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1851, May 27.

Dear Sir,

Rev. J. No. [unclear],

[unclear], Mass.

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THREE DOLLARS A YEAR.
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ESSENCE OF ALL FAITHS.

LET no man deceive another; let none be harsh to any; let none wish ill to his neighbor. Let the love that fills the mother's heart as she watches over an only child, even such love, animate all. Let the goodwill that is boundless, immeasurable, impartial, un-mixed with enmity, prevail throughout the world,—above, below, around. If a man be of this mind, wherever he moves, and in every moment, the saying is come to pass, "This place is the abode of holiness."—*Buddhist*.

THERE is a mirror in the heart, but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear. No act of devotion can equal truth, no crime is so heinous as falsehood: in the heart where truth abides, there is my abode. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone does the sage assume a bodily shape. The Hindu fasts every eleventh day; the Mussulman, during the Ramazan. Who formed the remaining months, that you should venerate but one? If the Creator dwell in tabernacles, whose residence is the universe?—*Kabir (Hindu, sixteenth century)*.

FOR THESE, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and every other commandment, are summed up in this precept, "Thou shalt love thy neighbor as thyself."—*Paul*.

O YE believers, stand fast to justice when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether the party be rich or poor. God is nearer than you to both: therefore, follow not passion, lest ye swerve from the truth. Act uprightly: this will approach nearer unto piety.—*Koran*.

REVERENCE virtue, holiness, the upright will which inflexibly cleaves to duty and the pure law of God. Reverence nothing in comparison with it. Regard this as the end, and all outward services as the means. Judge of men by this. Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breasts the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of the heart and life.—*W. E. Channing, D.D.*

MORALITY is the one thing eminently serious and true, and by itself it suffices to give meaning and direction to life. Impenetrable veils hide from us the secret of this world, whose reality is at once irresistible and oppressive. Philosophy and science will forever pursue without ever attaining the formula of this Proteus, unlimited by reason, inexpressible in language. But there is one foundation which no doubt can shake, and in which man will ever find a firm ground amid his uncertainties: good is good, and evil is evil. No system is necessary to enable us to hate the one and love the other; and it is in this sense that faith and love, possessing no seeming connection with the intellect, are the true base of moral certainty, and the only means possessed by man of understanding in some slight measure the problem of his origin and destiny.—*Renan*.

OUR whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world, it is the insisting on this which thrills us.—*Thoreau*.

CURRENT TOPIOS.

A SUNDAY-SCHOOL paper that prints prepared lessons for each Sunday, and puts into each lesson what it calls a Golden Text of Scripture, gave this as the Golden Text for July 11, "By one man sin entered into the world, and death by sin."

WE believe in liberty, but not in the liberty to commit suicide more than any other crime, and especially by the slow and shocking process of starvation, as "Dr." Tanner (if he be not a fraud) is now doing in New York; and, what makes it worse, doing it virtually in public, and, through the daily telegraphic bulletins, in presence of the whole American people. If there is no law to protect him from his own violence, the public at least should be protected from witnessing it, and not forced into the position of *particeps criminis*.

THE Concord Summer School of Philosophy opened auspiciously its second session on Monday of last week. A rustic chapel has been built for the accommodation of the school, through the liberality of the philanthropist, Mrs. Elizabeth Thompson, who is also enrolled as a pupil for the season. There are about fifty scholars for the full term, the majority of them being women, and from the West. Messrs. Harris and Jones, as last year, take the leading parts in the lecturing,—the former an American Hegelian, the latter an American Platonist. Several other lecturers give shorter courses. Mr. Alcott is the presiding spirit, and leads the conversations which follow the lectures. To him especially, the school must be a great delight, as realizing in his old age one of the dreams of his youth.

IN REFERENCE to the courteous liberality of the recent Methodist Conference at Cincinnati, in allowing the use of the hall, which it controlled, but did not wish to occupy at the time, to Col. Ingersoll for one of his antichristian lectures,—an act which some Evangelical ministers have condemned,—Professor David Swing has this fine plea for free speech. He says: "It will always be safe to temper with a sunshine of friendship the blasts that blow around the extremists of all schools, social, political, and religious. Our era should tolerate an immense amount of free speech. After tossing up the cap a hundred years in praise of freedom of speech, we would better let men speak on, even when they differ with us, and then, if possible, make amends for some bad speeches by showing the public what good thoughts also may come from the full liberty of mind and tongue."

THE TEXT of Mr. Bradlaugh's speech in defence of his right to his seat in Parliament, in spite of his refusal to take the official oath, has now come across the ocean. He was compelled to speak outside of the benches allotted to members, and this gave him really a certain advantage in appealing to the strong English sense of fair play. The speech,

too, was an able plea for justice, and must have done something toward turning the vote in his favor, even if Mr. Gladstone had not determined to make his admission without the oath a cabinet question. Of the sober second thought of the English people in regard to the case, the London correspondent of the New York *Tribune* says: "It is perfectly true that atheism is unpopular in England, and that avowed atheists constitute an inconsiderable minority of the people of this kingdom. But there is something more unpopular and more intolerable to the English people than atheism itself, and that is the notion of political proscription on account of religious beliefs. Mr. Labouchere put it into an epigram, when he ridiculed the theory that a man was not to take his part in the affairs of this world because he did not believe in another."

IF IT be true, as reported, that the good people of Elmira propose to erect a monument to Adam in their city, Mark Twain must have been lecturing there on "The Innocents Abroad," or possibly a large number of the returned "Innocents" have settled there. It is said that they not only mean to build the monument themselves, but that they have petitioned Congress "to issue a decree restricting to Elmira the right to build a monument to Adam, and inflicting a heavy penalty upon any other community within the United States that shall propose or attempt to erect a monument or other memorial to the said Adam." Now we submit to the good citizens of Elmira that their filial action will be sadly marred, if they adhere to this latter purpose of securing an injunction against the right of other towns and cities to follow their pious example. The petition for the restrictive decree is neither democratic nor Christian. It is altogether too proudly exclusive and narrowly sectarian for the present age. It savors also too much of a commercial monopoly to suit the communistic tendencies of the time. It is to be feared that pilgrims from other towns and States, should such an injunction be granted, might even be tempted into unseemly acts against the monument, and hence bring dishonor upon our great common ancestor. Moreover, why in this free country should people from the towns of Maine and Oregon have to go all the way to Elmira to weep at the monument of Adam? Much nobler would it be, and much more consonant with the present sentimental era in ecclesiastical religion, to encourage among the different towns and cities a pious competition in building monuments to him. A new impulse would thus be given to art, as well as to the study of ancient Biblical history, in the competitive effort to exhaust the possibilities of sculpture and architecture for expressing the various shades of literal and allegorical theology. At any rate, we must plead for the equal democratic right of every Christian community, and every church, if need be, to have its own monument to the great federal head of mankind, "in whose fall we sinned all."

ANNUAL MEETING
OF THE
FREE RELIGIOUS ASSOCIATION.

(Concluded.)

FRIDAY AFTERNOON, May 28.

At the conclusion of Mr. Clifford's essay, the President introduced Mr. Rowland Connor, as the first speaker on the subject of the essay, "Liberal Principles as opposed to Sectarianism in Education."

Address of Mr. Rowland Connor.

We have had so much philosophic presentation and discussion to-day, that I think you will pardon me if I drop philosophy and talk simply upon one or two practical points of the subject presented this afternoon. I shall not attempt to formulate the proposition, nor to prove to you that it can be formulated. I desire to drop from the clouds, and come as near to the earth as possible during the few minutes that I speak to you.

There are, as you all know, two classes of schools,—roughly dividing all the schools in the United States at the present time,—*private* schools and *public* schools. All private schools are sectarian, to a certain extent: all public schools are supposed to be non-sectarian. With reference to the ill effects of sectarianism in private schools, I desire to present only a single illustration. Some time ago, the *New York Independent* (I think it was) stated editorially that nearly all the principal colleges in the United States to-day are teaching the doctrine of Darwin, or the philosophy of evolution, so far as that philosophy contains Darwinism. This statement was denied, I believe, by an evangelical paper, I think the *Observer*; and the editor of that paper sent to the presidents of the different colleges a communication, asking each one this direct question, "Do you teach Darwinism in your college?" And, almost without exception, the answer came back, in substance, "We do not teach it." The *Observer* immediately crowded over the *Independent*, and said, "Here are the college presidents almost universally stating that Darwinism is not taught in their institutions"; in other words, according to its view, that latent infidelity was not taught within the college walls. Then the *Independent* sent out its agents to make investigations; and it appeared that, while nearly all the college presidents had said that this modern philosophy was not taught in the colleges, yet in almost every one of those colleges the Professor of Philosophy or the Professor of Biology or the Professor of Philology was teaching it. The president might have been perfectly correct in stating that he did not teach it, that the college itself did not represent it; but, as a matter of fact, the only man competent to teach it, in almost every instance, was teaching it. In other words, the students were learning modern philosophy, modern science, were being educated in the new ideas. The college president stood forth as a regular evangelical figure-head, representing the old ideas, the old Orthodoxy, the old forms of religion, in order that parents might not fear to send their children within the college walls. In still other words, the colleges were playing double; the presidents professing one thing, the real teaching being something else.

Now, this is a practical illustration, right here in America to-day, of the evil influence of sectarianism in education. In nearly all of our colleges, we have to-day this double influence,—the college nominally Orthodox, nominally Christian after the old school, but many of the professors in favor of modern ideas, and more or less in an underhand way teaching them to the young men in the college. That is one of the practical facts to which I wish to call your attention.

You ask me what I propose to do about it. I do not propose to do anything about it, except to state the fact. The matter will right itself one of these days. I only desire to call your attention to it as an existing fact to-day.

Now, another point in regard to public education. There is going to be a very decided conflict at some time between the Catholics and the Protestants in this country. I think no one who has investigated the subject can doubt this statement. Precisely what form that conflict will take, I do not know; that it is coming in some form, I do not doubt. The Catholics everywhere are gradually withdrawing their children from the public schools, and putting them into parochial schools, with their own sectarian teachers. They are doing this as a matter of fact throughout the United States. Here in our own city of Boston,

in Ward 23, for instance, in which I live, and concerning which I know most, I know as a fact that the Catholics are taking their children out of the primary schools, out of the grammar schools, out of the high schools, and are forcing parents to send those children into their parochial schools, to be taught generally only by some one of the numerous bands of "Sisters" supported by the Catholic Church. They are doing this, I understand, contrary to the wishes of Catholics themselves. For instance, I know that a poor washerwoman in my own family was asked recently by a member of the family, "Do your children go to the Sisters' school?" "Oh, no," was her reply. "And why do they not go there?" was the next question. "Because," said that very ignorant mother, "I found that my children were not learning anything at the Sisters' school, and so I took them out and sent them to the public school." There was a poor, ignorant Catholic woman wise enough, after all, to recognize the fact that the Catholic parochial school was but a parody of a real school; that our public schools were better than the Catholic schools. And yet, since she made that reply, she has been obliged by the priest to take her children away from the public school again, and put them back into the Sisters' school, there to learn Catholic prayers, Catholic ritualism, embroidery, music, French, but to learn nearly none of the things we desire our children to learn, and that our children are learning to-day in our public schools.

