankind, it will give to the world more toleration and more co-operation, more liberal building up and less fanatical tearing down. It has proclaimed a new gospel of peace on earth and happiness among men.

JOHN P. ALTGELD.

THE CATHOLIC UNIVERSITY OF AMERICA.

WASHINGTON, D. C., October 29, 1893.

F. Tennyson Neely, Esq.

DEAR SIR: The Parliament of Religions is, thus far, the only phase of humane and intellectual development that makes possible the hope of a millennium.

CHAS. WARREN STODDARD.

CHICAGO, November 1, 1893.

F. T. Neely, Esq., 232 Fifth Avenue, City.

DEAR SIR: In reply to yours of October 31st, I beg to say that the interest taken by the public, those living in Chicago as well as visitors to our city, as expressed by their attendance at the sessions day and night of the Parliament of Religions, evidenced the fact that the establishment of congresses in connection with the World's Columbian Exposition must result in great good and in setting an example to those who will have to do with future expositions, and proving to them that the advance in religion and science can better be understood in listening to learned people, such as we had the pleasure of hearing during the six months just ended, than by a cold exhibit between walls. These congresses can not help but have an influence for good in the future.

Yours truly,

W. J. CHALMERS.

My full appreciation of work well done extend to those who have had a part in the Parliament of Religions just dissolved. They dealt with human interests touching the soul of the world, and a carefully prepared record of the proceedings will stand among and be one of the few great universal studies of the present and the future.

CHICAGO, 1893.

ALEXANDER H. REVELL.

CHICAGO, November 1, 1893.

Mr. F. T. Neely, Chicago, Ill.

DEAR SIR: In reply to your request for my opinion as to the result and influence of the Parliament of Religions, will say, it has brought together people of many creeds from all parts of the world, permitting them to come in personal contact with one another, giving the world at large the benefit of their different ideas and arguments. It has shown us where we are strong, and also where we are weak. If these parliaments could be held every few years it would, no doubt, be a great benefit to mankind.

Yours truly,

CHAS. T. YERKES.

CHICAGO, November 1, 1893.

F. T. Neely, Esq., Chicago.

DEAR SIR: It seems to me that it is too early yet to form a just judgment of the result of the Parliament of Religions so recently held in this city, or of its influence. An undertaking such as this was, having in view so comprehensive a gathering of the representatives of all the different fields of religious thought, it would seem, must certainly broaden the views of all who participated, or to whom an opportunity is given to study the records of the meetings.

Very truly yours,

J. J. P. ODELL.

CHICAGO, November 1, 1893.

Mr. F. T. Neely, 232-234 Fifth Avenue, City.

DEAR SIR: I consider that a full report of the Parliament of Religions will be a fitting conclusion to one of the grandest achievements of this century.

Yours truly,

G. H. WHEELER.

CHICAGO, November 10, 1893.

The Chicago Congresses of the past six months indicate that democracy suffers from intellectual homesickness. I know no book more comforting than the little pamphlet published here last April and bearing this motto: "Not Things, but Men." Its official title is "The General Programme of the World's Congresses of 1893." What a thirst for knowledge it contains, what a respect for all that constitutes the spiritual and moral treasure-house of humanity, and what a sign of the invincible vitality of Christianity, even in face of the triumphs of science, is that Religious Parliament held in the very capital of the positivist, industrial universe. The results of that parliament were inadequate. It did not reach, it could not reach, a practical and satisfactory conclusion, but it will remain the surpassing excellence of that Exposition. In the words of the poet, it is the hand of a clock pointing from the spire of a huge cathedral toward heaven. Seated in the amphitheater of that parliament hall, and seeing a multitude of attentive faces about me—amiable faces of tradesmen and laborers—I felt the certainty revive, which told me that in spite of the moral and mental transformation the human heart is undergoing, it need not fear for its most precious or most mournful gems. I felt that certainty revive again during my last visit to the palaces of the White City. I long to see it again as I left it, in its dreamy whiteness, enshrouded by its weird, gray mist, and behind it the sun.