Now, I desire to call attention, very briefly indeed, to a very important part of this subject, which is generally omitted; and that is that the Catholic priest wishes Catholic children to be educated as Catholics, and not as American citizens. Now, please keep these two things distinct,—the Catholic as a Catholic, and the American citizen as a citizen. And please give heed to the statement I next make, which is that the pious, instructed Catholic cannot be a patriotic American citizen. The two things are incompatible. I do not say that no Catholic can be a patriotic American. Happily, there are abundant illustrations to the contrary. The reason is that they are not "instructed" and "pious" Catholics; and I say an *instructed, pious Catholic* cannot be a patriotic American citizen.

Now, look at it a moment. In the contemporary number of the *North American Review*, Cardinal Manning has an article which I think should be read, and very carefully read, by every Protestant in the United States. He states plainly that his article is expository, mainly, of one of the encyclical letters of Pope Leo XIII., in which the Pope states that the theory that all authority in government is derived from the people is false; that all authority in government is derived from the Church, comes from the Vicar of Christ, and never from the people. Cardinal Manning asserts that during the last three hundred years society has been going backward. Nevertheless, the ideal of the Church is retained,—that a church member and a citizen should be identical; that an outcast and a heretic should be identical. In other words, the aim of the Catholic Church is to make every American citizen a Catholic, or to make every Catholic an American citizen, and to refuse to recognize any government anywhere not derived from the Vicar of Christ.

Now, what is the American theory? We all know what it is. It is very simple indeed. We may state it in the words used first by Theodore Parker, I believe, and afterwards varied somewhat by President Lincoln on the field of Gettysburg: The government of America is "of the people, by the people, and for the people." Our government, in other words, receives its authority from the people. The Catholic says that that government is false: all government must receive its authority from the Vicar of Christ. I say, therefore, that a pious Catholic, who listens to the teachings of the Church and accepts them, cannot be a patriotic American citizen; and it is the aim of every Catholic priest to-day, by the education of the children of the Catholic Church, to keep them from being American citizens, in our sense of the word.

That is a positive fact. That is one of the influences of sectarianism in education, which we are all of us to face. In what form, I do not know; what shape the contest will take, I cannot prophesy; but that it will take *some* shape, I am positive. The Catholic by and by, undoubtedly, will very naturally ask for a division of the school fund, as soon as he is ready to make the request. "Here are our schools," he will say, "in which are all of our children: there are your Protestant schools, which contain exclusively

Protestant children. Should I be compelled to pay for the education of Protestant children?" Certainly not, as Protestant. There is no reason why you should. But back of that, however, comes the other fact: that so long as our public schools are secular, and secular only; so long as they are unsectarian, neither Catholic nor Protestant; so long as they are established solely as American schools, to teach children those rudiments which are essential to the practice of American citizenship,—so long we have our argument against the Catholic, and can say to him, "We have nothing to do with your creed; we have nothing to do with the Vicar of Christ; we have nothing to do with your theology; we only demand that every man in America shall support the public schools of America." [Applause.] That is the only claim we have a right to make. The Catholic does not intend that that claim shall succeed: we must resolve that that claim shall succeed, whatever may be the position of the Catholic Church.

And yet remember, my friends, we cannot make this claim justly, if our public schools are sectarian,—if I put my special religion into them, or if you put your religion into them, or if Mr. Channing puts his religion into them, or if Professor Parker puts his religion into them. Our schools must be absolutely unsectarian. Are they so to-day? We all know that they are not. We boast, indeed, here in Boston that our schools are unsectarian. Substantially, that is so. There is no religion specifically taught in our public schools. But there is religion enough taught there for a great many people to quarrel with, provided they do not believe in it; and there is a great deal of religion taught in our public school with which I, for one, do not agree. For instance, here is a little book which I brought with me, called *Poetry for Children*. The pieces in it were selected by Dr. Eliot, Superintendent of Public Schools in Boston, and the publication is authorized by the School Committee, to be read in our public schools. Now, the School Committee is doing a very excellent work in attempting to do away with the old, methodical, dry, and senseless manner of reading from school-readers, and putting in the place of that old method something new, something alive. They have put the old nursery story of *Jack, the Giant-killer*, into some of the schools, and *Robinson Crusoe*; and there are some very amusing and very good works from which the children in our public schools are learning to read to-day, and more rapidly and after a better method than they ever learned to read before. But here is my criticism. The Superintendent of Education and the School Committee are authorizing for use in our schools this book, just printed, in the year 1880; and here is a selection I read in this book. A child represented as saying its prayers before going to bed makes use of this language:—

"Four corners are around my bed,
At every one an angel spread:
One to lead me, one to feed me,
Two to take my soul to heaven."

Now, this is a very definite, a very mathematical theology, from my point of view. Moreover, every father and mother will bear me out in saying that every child who reads that in a public school will remember it, and will have early implanted in its mind the idea that, whenever it goes to bed, there are four angels on the bed-posts; and that the duty of those angels, in each instance, is specified,—one angel to do this, another angel to do that, and, if the child should happen to die during the night, two angels to take its soul to heaven. Now, I do not want my children to learn any such stuff as that. I do not wish them to have that kind of twaddle put into them, in the public schools, when they are little. [Applause.]

The piece goes on to say,—for the little boy is represented as dying, as most of these *goody* children do, and as I think they ought to,—

"And they will take it soon: I know
I have not long to wait,
Ere with those shining ones I go
Within the pearly gate;
"Ere I shall look upon His face
Who died that I might live,
With Him forever, through the grace
That none save He can give."

That is wretched doggerel and about as bad grammar, but I am not quarrelling with the poetry nor the grammar: I am quarrelling with the theology of it. I do not wish my boy to believe that Christ is going to take him to heaven, and that he cannot get there

without Christ. I am aware that there are a great many religious people in Boston who do not agree with me. Nevertheless, I pay my poll-tax, at any rate; and I have the same right to criticise the public schools as any one else in Boston.

Now, take another illustration. This boy, by the way, I am glad to say, died very soon. He was rather afraid to die. Though he loved Jesus, and desired to have his friendship in the other world, he was afraid that he should miss his parents and others, whom he had known in this world; and, after complaining a little bit, a Voice speaks to him,—

"Whom would'st thou have but Me?
Who in the heavens or with thee here
Hath owned such love for thee?"

Now here is another very pretty little piece for children to learn,—

"Sleep, baby, sleep!
Our Saviour loves his sheep:
He is the Lamb of God on high,
Who for our sakes came down to die.
Sleep, baby, sleep!"

Now take another illustration. The book is packed full of them.

"I heard an angel singing,
When the day was springing:
'Mercy, pity, and peace
Are the world's release!'
"So he sang all day
Over the new-mown hay,
Till the sun went down,
And the hay-cocks looked brown."

Another piece describes the beauty of heaven, talks about its "mighty king," its "rich jewelled shrines," its "gardens of flowers," its "sweet incense," and every thing else, precisely as an Arab, who believes in this kind of material heaven, might find it described in the Koran, and then says:—

"And, oh, if the exiles of earth could but win
One sight of the beauty of Jesus above,
From that hour, they would cease to be able to sin,
And earth would be heaven; for heaven is love."

Now, my criticism upon that is that it is a very definite theology; that it teaches a very positive, a very material kind of heaven, and has Jesus sitting there on a throne, and inspires all our children to wish for a sight of this Jesus, from whom we are all exiles,—otherwise the earth cannot be the abode of love. Is not that theology? No matter whether you agree to it or not, but is it not theology?

Now, take one more. You were all children once, and of course you all know the story of the "Children in the Wood," where the robin, that very mischievous bird, is supposed to have gone and covered the bodies of the children with leaves. In this book, the whole story is told. We have the dying father and mother (who were goody people, and of course they died) committing the children to the hands of their wicked uncle. Then we have the very wicked uncle saying to the dying father and mother,—

"God never prosper me or mine,
Nor aught else that I have,
If I do wrong your children dear,
When you are laid in grave."

Some more wretched doggerel, by the way; but I am talking about theology, and not about poetry. After a time, this very wicked uncle caused the death of the children, and felt very great remorse:—

"And now the heavy wrath of God
Upon their uncle fell;
Yea, fearful fiends did haunt his house,—
His conscience felt a hell.

"His barns were fired, his goods consumed,
His lands were barren made;
His cattle died within the field,
And nothing with him stayed.

"And in a voyage to Portugal
Two of his sons did die;
And, to conclude, himself was brought
Unto much misery.

"He pawned and mortgaged all his lands
Ere seven years came about,"

and so on. But I think I ought not to quote any more of it. After the poor uncle has "pawned and mortgaged all his lands," we may let him go, especially when the entire piece is written for the purpose of showing that God inflicted upon him by special act the very things he had prayed that God would inflict upon him, if he should do his brother's children wrong.

That is the sort of stuff that our children are read-

ing in our public schools, edited by Superintendent Eliot, and authorized by the School Committee of Boston.

Now, friends, so long as that kind of theology is in our public schools, what argument have we to face the Catholic with? None at all: we are teaching Protestant theology in our schools, and a very wretched kind of Protestant theology at that. Now, I do not doubt that the greater part of the parents in the city of Boston to-day would have that stuff taken out of the schools, if they could. Even Orthodox people know better than to wish to have their children read trash of that kind. And then, when we remember that very many of the parents of Boston are liberal in their theology,—Unitarians, Universalists, Spiritualists, so-called Infidels, "Free Religionists,"—we must admit that they have a right to say that a theology which they have learned to despise, whether it be true or whether it be false, shall not be taught in our public schools. [Applause.] Strike out all this theology, and then we can meet the Catholic on this school question with a clean issue. The Catholic here in America is bound to make mischief. He means to do it. I do not mean the laboring man whom you hire to do work in your houses or upon your grounds, I do not mean the poor, ignorant woman whom you hire to assist in your washing; but I mean the Catholic priest. He means mischief here in America. He means to break up our public school system; and he will do it, unless our schools are made free of all sectarian influences, unless we cut this theology out of them, and conduct them in harmony with the principles upon which our government is founded. I do not desire to put my theology into the public schools; I do not desire to put my religious philosophy there: I desire simply that all theology be kept out of the public schools. I have especial reason for objecting to this kind of theology, because it makes an impression upon the hearts of little children, from which they are almost never wholly freed. I know that one very excellent, aged man, a professor in a theological school, told his class one day, although he had become very liberal indeed, that he still in his dreams saw before him the fiery flames of the hell in which he had been educated to believe when young, and woke up in terror, expecting to be cast within the burning lake. "My good Orthodox friends," said he, "tell me that that is a sign that I am not wholly given over; that there is still a chance for me to be converted and go to heaven. I regard it simply as a remnant of the terrible impression made upon my youthful mind by that which I was taught when young." And we all know that then the mind is most impressible, and takes ideas from which we can never afterwards wholly rid ourselves; and our children are learning to-day in our public schools those things from which we have striven for long years to free ourselves. We have a right to ask that they shall have a better chance than we have had; that they may grow up to face the problems of the world which they will be obliged to face, unhampered as we have been hampered, unprejudiced as we have been prejudiced, free in their religion as in their science. [Applause.]

The PRESIDENT.—I can very heartily indorse the words of Mr. Connor. I have recently had the same experience that he relates, in New York. I have gone through the school-books which are recommended by the Board of Education in our city, and used in our public schools, and I found, if possible, matters still more objectionable than he has just read to us,—distinct Calvinistic theology, which, however, is not taught to the children as theology, but which is introduced into their minds under the garb of singing instruction. Certain books are given to the children by their singing-teachers, and those singing-books have been carefully crammed with theological songs, in order, evidently, to introduce these dogmas surreptitiously into the public schools. Now, I want to ask, before we go on, what is the use of such Conventions as ours, and what is the use of such remarks as those of Mr. Connor, and of mine just now? You hear these things, you give some attention to them for a moment, but presently it drops out of your recollection; and there is no result whatever, except, of course, such result as always remains when a good point has been well stated, as we have just now heard a good point well stated. But I should like to fix the impression a little by saying that this is the very thing which the Free Religious Association, under its more active policy, is endeavoring to do. We have two large cities, Boston and New York (and probably we shall

find the same state of things in other cities of the country), in which we behold the evil influence of sectarian power over the schools in a manner which comes home directly to every liberal parent. As Mr. Connor has truly said, we have suffered too much ourselves from the influence of superstition and have been hampered too much in our own development, by the prejudices derived from our early training, to desire or to be willing that our children should continue in the same way. We want to make the emancipation of the minds of the next generation easier, if we can. All our work, however, is frustrated in great measure by the influence of the sects in our public schools.

Now, what can we do against this state of things? I believe the Free Religious Association is eminently capable of doing work in this direction; and, though we are a small body of men and women, we can multiply our influence, if we attempt it in the proper way. The proper way is, as I take it, to systematically memorialize the Legislatures all over the country, against this evil; to bring this matter before the public, and keep it before the public, and to discuss it and have it discussed until the attention of the whole people has been called to it. I believe that in this way, by a certain public propaganda of the idea of complete emancipation of the public schools from all sectarian influences, the Free Religious Association can do a very important work. And, so far as the city of New York is concerned, I will say that perhaps nine-tenths of all who have joined the Free Religious Association during the past year from that city,—not by any means a sufficient number have yet joined, not by any means so large a number as can be brought to join the Free Religious Association, after we have once had our Convention in New York, as we propose to have,—but of the few hundreds in that city who have joined the Association the past year, nine-tenths, I will say, have joined because they believed that the Free Religious Association was going to do some practical work in this direction,—the emancipation of our public schools and our statute-books from the influence of the sects.

We are always glad and delighted to hear upon our platform a lady's voice, and I am sure we shall be especially pleased to hear the voice of so refined and cultured a co-worker in our cause as that of Miss MARY F. EASTMAN, who will now address you.

Address of Miss Mary F. Eastman.

Mr. Chairman and Friends,—I think my education was perhaps unfortunate in one respect, but by being exceptionally fortunate. I count it one of the greatest blessings of my life that I have never known what it was to be burdened with superstitious beliefs. Of course, in my cup of blessing, I find some alloy, as we always do. Perhaps it is due to that that I am not so apprehensive as my friends of any organized sectarian movement in our country against our system of public education. It may be one of the results of my good fortune that I am sleeping, while I should be awake to a real, practical danger. However, I cannot yet get it into my belief that we are in any danger from any church, even the Catholic, in the way of organized resistance to our republican notions. I have, no less than my friends, a fear of—no, not a fear, but rather a shrinking from—the subtle influence which I find sectarian creeds and dogmas acquiring in our schools. Mr. Adler spoke of singing sectarianism into people. I was reminded, when he spoke, of being in Oberlin a couple of years or more since, and going into the President's class of theological students, when one of them asked President Fairchild in regard to some familiar line of a hymn commonly sung in the churches, "Is not that false?" "Yes, undoubtedly," he replied, "false as theology, but accurate enough for singing." It struck me as a fatal lack in morals when a man holding such a position could say that it was well enough for us to sing a lie. [Applause.]

I do not question the influence of sectarianism in our schools. But I do not know how it is going to be possible to exclude it from our schools, so long as it is so powerful in the community. The schools are an expression of the people, and why we should expect a book published by sectarians, as that book is from which Mr. Connor has quoted, to fail to express the common sentiment, I do not know. Who was it said, "Don't be anxious about the style: the style is the man"? We need not be anxious about mere expression so much as about the people who make the expression.

I think the subtle influence of sectarianism in our

schools, from which those of us who hold what we count liberal views shrink, comes primarily from a false view of human nature. I am not half so much troubled for fear the Catholics will get some of the public money and put it into their schools (though I should be troubled, if I thought they would) as I am troubled that the whole tone of our schools is marked by the prevalent influence of sectarianism, in the view that is taken of human nature. As has been well said by the essayist, sectarianism is not founded on nature nor on the soul, but on dogma. So long as anything which is dogma, or springs from dogma, is taught in our schools, we are at least wasting time, we are working away from the purpose. We have not, it seems to me, so long as the prevalent views of human nature obtain, got at the true idea of what is education. So long as our children are trained as recipients of theories, as predestined by and for certain dogmas, our schools are not doing the work of education. This error now extends through every department: it marks the intellectual life; it marks the moral tone. The child is regarded too much as a vessel to be filled rather than a germ to be developed. If we believe, as we mostly do, in evolution, we believe in this opening out,—not leading out (I like the expression of the essayist), but letting out. It seemed a good thing to consider education a leading out. We have harped upon it; but I think we have got a new thought, and it is letting out. That means germination. Imagine a gardener going to his plants and undertaking to lead them up! Just imagine him taking the two sides of a bean as it came out of the ground, and, having a theory as to how beans ought to grow, suppose he should undertake to pull them up, so as to lead them up! What a fatal defect! Now, so long as this is our dogma, that the child is to be led up in any path,—I care not whether it be mine or somebody's else, whether it be the path of the wise or the foolish,—according to arbitrary theories of how they ought to grow, the result will be very much as it would with the gardener, if he undertook to develop beans according to a theory. Too much in that way, it seems to me, we are training the children in our schools. We are not letting the children grow. And it is all due to the fact that we have been dogmatists. We have had theories about development, and we chose to put our fingers into the machinery. It seems to me that the modern theory, the theory which comes of liberal thought, is the theory of "Hands off!" Why is it that we find so often men with no education as wise, if not wiser, than men with education? It simply shows that we have had no theory of education according to which we could make men wisely, and so they were unwisely made.

Under the common theory of human nature, we regard the child as the recipient of something which we have to give. We do not regard it as a vital force, which is to absorb in the way God meant it to do, while we only tend and serve and watch and guard it from harm.

The result of all this was hinted at in the essay read to us this morning. The result is a little being who accepts what is given to it without question. I stood this morning beside a carriage in which were two little children, left for the moment in the hands of the coachman, and, a little discord springing up between the children, the coachman undertook the required discipline; and it was very much the same discipline which is exercised everywhere, with untutored and tutored people. The child was told that it *should* and it *shouldn't*, it *must* and it *mustn't*; and when the child said, "Why?" the answer was, "Because I say so: that is reason enough." Our schools are conducted too much on that principle. The child is taught to accept facts, taught to accept all it receives, on the "I say so" principle. The result is that it comes not to have any intellectual life of its own, but a certain receptivity of whatever is poured into it. The farther result is, we get just such people in the world. In other words, the child does not come out from the school with intellectual stamina; does not come out with that better thing still, intellectual veracity.

And this brings me to another point where sectarianism is an evil in education: it is antagonistic to intellectual veracity. And this is the saddest criticism we can make on our schools. It is bad enough that the children are not wisely taught; but there is nothing in the whole category of criticisms upon our school system that I think can compare with this,—that we do not train to intellectual veracity. Just watch the average teaching in the average school. The teacher

walks in with her theory of how to discipline, which means, how to keep still the active, restless children. Back of the teacher is the School Committee, who propose to judge her according to the quiet of her school-room. Back of the School Committee are the parents, who propose to judge committee and teacher exactly on the same basis. How many parents ever observe the child as it comes home and say: "Has my child got any clearer use of its intellectual powers? Is it getting any more loyal to absolute truth?" The aim of the child, therefore, is to meet the teacher's requirement. What is that? *Memorize and keep still!* That is the requirement of the average teacher, and the child has to meet the requirement of the average teacher. There is never in the average school one single question of the mental attitude of the child on the problems before it, or on the work of the school-room, or of any other place.

Now, I hold that this is due to the low point at which the community start. I wish, therefore, it were possible that we could, by lifting the community (and I confess I do not see any other way out of the trouble),—I wish, by lifting the community, we could lift our schools out of this unfortunate position. Let us feel that nothing else is of so much importance as the right attitude of the child to its work. What should that work be? Why, it seems to me it should be precisely the work which our President, Mr. Adler, has set before his trained mind. It should be precisely the work of the profoundest scholars,—the search for truth, only it is not the same grade of truth: it is not at the same point that the child studies. But, instead of training the child to accept dogmatic instruction, absolute instruction, out of the stores which the teacher holds, he should learn a quiet spirit of investigation. Let the teacher wait while the child investigates, let him know things at first hand; and then we shall get that attitude of mental veracity which, above all things, the child should have. It is the saddest fact in regard to our schools, as it seems to me, that they have never come to that simple aim,—intellectual and moral veracity. I do not need to define veracity. It is veracity. If you cannot make veracity the whole rule of the child's life, all the teaching of the school is lost. If you can put one teacher into the school who is simply a seeker for truth, and who understands human nature enough to recognize in the smallest child by her side another seeker for truth, if only so far as to know that four and one make five, not because the teacher says so, but by investigation and observation, we shall have a training that will bring to the surface, in ten or twenty years, a class of people who cannot be subjected to the churches, who cannot be made dogmatists.

The fact that Mr. Connor states in regard to the testimony of the two newspapers is significant. It tells us that, even in a class of people including editors and college presidents, there is not merely a discrepancy of statement, but a lack of clear investigation, a lack of intellectual veracity. Somebody failed to investigate on fair grounds. Somebody had, to say the least, a bad mental habit. The same thing is indicated by the fact that the same paper which he quoted stated, a few years ago, that a very small number of church members actually believed in the creeds to which they subscribed; and the very lightness with which it was passed over showed a lack of the proper sting which should have come with such a confession. That people should hold and subscribe to creeds which, upon close investigation, you find none of them really assent to, is a pitiful indication of this lack of mental veracity; and it is a lack which could occur, it seems to me, only in the line of sectarian religious teaching. So strong has been the hold of dogmatism upon people, that they have come to feel that, when they could no longer *actually* subscribe, there was yet a certain safety in *seeming* to subscribe, to certain dogmas.