PAUL BOURGET.

MOBILE, ALA., November 8, 1893.

F. T. Neely, Esq., Publisher, Chicago, Ill.

DEAR SIR: Your favor of the 1st inst. in reference to the Parliament of Religions is before me. My duties as National Commissioner prevented my attending the parliament in person. All that I know of it is derived from the reports made by the daily newspapers of Chicago at the time. Perusing those convinced me that the parliament was the most remarkable outcome of the great Exposition. It is invaluable as presenting a body of statements of religious beliefs and creeds made by those who believe them. It is, also, a monumental demonstration that there have been immense strides made in the direction of religious tolerance in all parts of the world, and this demonstration could not have been made in any other way than by the parliament. I hope the proceedings of the parliament will be made part of the official history of the Columbian Exposition.

Very truly,

FREDERICK G. BROMBERG,
Commissioner for Alabama, World's Columbian Exposition.

CHICAGO, November 2, 1893.

F. T. Neely, Esq., Publisher, 232 Fifth Avenue, City.

DEAR SIR: Replying to yours 31st, in giving every aid possible, both as a Director of the Exposition and as a private citizen to the end that every sect and belief might be fully represented in the Parliament of Religions, I did so with the conviction that in religion, as in every walk in life, not only advancement but more advancement was being made toward one universal belief, and that great good would not only accrue toward that end through this parliament but an impetus would result which otherwise it would take years to accomplish. This I believe to be the fact and that we are nearer by years to that one universal religion, namely, love of God and fellowman.

Yours very truly,

JAMES W. ELLSWORTH.

CHICAGO, November 3, 1893.

F. T. Neely, Esq., Publisher, Chicago.

DEAR SIR: In reply to your favor of October 31st, requesting a line in relation to the Parliament of Religions, I take pleasure in saying: When the wonderful beauty of the Court of Honor shall have faded from memory, and the World's Columbian Exposition itself shall have been forgotten, the Parliament of Religions will, in my opinion, stand out as one of the great events in the history of civilization.

Yours truly,

F. S. WINSTON.

SOUTH BEND, IND., November 8, 1893.

Mr. F. T. Neely, Chicago.

DEAR SIR: I believe that the Parliament of Religions will result in bringing religious denominations closer together. There will be less quarreling over denominational lines, and, I hope, more effort made by those who profess religion to manifest it in their daily lives.

Sincerely yours,

CLEM STUDEBAKER.

PHILADELPHIA, November 7, 1893.

Mr. F. T. Neely, Publisher, Chicago.

DEAR SIR: I regard the Parliament of Religions as the grandest object lesson which the world has ever had of the possibilities of a sincere fraternity between those who are laboring, though in different directions and by different methods, for the moral and spiritual upbuilding of mankind.

Future generations will, I doubt not, date from this event the epoch of genuine religious liberty. The participants in the parliament, having drawn near to each other without any sinister proselytizing motives, have thus made a truce which marks the beginning of the end of religious, or, rather, irreligious strife. The religions are henceforth pledged to that larger fellowship whose standard is religion itself.

HENRY BERKOWITZ.

NEW HAVEN, CONN., November 14, 1893.

F. T. Neely, Publisher.

DEAR SIR: In reply to your request I enclose my opinion of the World's Parliament of Religions.

The World's Parliament of Religions was a practical recognition of the truth, "That God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him" (Acts x., 34), and it demonstrated with great clearness Christ's words, "I am the way, and the truth, and the life." (Jno. xiv., 6.)

EDWARD L. CURTIS,
Professor in the Yale Divinity School.

124 EAST NINETY-SECOND STREET, NEW YORK, November 9, 1893.

Mr. F. T. Neely.