Now, while I believe in every agitation we can bring to bear for memorializing Legislatures and bringing the subject under discussion so as to set people thinking, let us, above all, insist that our schools be taught upon what has come to be considered the new ideas,—they are the new ideas; and I believe that, if we can train children, as we are just beginning to train them, to this intellectual veracity, we shall develop a power which will in due time undermine every false institution. You cannot impose false institutions on people who have no element of falseness in them. Your institutions are the men; your institutions are the people. What the institutions are,

you will surely find the individual supporters of those institutions to be. I think that our work of scientific study in schools is going very far to this end. If you will train little children not to say that they know a thing until they have found out about it from the closest possible investigation, you will have developed this very power that I am so anxious to see introduced.

My hope is, then, as the hope is so apt to be, *with the young*; and the only anxiety with me is how we are to arouse a people trained to believe that their safety is in repression, and that nothing is so safe in all the world as ignorance, to the belief that safety lies in quite another path. Any method that will meet that need will meet my cordial recognition. This lack of intellectual veracity, appearing first in the parents' theology, shows itself in the children, and reappears again in society. We find society failing us at every point, because we have not developed the solid granite rock of moral character. I do not care how much we train the memory, I do not care how much classical training we have, if we fail to develop *character* in our schools, we shall have nothing on which to build a social fabric that can stand. [Applause.]

The PRESIDENT.—ROBERT COLLYER was announced as probably the last speaker, but he is not with us. I shall call upon Mr. JENKIN LL. JONES, of Wisconsin, who will give us some of the fresh thoughts and courageous words which we are accustomed to expect from the West.

Address of the Rev. Jenkin Ll. Jones.

Mr. President, Ladies and Gentlemen,—I should be disloyal to the sense of gratitude and regardless of the indebtedness which I owe to this Association, were I to yield to any cowardly inclinations not to respond to this invitation. I came here as it were on a pilgrimage. I came into this room with reverence. I look at that bust above [THEODORE PARKER] with gratitude. Although it was not given me to know him in the flesh, it has been given me to know him largely in the spirit. And I am here also to say that across the distance my heart has always responded sympathetically to your word and your work as a Free Religious Association; and, if I have not always been enrolled upon your list of membership, it is because the remembrance of your need and my possibility of becoming such have not always come together at the same time. I also should be disloyal to myself, if I did not say that this first impression of you has been a little disappointing to me. I am a little sorry that I find you, on this your thirteenth anniversary, still wrestling with the dictionary. I am a little sorry that I have come all the way from Wisconsin here, and listened to your words, and have the impression left upon my mind that, if I have, in Massachusetts, anything to say, I do not know what words to use; if there is anything to do, I do not know what to call it; if there is anything in human nature to be moved, I hardly know where it is or how it is.

My great interest in the theme of this afternoon, friends, my earnest, warm word in this direction, given gladly, willingly, always, has been, not primarily to insist upon the right of Catholic religionists,—I am willing to do that, and, if need be, I will stand with flaming sword in front of the gate and keep out bigotry from our public schools,—but back of that, and more important than that, I would have every vestige of formal religion and formal ethics—*ritualism*, if that is what it is—swept out from our schools, in order that we may see more clearly that the vital problem of moral education is left in our hands elsewhere. And it is left in our liberal hands largely, for to our hands belong the most intelligent heads and the most advanced spirits of this generation. Not less, but more attention needs to be given in our schools to the moral training of the individual, not in form and word, but in deed; and I confess I have graver apprehensions for the future of America, when I think of the listless, nerveless boys and girls that are being turned out by our public schools to occupy American Protestant homes, than I have of any danger that will come from the work of Catholic priests, let them do their worst with their parochial schools. [Applause.] We do pay too much attention to the culture of our children in grammar, geography, and arithmetic, in proportion to the amount of attention we give to the cultivation of their moral natures. If I understood the essayist (I do not know whether I did or not on this point), I must differ from him when he would indicate that the moral nature of the child can be

trained only by indirect methods. Doubtless, if a child is allowed to grow up without ethical training, the experience of life will develop him somewhat in that direction before he is sixty years old; but, in ethics as in mathematics, there are settled truths which the teacher can enforce on the child. I look forward to the time when ethics, instead of being crowded into one corner of our schools, and a few lectures devoted to it, will begin in the school where the A, B, C, begin, and will not be dropped until the child is fairly out of the hands of the teacher. I look to the members of the Free Religious Association, not only to see that our schools are liberated from bigotry and superstition, but that you, committed specially to the ethical culture of the people of America, will see that our schools become ethical schools of all that is manly and all that is womanly. [Applause.] I have believed and hoped, and I still will hope, that this Association holds in germ that mighty power that will speak the message of morality to the American people as it has never yet been spoken by catechism or dogma or creed. [Applause.]

I come from the far West, Mr. President, with a word, if I could but say it, in all earnestness and in all sincerity and friendliness. Please let the Orthodox alone a part of the time, while you take care of your own,—*your own*, that we have there in Janesville, for one place, too far advanced, as they think, for me to reach them. They will not listen to my superstition; they won't hang to *your* name and the externals of your constitution. But I blush to confess, for me and for you, that they are men oftentimes of such coarse fibre, such foul mouths, such limp consciences, that I would rush, if I had no alternative, into the arms of the Catholic Church for fellowship rather than to them. And there are all over the West hundreds and thousands of souls who have so far yielded to the discipline of American institutions and American ideas that they are forever freed from the debilitating influences of dogma, but are lazy, listless, and limp in all the great issues and questions of life. I could but think, friends, this morning, as I was permitted to listen to the refined voice and delicate sentences of this brother whom I have respected so long, but never have met, "I wish I could take him out West, set him up on some high place, and summon those who have sworn by FRANCIS E. ABBOT in their coarse denunciations and loud contempt of superstition and bigotry, and ask them to look in the face of their prophet and be shamed into purer and sweeter lives and more gentle habits of thought." [Applause.] But my heart has ached over and over again to think how you gentlemen here, scholars and philosophers at whose feet I am very willing to sit as a humble disciple, have all the while forgotten, as it seems to me, the great mass of the unwashed liberals that are lying loose upon our prairies, whom we cannot reach and do not reach; and I had hoped that the day had come when the Free Religious Association would hear the call which comes to you prophets to go forth and speak your positive and life-giving word. If, by throwing off even the last vestige of the forms that cling to religion, under any name, you can reach those who need you more readily and help them more earnestly, let that last remnant go.

But I will not take your time. I do not stand here as an unsympathetic critic. I recognize the needs of an accurate dictionary, and I also know that I am incapacitated to make one. I give it up, Brother Abbot. I do not know just the words to use. But I will hurry away as fast as I can, before I am smitten with any more doubts and discouragements as to *words*, not *things* (because, after all, I do not understand that there has been a particle of debate about principles or moral issues: it is simply about words).—I will hurry back, and I will work as best I can with the child, who is a *something*, bound for *somewhere*, with *some* sort of endowment, capable of *some* kind of influence, and who will grow into *something*, good or bad, as *somebody* or *somehow* shall help to form it; and then, when this child is reborn, with fairer face and nobler brow, and cleaner heart (I guess it will be the heart as well as the head), I shall still be thankful if the Free Religious Society have by that time discovered the right name with which to christen that child. [Loud applause.]

The PRESIDENT.—I am sure we are all delighted, not less with the criticism than with the earnestness of our Western brother. I, for one, have been very deeply impressed with Mr. Jones' words. I have long felt the very point which he has put forward: that we

have a duty, not only to those who have grown into Free Religion through hard thinking,—that is to say, to those who have come to us with complete intellectual approbation, and through intellectual work of their own,—but we have a great duty toward that larger class of liberals whom American institutions are educating into religious liberalism, and who have thrown off the Church and the Church's dogmas merely from a sense of independence. That class is a dangerous class,—dangerous, as some of us have had occasion to know, because the sense of independence,—not of profound conviction, but merely a democratic sense of independence,—which has induced them to throw off the restraints of the Churches, will also, as it has done in many instances, tend to induce them to throw off much more salutary and necessary restraints, which no human society can afford to do without. For this large and increasing class of liberals, if we may call them so,—a class of liberals which is considerably represented in New York City, which is largely represented in other cities, and which, as Mr. Jones tells us, is very largely represented in the Western States,—for this class of liberals, we must work; and the only true and only satisfactory way in which we can work is that which Mr. Jones has stated. He wishes he could take our friend Abbot here and plant him in the West. I say, I wish we could have a thousand Abbots to send; and then we should not want to let them go to the West, because we need them in the East so much. The one thing which Free Religion needs is Free Religious teachers; men who have not only good-will to do good work, but men who have also the necessary intellectual training for it. Why, it takes a physician to-day five years to prepare in the university for his vocation; and, in my judgment, it ought to take a teacher of religion not much less than five years at a university, after he has passed through his college, to prepare for his high vocation. But where do you find the men to-day? Where have you the teachers, the men really equipped to do the hard popular service of teaching Free Religion to-day? What we want is trained leaders to teach the people. We do not believe that every earnest man is a good popular teacher. No: only he can teach who has thoroughly matured his mind, and can so express the results of his thought in clear, lucid, and transparent language that even the common mind will understand him. The deepest, truest culture alone will lead to truest popular leadership. And so, if you want popular speakers to teach the principles of Free Religion to the people, your first care must be to have, not only hard-working and well-intentioned men, who will put shoulder to the wheel, but profound scholars in the first instance, ready to meet any question in history, philosophy, theology, and armed, of course, with earnestness of purpose and depth of conviction to carry out their ideas. How are we to obtain them? I say we can obtain them by picking out the best men in our universities here, whose thoughts turn to this kind of work, and specially train them for it. So long as we have no university of our own, no school for the science of religion of our own, as we ought to have; so long as the present divinity schools fail to answer our purpose, let us pick out those men who are intellectually and morally adapted to the work, and send them abroad to the European universities, there to prepare for their work on their return to this country. That is one thing which we ought to do, it seems to me. We must have teachers; we must have men prepared to give public instruction on the basis of this Association; we must have them in our journals and on our platforms; we must have them, if we wish to acquire the reputation and glory which this movement deserves, and if we want to spread it to that extent to which it ought to be spread.

I am happy to announce that a beginning in this direction has been made. In the course of the last year, I have been the happy recipient of the first Free Religious fellowship; that is to say, the first sum of money, consisting of a thousand dollars, to send out a young man of promise, who is willing to devote himself to the work of Free Religious teaching, to a European university, with the understanding that he is there to ripen his convictions, enlarge his culture, and return to this country to teach religion as his convictions may dictate. It is not a novel thing that money is given for the education of ministers: the Orthodox churches give abundant sums for that purpose; but I believe that this is the first time, in the history of this country, if not in the history of other countries, that

a sum of money has been given, as this has been given, in the following manner: that the incumbent of the fellowship shall be selected purely on account of his intellectual and moral ability, and because he has solemnly declared that he means to devote himself to the function of religious teaching, but leaving him totally unaffected as to the convictions to which he arrives. He will have this fellowship, whether he returns to this country as a Catholic priest, as a Buddhist priest, as a teacher of modern Evangelical doctrine, or, as we hope and believe, as a teacher of Free Religion. We do not affect him at the outset; we do not mark his convictions at the outset: we give him absolute liberty of thought, in the spirit and according to the principles of the Free Religious Association. [Applause.]

I mention this fact, that the Free Religious Association has received this first fellowship, a thousand dollars, and that Mr. Robinson, formerly of the Cambridge Divinity School, has been sent out to Europe under this fellowship, there to prepare himself for the work of religious teaching according as his convictions and conscience may dictate,—I mention this fact as a hopeful and promising sign of the times. I mention it as an example to be followed here in Boston, where the Free Religious Association has dwelt for thirteen years, and is known. I trust that the example of New York will be followed here. I trust that Boston will not permit that New York shall get ahead of her sister city in such a matter. I trust that before our next annual Convention we shall have more such fellowships. If we do, I can say that the men are ready for them. I know myself of four men to-day in this community, able and earnest young students, who would be ready to go abroad, to fit themselves for the work of Free Religious teaching, if the means could be obtained to send them out and to give them that deep culture which they desire. The harvest is waiting. We need only the laborers,—young men of earnestness of conviction and capable of self-sacrifice, who will follow this work, and who will strive to bring it about that Free Religion shall not be merely a matter of talk, a matter of clever sayings and bright fancies, but that it shall become what it ought to be, an earnest and successful labor for the highest and greatest good of mankind. [Applause.]

MISS EASTMAN.—I am reminded by a remark that a friend makes to me, that I may have been misunderstood in what I said about our schools. It is a little matter in itself, but it is a big matter not to be understood. I am reminded that Boston is not subject to the charge to-day of repressing the children, nor of encouraging memorizing in the schools. The remarks I made were about the common average methods of education. None is better aware than I, and certainly none is more grateful than I, that a new departure has been made in Boston, with the entering of Dr. Elliot upon his work; and if any heart has responded more earnestly to the words he has uttered in his various essays, notably in his last report to the people in regard to school-work in Boston, I have not known it. I certainly grew warm with feeling when I found a school superintendent proving the barbarism of the old theories in regard to the proper work of the school-room, as I certainly think he has done, and taking a stand which made me say, "This position ought to be the outgrowth of a most liberal faith." If he is subject to criticism, as undoubtedly he is, for the book from which Mr. Connor quoted, it is the language of the sects, and has become habitual in such a way that people hardly are conscious that they are saying anything peculiar, or anything which combats the views of other people, in uttering such things. But from his last document I quote this; and it certainly shows a something which I wish sprang spontaneously in the minds of superintendents of schools everywhere. In speaking of the work of the school-room and of the intellectual life, he quotes Hamerton, who, in his book so called, *The Intellectual Life*, says, "Intellectual life is not erudition, but a state of the mind in which it seeks earnestly for the highest and purest truth." I think that might stand for a fundamental part of the creed of the "Free Religionists," if they had one. And here is Dr. Elliot: "It is the all-absorbing duty of every school and every system of schools to free the minds of its children." If he will do that work in Boston, I think the schools will convert the churches.

The PRESIDENT.—This Convention is now adjourned.

Social Festival.

In the evening, a Social Festival was held in the same hall, and gave great satisfaction to the large company assembled. Rev. M. J. Savage presided. Brief speeches were made during the hour from 8 to 9 o'clock, interspersed with pleasant music. Refreshments were provided for all who wished, and opportunity offered for social intercourse, as also, last, but not least, for offerings to the treasury of the Association. Thus ended the Thirteenth Annual Meeting.

WM. J. POTTER, Secretary F.R.A.

The Free Religious Index.

BOSTON, JULY 22, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, *Editor.*
DAVID H. CLARK, *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

A CATHOLIC parochial school has been established in Milford, Mass. The priest who has established it says that it is "not intended to conflict with the public schools, but prove a reliable and useful auxiliary, and especially educate the young children." But this is Catholic cunning. The town authorities should not allow any grounds for the present excuse for the school,—that "the public primary schools are overcrowded."

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IMPORTANT ISSUES.

We hope none of our readers will fail to read the portion of the report of the annual meeting of the Free Religious Association which appears in this number of the *Index*. The discussion touches vital questions of special practical interest. Mr. Clifford had opened the subject in his broad and comprehensive essay printed last week, entitled "Liberal Principles as opposed to Sectarianism in Education." But he necessarily left it to the speakers who came after him to develop some of the special salient points of the theme. And it so happened that each of them, without any concert or intimation from without, did take up for special consideration a very important point, yet each a different point. Mr. Connor spoke particularly of the conflict between the Roman Catholic Church and our American public schools. He urged the necessity of the schools being purged of all Protestant sectarian theology and ritual, so that the Catholics could make no objection to them on that score, and then made a very incisive critique on the subtle as well as open ways—using the Boston schools for illustration—by which sectarian doctrines are now inculcated on the minds of the public school children.

Liberal people are not wholly agreed as to the imminence of this conflict between the Catholics and the public schools; nor again as to the best way, perhaps, of meeting the conflict, assuming it to be approaching. Yet one thing, nay, two things are certain: first, that the Catholic Church, as such, does not favor our public school system, that the Pope in his Encyclicals has condemned it, that it is seen to be a system opposed to the hierarchical power of the Church; and that, therefore the Church, in the interest of self-preservation, is logically bound to keep the education of its children in its own hands. And, secondly, it is equally certain that this theoretical and logical antagonism to our public schools on the part of the Catholic Church is becoming every year more practically active and pronounced. Local conflicts between the Catholic priests and the school authorities are of more frequent occurrence. Parochial Catholic schools are becoming more numerous, and into them Catholic children are being withdrawn from the public schools. In some cities, where the Catholics are very strong, they are making the demand that certain of the public schools shall have Catholic teachers and be brought virtually under the power of the Catholic Church, though nominally still under the local school authorities.

Now, these two facts, the theoretical and logical opposition of Catholicism to our system of public schools, and the increasing practical activity of this opposition, indicate clearly enough that a serious danger lies in the pathway of our public educational system. Just how rapidly the threatening peril is likely to culminate or how much it may be modified by the general freedom of American institutions and society, we may not be able to say. But surely it is not a danger to be most safely met with blindfolded eyes. The Catholics are the most shrewd and worldly-wise of sects. They set their ecclesiastical traps far ahead, and take whatever prey falls into them. But they are wary, and will avoid an open conflict where they see that their antagonist, being forewarned, is forearmed, and that the odds are strong against them. This, then, is one of the most important issues of the time; and it behoves the American people, if they would save and extend their public schools, first scrupulously to free them from all sectarian influences, and then vigilantly to guard them against any sectarian attacks upon their integrity.

Miss Eastman, in her address, touched another most important issue when she charged sectarian methods of education with producing intellectual inaccuracy. The want of intellectual honesty is one of the special evils of our age. It appears not only in church creeds, but in the platforms of political parties. It is a fault of which pulpit and pew are equally guilty,—the former too frequently using phrases which mean one thing to the speaker and another to the hearer, and the latter reciting articles of belief with the lips, which the mind only accepts with a large secret reservation. That the spirit of sectarianism, which is a spirit that puts the interests of a special creed or denomination or church above the pure, unadulterated interests of truth, is justly chargeable with no inconsiderable part of this evil, can hardly be denied. Mr. Clifford has a strong paragraph to the point, under the head of "Honesty in Teaching." And it is an evil which it is one of the special missions of "Free Religion" to meet and overcome. But it will not be overcome until a public opinion has been created which will demand honesty of opinion rather than uniformity, and make it impossible that any thoughtful and earnest man's honest convictions should interfere with his outward prosperity in life.

Another point quite as important and quite as much demanding serious consideration was referred to in the genuinely hearty speech of Mr. Jones,—a speech, by the way, to which, though made partly in criticism, was accorded an exceptionally welcome reception. Mr. Jones spoke of the large class of liberals, particularly in the West, who had broken with all ecclesiastical organizations and all systems of religious belief, and who with the restraints of religious belief were in imminent danger of throwing off the restraints of moral obligation. That there should be a danger of this kind would be natural, that there is a danger of the sort cannot probably be denied. But it may be doubted whether the class of people exposed to this peril are the descendants of the old generation of free and radical thinkers, or have been brought up on freethought food. More likely they are those who were educated in the belief that the moral law was given by direct revelation from God, but whose religious beliefs have now been disintegrated by the influences of the age. Their religious beliefs having gone, the morality that was based upon them is also in danger of going. This is a peril which is appearing in the churches no less than outside of them; for the creeds in the churches are honeycombed with doubts, and the doubters as well as the deniers have not yet adjusted their ideas of moral obligation to any new basis.

But this adjustment must come. The safety and continued progress of civilization demand it. And it is another of the special missions of "Free Religion" to help toward effecting it,—to render service in establishing both a logical and a practical basis of ethics, that shall stand impregnable after all existing theologies shall have vanished away. Of the old generation of freethinkers, it was a special boast and a justly claimed glory that, though infidel in respect to theology, they were sound in moral conduct. Against the church members' faith, they pointed to their good works. Admitting that they had nothing unless they had morality, they made it a special aim to have that: many of them were living incarnations of the moral law. Many of the so-called freethinkers are so to-day. But the example set by these should be the standard of all, and the standard especially for educating the young. If liberalism is to inherit the future, it must come to its inheritance by its high moral claims. And those claims

must be twofold: it must furnish a more solid basis than theology has done for the moral law, it must reach a higher standard than the churches have reached in moral practice.

CO-OPERATIVE COLONIZATION.

It is obvious to every one that the condition and prospect of an immense mass of the people, even in this comparatively prosperous and favored country, as well as others, are far less cheering than they should be, in view of the progress that has been attained in intelligence, some of the characteristics of advanced civilization, and the facilities for comfortable living.

The spectacle which society presents is a growing tendency to centralization of power in the few and the subjugation of the many to a fixed and inexorable doom of abject dependence. It is for the most part rapid and vast accumulation set off against a well-nigh hopeless struggle for subsistence, or, at most, a small margin of excess above absolute requirements. It inevitably follows that so long as society is thus largely under the rule of the selfish instincts, and this enormous disparity exists in the relative chances and means of living, not only must the common lot of the multitude who toil for bread be one of much suffering and privation, but any sudden derangement of the industrial machinery must be attended with a greatly added aggregation of these ills. It is thus that the periodic commercial crises in this country and Europe, not to mention the constantly occurring more local collisions between capital and labor known as strikes, often due more to the greed and extortion of the former than to any real injustice or unreasonableness on the part of the latter, are always accompanied with a prodigious increase of pauperism and destitution. Through these causes, great numbers of the people are every now and then rendered unable to provide for their subsistence, and compelled to starve, unless cared for by others.