DEAR SIR: In answer to your request for a line from me regarding the late Parliament of Religions I would say, the Jew has ever stood, even in ages of hatred and ignorance, as the apostle and herald of brotherhood, and has toiled and suffered for that day when the confessors of every religion will melt the sword of combat and selfishness in the flame of human love. The Jew, therefore, sees in the Parliament of Religions a potent factor toward the fulfillment of his centuried hope, the realization of his glorious ideal. Wishing you abundant success, I am

Yours respectfully,

RUDOLPH GROSSMAN.

CRANFORD, N. J., Wednesday, October 8, 1893.

F. T. Neely, Esq.

DEAR SIR: Below I send you a line on the Parliament of Religions in response to your request. The Parliament of Religions strengthens one's faith in the brotherhood of man. But without your report of the proceedings its influence must have been woefully limited. No thinking man should be uninformed of the opinions of so important a representative body, and on this great subject the man who does not think must be incapable of thought.

Truly yours,

WILLIAM DRYSDALE.

NEW YORK CITY.

F. T. Neely, Chicago.

DEAR SIR: Your book will be an important addition to the literature of the 19th century.

THOS. W. KNOX.

BUFFALO, N. Y., November 6, 1893.

Mr. F. T. Neely.

TWO features of this magnificent Exposition pre-eminently type the progress of the century—the electrical display and this glorious Congress of Religions. Unity is the text of both. Electricity brings earth's ends into mental unity; the congress points earth's spiritual unity in human brotherhood and divine Fatherhood.

RABBI ALEX. H. GEISMAR.

FORT ATKINSON, WIS., November 6, 1893.

Mr. F. T. Neely, 234 Fifth Avenue, Chicago, Ill.

DEAR SIR: It seems to me that there can be but one opinion regarding the publishing of the discussions of the Parliament of Religions. It will enlighten the world in regard to the faith of the different nationalities.

Yours truly,

D. W. CURTIS.

NEW YORK, November 3, 1893.

F. T. Neely, Esq.

DEAR SIR: In compliance with your request, I beg to say that the Parliament of Religions, conceived, nurtured, and ripened into glory on American soil, is the grandest achievement in the history of cultural and intellectual progress, and has marked a luminous epoch in the philosophy and liberal education of mankind. Only democratic enthusiasm and heroic vitality, allied with an innate reverence for the ideal and æsthetic, could give birth to such a triumph of 19th-century genius and so conclusively demonstrate to all the world that our country is at the head of the great pilgrimage to the goal of truth, marching with the uplifting hopes, the sustaining love, and indomitable spirit which span mankind with the rainbow of kinship and brotherhood.

The record of proceedings printed by your enterprising publishing house may, indeed, lay claim to an honorary work in the vast library of noble endeavor, in whose dust-covered retreat live Jew, Christian, and all believing minds intent in the search for light, enlightenment, and fraternity. The parliament sowed these seeds, let us culture them. Wishing you much success, and hoping to hear from you soon, I am, dear sir,

Faithfully yours,

DR. ALEXANDER KOHUT, *Rabbi*.

CHICAGO, November 10, 1893.

DEAR MR. NEELY: I think that it was appropriate in Chicago, at the time of the Parliament of Religions, to quote the celebrated Latin verse of the grand poet Lucretius:

Quantum religio potent suadere malorum! (How many evils could religion advise!)

We have all learned how intolerance has been for centuries the rule of mankind and how mighty nations, illustrious princes, were all brought into what we might call a wild temper as soon as a faith somewhat different from theirs was taken up or kept up by other people. And what a striking spectacle was that of free America calling the representatives of all the religious world, a vast congregation, in which everybody was invited to present, in the way he liked, the description of his own faith, to explain the sacred lines which held him to the creed of his fathers. If ever the friends of "peace on earth," which has been so often promised to "men of good will," have been entitled to conceive the broadest hopes of a better future for the ever-suffering children of Adam, it was certainly by entering the majestic hall, where the priests and laymen of the world were gathered.