Furthermore, this precarious experience of the laborer, these fluctuations of his condition and means of support, tend to foster in him that reckless improvidence with which he is often so justly charged. Charity, though never so free or sympathetic, can afford but a temporary expedient for these evils. It cannot eradicate them. It cannot remove the cause or ensure the laboring man against their recurrence. The demand of our modern industrial life is the elevation of man above dependence to a self-reliant independence, in order that he may possess the opportunity of self-development and unfold the best possibilities of his nature. It is clear and telling evidence of the defectiveness of our existing industrial system that he shares so little in this opportunity at present. It shows the imperative need of its more equitable adjustment, and thus to the greater average well-being of the members of society. This can only be effected through a more general distribution of profits, a partnership of associated labor; in a word, the principle of coöperation among the workers.

This has already been tried in trade and various branches of industry with encouraging success. We see no reason why it may not be everywhere and in all lines of pursuit, under intelligent and discreet management. There is no more inviting sphere for the prosecution of such enterprise than in the cultivation of the soil. Especially is this true in our country, where the price of land is so cheap, and such vast areas remain unoccupied; the facilities for transportation so favorable, and the population spreading and increasing with such rapidity in all directions. Something has already

been accomplished in the way of such experiments. That all which was hoped from them has not always been realized does not disprove their feasibility, any more than failure in any established business or pursuit shows this. It indicates only that they have too often been undertaken by persons lacking the requisite qualities for success, predisposed to visionary and impractical theories, and destitute of essential experience.

There is no inherent reason why business may not be conducted as effectively upon the coöperative as the competitive plan. Nor why agriculture may not be as well as others. Indeed there are many circumstances which render the effort much easier. The late period of business depression gave a new impulse to this form of coöperation. It was found that all the channels of industry were overflowed with an idle population who could get nothing to do. It was seen also that, if these people could be transferred to the rich and arable lands of the West, instead of a burden upon society, they might ere long become self-supporting, and the future made brighter for them and their children. Accordingly, several movements, of more or less consideration, to further this end, were started, and are still in operation. In some instances, these were under the auspices and direction of particular religious bodies, as, for example, the Roman Catholic and Jewish. Others were of different nationalities. But, whatever may be the industrial gains of such exclusive associations as the latter, they must necessarily be narrow and circumscribed in their intellectual and higher aspects. It is for this reason that among the enterprises of the kind alluded to we have been particularly interested in the one which bears the name of the "Coöperative Colony Aid Association," of New York, on account of its exceedingly broad, enlightened, and philanthropic aims. The gentlemen who stand at the head of this organization are generally of distinguished position and character, many of them of profound acquaintance with social and benevolent problems. No regard appears to have been paid to religious affiliations in its inception or the projection of its work. The Rev. Mr. Frothingham was present at some of its initiatory meetings, before his departure for Europe, and entered warmly into sympathy with its object; and among its most earnest and valuable supporters have been the late Joseph Seligman, Mrs. Elizabeth Thompson, and Prof. Felix Adler. Its officers include the names of the Rev. R. Heber Newton, Fred. Law Olmstead, Rev. Robert Collyer, Rev. Chas. F. Deems, Prof. Felix Adler, Dr. E. H. Chapin, E. L. Godkin, and others of correspondent note, of various religious and theoretical sympathies. This Association has already been somewhat more than a year in existence. From the first annual report, we learn that it has not been able to carry out its plans on as extensive a scale as was at first contemplated, owing to the lack of the pecuniary support needed. Nevertheless, a very encouraging and substantial beginning has been effected. The Association has been much indebted to Mrs. Elizabeth Thompson, who, with her accustomed interest in measures to benefit the people, generously met, for the first six months, its preliminary expenses. It has been enabled through the means thus supplied to open an office, as a centre of its operations. This office is designed for a bureau of information in respect to everything pertaining to the planting of industrial colonies, to aid those who are entering upon such plans with desirable knowledge as to the characteristics and relative advantages of different localities, and hints for the ensurance of their material and moral welfare. It is evident that through these means many of the misfortunes incident to the experience of the emigrant, in such instances, from unprincipled land

speculators and sharpers of various classes, and the vultures that are likely to prey upon new settlements, may be largely avoided. In connection with the office referred to, a book has been opened to register the names of those who desire to colonize on the coöperative plan, in which one hundred and eight such applications are already recorded. For the furtherance of these objects, an extensive correspondence has been conducted, through which detailed descriptions have been obtained of unoccupied lands in the Western States and Territories, to the amount of several million acres. A few months since, Mr. John Fallows in the interest of a colony now forming, and Mr. E. V. Smalley in behalf of the Association, made a personal inspection of some of these lands, particularly in Eastern Tennessee. The utility of the work here indicated is shown in the fact that the Association is in frequent receipt of inquiries for this kind of information from those who contemplate emigration in different parts of the Old World. The Association report five colonies already organized that have made such application.

A number of persons, respectively possessing large tracts of land, have evinced their sympathy with coöperation by offers of large sections of these lands at reasonable prices for a term of years for the founding of colonies under the auspices of the Association. It has formed an important auxiliary to its endeavors in the publication of a monthly paper, to which the name of *The Worker* was given. Six numbers of this have been issued. Of these, ten thousand copies of the first were printed and distributed; and the subsequent issues have averaged about seven thousand. Several hundred copies were sent to England, and some to France and Switzerland. The interest which has of late been manifest in the United States in the subject of colonization is ascribed largely to the influence of this paper. But great changes in long-existing and widely prevalent usages and modes of life have always been slow, and must continue to be. All the more must this be the case, when such transitions are from the less to the more enlightened ones, from selfishness to disinterestedness. The principal obstacles which the Association has encountered in carrying out its plans have been financial ones. It complains, as we have intimated, that capitalists have not been so ready to respond to its appeals as was anticipated. It has, however, succeeded in recently planting one small colony in Salina County, Kansas. It is hoped that this may hereafter be enlarged, and that other colonies may follow. But the Association has not in any degree lost faith in its objects through discouragement. The single result of its experience has been to confirm the conviction with which it started, that coöperative colonization offers the only genuine escape for the surplus population of our great cities, and the disheartened and struggling poor everywhere, to better chances of life and a more favoring condition for progressive improvement. The present renewal of business prosperity is no argument against this, since depression is sure to follow again sooner or later, as sure as the ebb of the tide succeeds its flow. It is evident that communities formed on the coöperative plan can be self-protective. They can ward off the gambler's den and the dram-shop, and begin at once with the library and the school-house, and many of the advantages and appliances of older and refined societies. Here, then, is a solicitation to the wealthy and the benevolent that is worthy of all consideration. It is the opportunity to lighten the burden of life and infuse a greater joy into the experience of many of the toilers of this generation,—an opportunity in which even shrewd and calculating self-interest may subserve the cause of be-

neficence. Let us hope that there may be a growing appreciation among those who abound in such resources of the nobleness and blessedness of the service. D. H. C.

OUR LIBRARY.

I. Emerson and other Poets.

This series of articles is designed to show the readers of the *Free Religious Index* how our moral and religious views are taught by the best of current literature, and thus begins with the name which we must place above that of all other modern authors.

Emerson is in himself a whole library of free thought; and all his works are, in beauty of conception, poems. Among those which are poetical in form also, is *The Sphinx*, written to show that

"Profounder, profounder,
Man's spirit must dive;
To his eye-rolling orbit
No goal will arrive;
The heavens that now draw him
With sweetness untold
Once found,—for new heavens
He spurneth the old!"

The same thought is put in more flowing metre in his *Song of Nature*, which declares that the true man is not yet born, not even

"In a Judæan manger."

The author of *The Problem* knows that

"Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of Nature rolled
The burdens of the Bible old;
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity:
Himself from God he could not free;
He builded better than he knew:
The conscious stone to beauty grew,
And yet, for all his faith could see,
I would not the good bishop be."

Nearly as thoughtful, fully as daring, and much more musical is Lowell, who says in *Rhæcus* that

"God sends his teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race";

and who tells us how a bigot is rebuked by an angel's setting six crystal vases beside a brook,

"Saying, 'Ambrose, thou maker of creeds, look here!
As into these vessels the water I pour,
There shall one hold less, another more;
And the water unchanged, in every case,
Shall put on the figure of the vase.'
O thou, who wouldst unity make through strife,
Canst 'thou fit this sign to the Water of Life'?"

His condemnation of Bibliolatres,

"That with thy idol-volume's covers two
Wouldst make a jail to coop the living God,"

is all the sterner for the declaration that

"Slowly the Bible of the race is writ;
Each age, each kindred, adds a verse to it."

We have nothing grander than *The Present Crisis*, from different verses of which are brought together these lines:—

"Then to side with Truth is noble when we share her
wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to
be just.

Then it is the brave man chooses, while the coward stands
aside,

Doubting in his abject spirit, till his Lord is crucified;
And the multitude make virtue of the faith they had denied.
By the light of burning heretics, Christ's bleeding feet I
track,

Tolling up new Calvaries ever with the cross that turns not
back.

For Humanity sweeps onward: where to-day the martyr
stands,

On the morrow crouches Judas with the silver in his hands.
Worshippers of light ancestral make the present light a
crime;

Turn those tracks toward Past or Future, that make Ply-
mouth Rock sublime?

New occasions teach new duties; Time makes ancient good
uncouth.

They must upward still and onward, who would keep
abreast of Truth;

Lo, before us gleam her camp-fires! we ourselves must
Pilgrims be,
Launch our 'Mayflower,' and steer boldly through the des-
perate winter sea."

But Lowell is most truly our poet, when he tells us in *The Search* for Christ that

"His throne is with the outcast and the weak";
and when he surpasses even the lovely description of June, which ushers in *Sir Launfal*, by the final revelation that the true sacrament is that of sympathy with suffering.

And, then, we have Whittier's grand hymn of *Worship*, to show us that

"The benignant Father
Requireth at his earthly children's hands
Not the poor offering of vain rites, but rather
The simple duty man from man demands.
For Earth he asks it; the full joy of Heaven
Knoweth no change of waning or increase;
The great heart of the Infinite beats even,
Untroubled flows the river of his peace."

We may well address to the fruitful and earnest
Quaker poet what he says to Roger Williams in
A Spiritual Manifestation:—

"Still echo in the hearts of men
The words that thou hast spoken;
No forge of hell can weld again
The fetters thou hast broken.

"The pilgrim needs a pass no more
From Roman or Genevan,
Thought-free, no ghostly tollman keeps
Henceforth the road to heaven!

"And slowly learns the world the truth
That makes us all thy debtor,
That holy life is more than rite,
And spirit more than letter."

This last truth it has been given Whittier to
speak as no one else has done; and in his *Vision
of Eckard* we hear him who

"In mercy or in judgment
Shall turn and overturn,
Till the heart shall be his temple,
Where all of Him shall learn,"

declare that

"I loathe your wrangling councils,
I tread upon your creeds;
Who made ye mine avengers,
Who told you of my needs?

"For the dead Christ, not the living,
Ye watch his empty grave
Whose life alone within you
Has power to bless and save."

Some of Whittier's best contributions to our
cause are not to be quoted except in full, for in-
stance, *The Hermit of the Thebaid*; *The Brother of
Mercy*; *The Cry of a Lost Soul*; and the sketches of
Rousseau in *The Chapel of the Hermits*, and of
Abraham Davenport, hero of the Dark Day of
1780; and the *Prayer of Agassiz*, which may well
be mentioned last, because its theme has been more
fully treated by two other poets.