What an admirable conception of religion to understand at last that it is the charm which unites the man to God, and which has to unite us to the Almighty, without any interference of any mortal being in this sacred communion!

If we are entitled to claim a perfect equality of political and civil rights, are we not ten times better entitled to claim the religious equality? Religion has nothing to do with the terrestrial ambitious, nothing with the gorgeous displays of gold, silver, and diamonds, nothing with the pride, nothing with the tyrannical commands of classes of men pretending to rule over other men. I do not like to see so many perishable things between me and my God. Let me pray Him alone, under the skies, where millions of stars proclaim His unparalleled power! Let me think of those unknown worlds, of which we begin to guess the movings and the rules! And now I ask you, men of narrow faith, Do you earnestly believe that, in those quadrillions of billions of stars which dash through the ether quicker than the electricity, your little sects, your miserable anthropomorphistic conception of Divinity, your selfish hope of favors to you and hatred to your brethren, do you believe that all those pitiful, daily thoughts are taken into any consideration?

Do you suppose mankind has the monopoly of life in this wonderful cosmos, of which we can not see the limit even in our boldest dreams, with the most powerful imagination?

If all those stars drive with them innumerable planets, as our sun drives the earth, Venus, Mars, Jupiter, Uranus, Saturn, Neptune, and still others which our telescope will discover one day or another, what is religion on those celestial bodies?

Have you ever thought of this, and dare you, after having put your head into your hands, after having cried for help, after having, through days without knowledge and nights without sleep, computed thousands of thousands of doubts, dare you say one thing but this: There is a power beyond us? There is a God who conceived and created all that surrounds us, and ourselves, too! This is my faith! This must be the faith of all the beings through all the infinite space! And now, children of the earth, go in peace and try to do good, because, if there are terrible doubts for the sincere man about the way in which God is to be understood and worshiped, there is no doubt about the eternal morality. The principles of morality are deeply impressed in our souls. Nearly all the religions agree in their main lines, and here is a marvelous field in which the most different faiths can find a common plan to unite themselves. Let us look for what unites, not for what divides us. This has been the spirit of the Parliament of Religions. May it be ever praised for this!

RAPHAEL GEORGE LÉVY,
Professor at the University of Political Science, Paris.

DES MOINES, IOWA, November 10, 1893.

F. T. Neely, Esq., Chicago.

DEAR SIR: I regard the Parliament of Religions as the greatest adjunct to the Columbian Exposition. What the Exposition has accomplished in the material elevation of mankind the Congress of Religions has attained for the spiritual development of men. It will have done more to liberalize and advance the world in this respect than all other causes since the reign of ignorance and superstition during the dark ages. Your work, designed to perpetuate the mighty lessons of that parliament, will not only be timely but the grand climax of that historic event and period.

Very truly yours,

JOSEPH EIBOECK,
National Commissioner for Iowa.

MASSACHUSETTS STATE BOARD OF TRADE.

LOWELL, MASS., November 9, 1893.

Mr. F. T. Neely, Chicago, Ill.

DEAR SIR: I am pleased that your house is to have the publication of the work, and believe that the Parliament of Religions has implanted upon the minds and hearts of men broader and higher views of Christianity, and the lessons of love, faith, and charity, taught at that wonderful gathering, must also exert a powerful influence in elevating the standard of honor, integrity, and tolerance to such an extent, that even the channels of trade, manufactures, and commerce will receive fresh impetus from this new presentation of the great abiding truth of the brotherhood of man.

Very truly yours,

CHAS. E. ADAMS.

HARTFORD, CONN., November 10, 1893.

Mr. F. T. Neely, 234 Fifth Avenue, Chicago, Ill.