Holmes, in his *Wind-Clouds and Star-Drifts*,
makes the young astronomer say,—

"My life shall be a challenge, not a truce:
This is my homage to the higher powers,
To ask my boldest question undismayed! . . .

"This is the New World's gospel: Be ye men!
Try well the legends of the children's time,
The tree of knowledge in your garden grows.
Its branches lend you their immortal food,
That fills you with the sense of what you are."

So in his poem on *Humboldt's Birthday* he said,—

"We claim the food that fixed our mortal fate,—
Bend to our reach the long-forbidden tree!
The angel frowned at Eden's eastern gate,
Its western portal is forever free."

More characteristic, however, is the Doctor's
advice about *The Mind's Diet*:—

"No life worth naming ever comes to good,
If always nourished on the self-same food:
The creeping mite may live so, if he please,
And feed on Stilton till he turn to cheese;
But cool Magendie proves, beyond a doubt,
If mammals try it, that their eyes drop out.
No reasoning creatures find it safe to feed
For their sole diet on a single creed:
It spoils their eyeballs while it spares their tongues,
And starves the heart to feed the noisy lungs."

The sublime lesson taken from the *Chambered
Nautilus* I need not quote.

Similar views of the advantages of progress and
scientific culture have been elaborately, and often
beautifully set forth by Bayard Taylor in a dra-
matic poem named after Deucalion, the represen-
tation of man in Greek mythology. One of the
grandest passages is that where the Church of
Rome, imaged as Medusa, the Gorgon who turns to
stone the souls over whom she sits enthroned,
finds herself powerless before Urania, the muse of
science; and the poet says,—

"The holy planets going and returning
Keep thy clear paths untangled in the sky:
Thy wisdom shall replace our hoodwinked yearning,
Thy living laws the mysteries that die."

In this nineteenth century, when

"Earth is red

With ebbing life-blood of the wounded faiths,"

Prince Deukalion enters the church of Calchas, the
personification of Protestantism, singing,—

"Joy in thy world divine,
And the body like to thine;
Pride in the mind that dares
To scale thy starry stairs;
Freedom to seek and find
All that our dreams designed;
Patience to wrest from Time
Something of Truth sublime;
Or of beauty that shall live,—
We beseech Thee give!"

There he calls up a vision of heaven, and forces its
saints to confess that they are

"Self-bound and over-blessed
In endless weariness of rest."

Finally, the Spirit of the new religion appears on
earth, declares to Buddhism that man's duty is not
to renounce, but to accept knowledge, beauty, and
power, announces to Calchas and Medusa that
their reign is over, and warns Urania that, though
before her advance

"Earth's petty creeds fall off as withered leaves,"

yet faith must still belong, not to her, but to that
Power, which

"Stands alone too awful to be named."

Neither Bayard Taylor, Holmes, Whittier, Low-
ell, nor Emerson seems to me fully aware how
thoroughly the faith of the future must depend on
the scientific training already so general. All the
five have paid rich tributes to our three sanctities,
Freedom, Virtue, and Knowledge. So far as we
can make any distinction, we may say that Liberty
is peculiarly the theme of Emerson, Lowell, and
Holmes; Morality that of Whittier and Lowell;
and Culture that of Holmes and Bayard Taylor.
But the poet of Science is yet to sing.

As we call to mind the famous dogmas which
are passing away, we might say that Emerson's
office is to disprove the old ideas of arbitrary
election and natural inability of man by show-
ing how we are all made for progress; that all fan-
cies of the necessity of an atoning sacrifice must
fade away before such revelations of the saving
efficacy of practical goodness as Lowell gives; that
fear of divine wrath and endless torments must be
cast out by such a trust in the Eternal Goodness as
Whittier's; that we have learned too much from
Holmes about the duty of free inquiry to expect to
be justified by faith only; and finally that no in-
fallibility of any book or church can pass current
with those who see, as Bayard Taylor does, that
these forms of religion are transitory, and must all
give place to the higher truth, as yet but dimly seen.

When we think of these five poets, of others
whom there is barely space to mention here, like
the Longfellow, Stoddard, Aldrich, Cranch, Chad-
wick, Hay, Stedman, Parker, and Thoreau, and also
of European brother-bards, of whom I have still
to speak, we may well call them our "goodly fellow-
ship of prophets," whose voice is heard not only in
the pulpit, but in the library, the nursery, the par-
lor, the kitchen, and the school-room, and whose
word comes everywhere with power. F. M. H.

SCIENCE AND RELIGION.

WE called attention recently to the great wealth of material for ethnological research still existing among the North American Indians, and which Major Powell and his assistants are working hard to save and to systematize for the benefit of future scholars. A project kindred to the plan of Major Powell in some respects is that of Mr. Pierre Lorillard of New York, who for some years has entertained the desire of sending an exploring party to those parts of Central America which are known to be rich in remains of early Aztec civilization, and even to preserve remnants of civilizations prior to that of the Aztecs. Mr. A. T. Rice, editor of the *North American Review*, who recently went to Europe as agent for Mr. Lorillard, to organize the expedition, there learned that the French government was already engaged in a similar work, and succeeded in combining forces with that government, the French to furnish most of the necessary outfits and Mr. Lorillard to pay most of the necessary expenses, the combined expedition to be under the command of Mr. Désiré Charnay, an archaeological student and experienced traveller. That part of Central America which the party will explore—from Tehuantepec to the Isthmus of Darien—is without doubt, from an archaeological point of view, the most interesting portion of the Western Hemisphere. Although to-day it is almost unknown to the general reader, scholars are already at loggerheads with regard to the antiquity of its monuments and the source or sources of its civilizations. Architecturally, the remains of Yucatan (which place is supposed by Squier to be the centre from which Mexican and kindred civilizations radiated) exhibit interesting resemblances to those of the prehistoric civilizations of the Old World. According to Mr. Charnay, who has already visited both Eastern and Western remains, the pyramidal "Houses of God" of the Mexicans are almost identical in character with Japanese and Cambodian temples. Other buildings or monuments present Greek designs; others appear to be of Assyrian workmanship; others recall Egyptian characteristics; and others blend the artistic forms of China and India. It is said that the first Catholic priests who visited China found so many resemblances between the ceremonies of Christianity and the rites of the Chinese Buddhists that they were amazed, and could only account for them by supposing that the devil had been teaching the Buddhist priests to caricature Christianity. The day has gone by for analogous explanations with regard to the origin of Central American architecture, but rationally to explain these strange resemblances promises to tax the efforts of archaeologists for a long time to come. The results of the expedition can hardly fail to prove of unique importance, and we hope that Mr. Rice's enthusiastic desire may be gratified; namely, that they may prove "a stepping-stone to something like a certain knowledge of the origin and chronology of the great Central American races."

Since the writing of this paragraph concerning the Central American expedition, Mr. Charnay has telegraphed from the City of Mexico that the Mexican government has officially granted him all the privileges and facilities necessary to make the desired explorations, and has appointed a representation to accompany him. He also telegraphs, as a first practical result of the expedition, the discovery of an important archaeological station, abounding in tombs, vases, and other antiquities, at a height of four thousand metres above the sea.

MAY we add to the above paragraph a word, which, if not in strict keeping with the objects of this department of the paper, cannot be wholly irrelevant. We do not suppose that Mr. Lorillard, who is about to spend a small fortune upon the exploration of Central America, is himself an archaeologist, or even much of a student of any kind. He is, if we mistake not, a member of that particular set of young men in New York City who are the progenitors of four-hand drags, of polo clubs, and of other similar institutions, which have called out the ire of goody moralists and furnished the texts of numerous homilies upon the degeneracy of our fashionable young men. We have no desire to defend the particular pleasures of young men of fashion; but, when we remember from whom came the initial impulse which resulted in the discoveries of Stanley and the opening of the immense territory of Central Africa to the agencies

of modern civilization, the same man who is to-day attempting a solution of the mysteries of the North Pole; when we recall the name of the editor of the most famous of American reviews; and add to these the name of the projector of the investigations we have just mentioned, we are not yet ready to believe that our young men of fashion are on the high-road to destruction. Bennett and Rice and Lorillard may yet break their necks at polo or coaching, but they will have done at least as much for the advancement of science and religion, for the progress of civilization, as any three missionaries or statesmen or men of scientific attainments of equal ability. And this fact suggests the mention of a very important social function, which can be best filled by young men of wealth and leisure. There are numerous important undertakings demanded by our modern civilization (such as geographical explorations, costly and intricate scientific experiments, and labored sociological investigations) which belong to no particular profession or pursuit, and which are the business of nobody in particular, which governments have no legitimate right to engage in, and which cannot return immediate pecuniary profit, but which can be carried out successfully by young men of leisure and money. They will reap thereby at least the gratification of a genuine personal ambition, and the consciousness of service to mankind.

ONE marked gain from archaeological discoveries has been an enlargement of view with regard to the origins of civilization and a corresponding decrease of theological dogmatism. Some recent important results bearing upon this point are mentioned by Chief Justice Daly in his address as President of the American Geographical Society. In the Old Testament, for instance, we read of the Hittites, who there appear to be an unimportant tribe with whom the Israelites had some dealings. From Assyrian and Egyptian sources, however, it has been ascertained that they were once a powerful commercial and trading confederacy of Southern Syria, ultimately overthrown by the Assyrians about 700 years B.C. The ruins of their commercial capital have just been discovered in a huge mound on the western shore of the Lower Euphrates, by Mr. George Smith, the explorer of the ruins of Nineveh, whose attention was called to the mound by Mr. Skene, British consul at Aleppo. The language of the inscriptions on the ruins is neither Assyrian nor Egyptian, but something between the two; and it is now learned that various scattered remains, the inscriptions upon which have been a puzzle to archaeologists, are of Hittite origin. The Hittites possessed a civilization of great antiquity; and important discoveries will be made, without doubt, as soon as the language has been learned. The deciphering of these long extinct languages is an achievement in which archaeologists may deservedly take great pride; for it is a literal bringing of the dead to life again. At Nineveh, Smith and Layard have found the remains of what was once an immense library, the material written upon being of baked clay. By piecing together fragments of these thin "bricks," Mr. Smith has recovered three thousand inscriptions in the old cuneiform language of the Babylonians, each inscription having been written at least 2000 years B.C., and has learned, among other things, that the Chaldeans catalogued the stars and named the constellations, divided time into weeks, months, and years, and the week into seven days, six being days of labor and the seventh a day of rest, to which they gave a name from which is derived our "Sabbath." They invented the sun-dial, the water-clock, and telescopes. Many of their customs with regard to lands and the use of money were analogous to those of modern nations; and the "bricks" contain also a distinct legend of the deluge, "substantially the same as the narrative in the Bible, except that the names are different." Archaeology has already proven fully that the Old Testament contains a record of a tribe or nation whose laws and customs and superstitions and religions were paralleled by those of other tribes or nations around them; that scarcely anything was of distinctively Israelite origin; and that most of what has been supposed to be peculiar to that one nation was borrowed and adapted from others. E. C.