DEAR SIR: I was not able to be present to hear the addresses delivered at the Parliament of Religions, but from extracts of speeches which I have read in the daily journals and from comments of individuals, there can be no question but that the influence of those meetings and addresses will tend to create a more kindly feeling in each denomination toward the others; and that it will create a leaven which, in its influence, will spread far beyond the limits of that convention; if those present have been able to learn, and admit, that there is some good in all, and that in reality there is not such a wide difference in the essentials as has been heretofore thought, it may possibly (in the near future, if not sooner) lead to some formula upon which all earnest seekers for the truth can unite with confidence, and one which will remove the numerous doctrinal stumbling-blocks which appear to those who attempt to reconcile the various creeds of the present. Let us hope with faith.

Very truly,

L. BRAINARD.

FORT SMITH, ARK., November 10, 1893.

F. T. Neely, Esq.

DEAR SIR: The Parliament of Religions is much like the system of awards given at the Columbian Exposition. Each has given the points of excellence claimed for it. A compilation of the claims should be in every library. Christianity has nothing to fear from the contrast.

Very truly yours,

J. H. CLENDENING,

National Commissioner for Arkansas.

TEMPE, ARIZ., November 7, 1893.

F. T. Neely, Chicago, Ill.

DEAR SIR: Answering yours of the 2d, the Parliament of Religions can be regarded but as a grand step toward unification of the human race, upon a lasting plane, higher than can be afforded by commerce or the arts.

Yours truly,

W. L. VAN HORN.

The fact that orthodoxy has allowed people of conflictory faiths to express themselves in the same city without attempting to cut off their heads, or burn them alive, speaks volumes for the progress of liberalizing thought.

ELLA WHEELER WILCOX.

CHICAGO, November 12, 1893.

While the late World's Parliament of Religions was an event without precedent, it is not to be assumed that it would not have been possible at any previous time. The world's expositions have afforded convenient opportunities for illustrating the recent rapid progress of mankind in that knowledge of things scientific and practical which finds easy acceptance among all peoples, and have thus broadened and deepened the conviction that it may also be well to exchange thoughts upon things of yet higher concern. The parliament was the natural and fitting conclusion of a remarkable series of congresses embracing the whole field of human interests. It was happily devised and wisely carried through. That it developed a very encouraging liberality among the representatives of many faiths is beyond question; but it is no less certain that it was composed of the more liberal of them and is not to be understood as showing the real status of the religious world. The millennium is coming, but has not yet arrived. Such parliaments will hasten its coming and are to be provided for as among the most important and blessed accompaniments of all future universal expositions.

JOHN W. HOYT.

NEW YORK COMMERCIAL ADVERTISER.

NEW YORK, October 30, 1893.

F. T. Neely, Esq.

MY DEAR SIR: Yours of 24th inst. is received. I may say to you, as an individual, that, looking at the matter of religion purely from the standpoint of the world, it has always seemed to me that its weakest point has always been its easy cleavage, resulting in endless disagreement. If there were but one religion preached in the world, and by as many and as able and sincere men as now preach all shades of religion, it does not seem to me that there could long remain any considerable proportion of the race standing in denial toward it, nor that it would keep the asperity that now antagonizes the outside world, as well as the different branches of religious profession toward each other. I have not witnessed any part of this parliament, but it strikes me that the movement contains more of "the promise and potency" of unification of belief as well as of purpose than any religious movement since the possession, by our form of faith, of the old Roman Empire. In any event, it seems to me, its effect must be to increase the respect, as well as the knowledge, of every form of belief for every other, and thereby to make plainer the primal truth that man must be forever man, pure and simple, first, and a professor of religious belief afterward.

Yours cordially,

G. M. McCONNEL.

ATLANTA, GA.

If, as we believe, Christianity is divine and other faiths are not so largely so, she had nothing to fear and very little to lose by this conference, while they had much to learn of her. The inspired inscription upon the White City's magnificent peristyle is written at the head of each page of the parliament's proceedings: "Ye shall know the truth, and the truth shall make you free." America knows far more of truth and promises a larger measure of freedom because of the World's Parliament of Religions.

Very sincerely yours,

HARLAN P. BEACH.

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