THE little girl who was disappointed because her name could not be found in the Bible says: "Never mind! I will be such a good girl that, if ever another Bible is written, my name shall go into it."

SOCIAL SCIENCE AND PHILANTHROPY.

LABOR STRIKES.—*Eleventh Annual Report of the (Massachusetts) Bureau of Statistics of Labor (Boston), January, 1880.*—This is one of the series of interesting and valuable reports, regularly made for over ten years past to the Massachusetts Legislature of the Labor Bureau, of the State. These reports are of great interest from the subject with which they deal,—the condition of the laboring classes, who form so large a portion of the people, and with whose welfare that of every other class is more or less closely interwoven. They are specially valuable as setting forth the results of what is, or is designed to be, a careful, comprehensive, and discriminating study of facts, a rational and scientific method of investigation. The present report deals with five subjects,—Strikes, Convict Labor, the Statistics of Crime, Divorces, and the Social Life of Workingmen. Only the first of these, occupying some seventy pages of the report, will be considered in this paper, whose purpose is not any discussion of theories or philosophy of the general subject, but simply to present a brief summary of the facts gathered up, and of the conclusions drawn from them.

Extending over a period of nearly fifty years,—namely, from January 1, 1830, to November 1, 1879,—there were one hundred and fifty-nine strikes and lock-outs in the State. Fifty-nine of these took place among the mill operatives, thirty-four among the shoemakers, and ten among those engaged in building trades, making two-thirds of the whole. The remainder were divided among twenty-five different branches of labor, in numbers varying from one to seven strikes in each. They occurred in fifty-six cities and towns, extending from the sea-coast to the Connecticut River, and in several instances to North Adams, one of which, in 1871, became famous as the occasion for introducing Chinese labor into the shoe manufacture. Beside these, there was one strike on a continuous line of railroad extending out of the State. A classification, "not absolutely correct, but nearly so," of those engaged in one hundred and forty-six of these strikes, gives, as "the preponderating nativity": foreign-born, seventy-six; native, thirty-two; native and foreign, thirty-eight. The causes, or, rather the purposes sought to be effected, have been, in one hundred and eighteen cases, to prevent proposed reduction or secure desired advance in wages; in twenty-four instances, to reduce the hours of labor, especially, in the earlier years of the period named, to establish the "ten-hour system"; in fourteen, to enforce the rules of the trades unions or to resist those of the employers; while only three instances illustrated what the chief of the Bureau aptly terms "opposing the inevitable" in the attempt to resist the introduction of labor-saving machinery.

Of these various strikes, a few were quiet refusals to work. Others, more numerous, were accompanied by public meetings, street-parades, and noisy demonstrations on the part of the disaffected workers. Still others were characterized by violent assaults on property and persons, especially those laborers called in to fill the places made vacant in mill and workshop; the resolute purpose being avowed to compel all such by threatened or actual violence to withdraw. In some instances, an extra police force had to be employed to preserve the public peace, and the militia summoned to suppress the riots which ensued. The trades unions and other organizations of the workmen were charged with encouraging and abetting such violent measures. This was often denied on their part. But one thing seems evident,—that they were either indisposed or unable to prevent them.

The results of these efforts for the redress of their grievances on the part of the workers may be thus stated. Leaving out the one contest still pending at the time of writing the report, and nine whose results are not known, of the remaining one hundred and forty-nine, the strikers were successful in securing their object in eighteen cases; in six, they were partly successful; in sixteen, a compromise was effected between the employers and the employed,—leaving one hundred and fifty-nine in which they were entirely unsuccessful, either throwing themselves completely out of work, or being compelled to seek employment elsewhere, or consenting to return to their places under the very rules and on the very terms against which they revolted.

There were two places in which the frequency, extent, and violence of the strikes made them to stand

out conspicuously and gave them notoriety far and wide. These were the cities of Lynn and Fall River. In the former place, the shoe manufacture had first and prominently established itself, employing large numbers of men and women, with heavy investment of capital. At one time, particularly, the organization of workers known as the Crispins, having acquired an extensive membership and influence, and virtually combining to dictate terms to the manufacturers, naturally provoked the determined resistance of the latter. The antagonism became more and more developed and persistent, and harmony of action was rendered impossible. All concession or compromise repudiated, the conflict could be closed only by the submission of one party or the other. So it was renewed and continued to the bitter end. On the side of capital, of course was power. There could be but one ending,—that which came at last,—the overthrow of the workers and the crippling of their organization. The intensity of the conflict in Fall River was owing to a combination of causes. The rapid and abnormal growth of the city; the exaggerated development of the manufacturing operations; the unreliable and irresponsible management to which they were committed, resulting in the criminal breaches of trust that have since become everywhere known; the necessary and sudden introduction of a large class of ignorant, impulsive, excitable operatives, the easy victims of the designing, through the force of numbers and passions soon dominating the more quietly disposed,—these and other causes produced a state of chronic distrust and suspicion between employer and employed. This, if aggravated, as it doubtless was, by the unreasonable demands and riotous violence of the latter, was as certainly fed by the supercilious contempt and despotic temper manifested by the former. This spirit is evidenced in the reply made by the manufacturers, when, prior to the last strike in that city, the operatives proposed an arbitration. "Such means of settling disputes between employers and employed are not in consonance with the methods of doing business in this country, and we do not propose to inaugurate the plan." On what basis of fact they placed the first part of their statement, it is hard to see. Certainly, a country which, like ours, professes to honor labor and respect man, one would think precisely the place where the rights of the laboring man should be recognized, and his participation in the determination of the terms of the contract between himself and his employer conceded. As to arbitration of their differences being contrary to American business habits, nothing is more familiar, we might almost say more frequent, than the determination of other business controversies by boards of referees, in which the very principle involved in the method of arbitration employed by some of the English manufacturing interests is adopted. Such arbitration has also been resorted to in several instances during the conflicts of the last fifty years, and not without favorable results; though, for appreciable reasons, these results were partial and temporary. But the spirit which prompted the latter portion of the reply above quoted it is not difficult to discern. It is the determination to dictate, unquestioned, the terms on which it will have the service of labor. This spirit is no more justifiable on the part of employers than the similar spirit so often exhibited on the part of the strikers. For, whether manifested by combinations of manufacturers, prescribing wages and methods without regard to the wishes or welfare of the employed, or by unions of wage-workers prohibiting the hiring of non-members and arbitrarily controlling the action of the affiliated, it is alike false in principle and mischievous in its effects. It is "not in consonance" with the genius of our American life; and it directly fosters and increases distrust, misunderstanding, and antagonism between employer and employed.

The facts thus summarily presented lead inevitably to certain conclusions.

These strikes have not benefited the laboring classes, certainly not to any desirable or satisfactory extent. More than two-thirds of them utter failures, about one in eight only attaining their object, and as many settled by mutual concession,—this is very far from an encouraging exhibit. But this is not all that can be said of their futility. Even in the few instances classed as successful, this was not always the result of the strike itself, but of other causes, already at work, which would of themselves, sooner or later, have accomplished the same result without it.

They have entailed fearful losses on those engaged

in them. These losses were twofold. First, of work; and this not only for a few weeks or months, but often long-continued or permanent loss. Frequently, the participants, at least portions of them, have been deprived of the opportunity of again obtaining work, or have been compelled to remove elsewhere to secure it; and only then, perhaps, after much delay, expense, and difficulty. Sometimes the strike has had the effect to break up the business with which it was connected, or to transfer it to some other and distant locality. But most startling is the actual loss in wages inflicted by the strikers upon themselves and upon those willingly or unwillingly associated with them. The entire amount of this loss for the fifty years cannot be stated, as no definite statistics of some of the strikes can be obtained. The result, however, is given in numerous instances; and during the successive strikes in Fall River it is estimated that \$1,400,000 was forfeited by the idleness of the operatives. From this, some general idea may be reached of the immense, wasteful sacrifice to the laboring classes of the State by the hundred and fifty-nine strikes in which they have indulged during the last half-century. What measures of arbitration might not have been wisely undertaken, even at the cost of the surrender of pride and self-will, and even the introduction of new measures not deemed altogether "in consonance" with usual business habits, to have prevented such sacrifice! What measures of cooperative industry and traffic, manufacturing or trading, might not have been successfully sustained by such an amount of wages saved instead of sunk! What months and years of steady working, even at the increased pay,—supposing it to have been secured, as in most cases it was not,—would be necessary to replace the amount thus recklessly thrown away!

A still more lamentable result of the strikes has been the demoralization produced. Besides the bitter animosity excited between the opposing classes, the passions aroused led often to infractions of the peace and to various forms of actual crime. What was reported of the riots on the Western Railroads in 1877 is but an extreme illustration of what in only less degree has been often seen nearer at hand. "Every large strike in this State," says our report, "has increased the criminal list of the city or town in which it has occurred," and confirms the assertion by reference to the last strike of the spinners in Fall River, and the arrest of a large number of them for various offences; the assaults by the mob in this and in previous strikes; and the injuries to persons and property committed during the Crispin strikes in the western part of the State.

In view of these facts,—the failures, the serious pecuniary losses, the personal demoralization, the public disorder, the increased hostility between employer and employed, which are the inevitable attendants of strikes,—the worker will do well to hesitate long before he adopt such method to remedy his grievances. Nor less essential is it for the employer to avoid inflicting any grievance; to remember that obligation is not all on one side; that the duty of consideration and forbearance is reciprocal; and that, above all, anything like a despotic use of power is to be avoided. Of such spirit, strikes are the natural fruit. With the prevalence of a different temper, they might be averted. "There are factories in the State in which strikes are unknown, and where the condition of the employed is made an object of care on the part of the employer." Says one of the latter, "Strikes are unnecessary, or, at least, can usually be avoided. . . . We have seldom failed to avoid them by meeting the operatives like men, and treating them with consideration." Mutual recognition of rights, mutual sense of obligation; all the more patience and forbearance on the part of the wiser and stronger party, because of the weakness and ignorance of the other; mutual concession and conciliation, instead of supercilious conceit, dogged obstinacy, and chronic hostility,—these alone can resolve discord into harmony and supplant conflict with reconciliation. F. H.

A MINISTER was questioning his Sunday-school concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and, falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" when the reply from a little girl came pat and prompt, "Please, sir, ministers should learn not to preach too long sermons."

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

THE HISTORICAL POETRY OF THE ANCIENT HEBREWS. Translated and critically examined by Michael Heilprin. Volume II. New York: D. Appleton & Co. 1880.

This second volume of Heilprin's Historical Hebrew Poetry comes forth, like its predecessor, Volume I., without preface or introductory note of any sort to indicate the author's plan or purpose or theological attitude. But it is a work in which one does not have to read far before discovering that the author is a master of his difficult theme; that he is thoroughly conversant with all the scholarship bearing upon it, and as thoroughly confident of his way to the goal he has set for himself. That goal is to cull all the historical poetry of the Hebrew Bible, determine as far as possible its age, and set it in true connection with the national events which it refers to or describes.

Nor does the reader proceed far in the book before discovering that he is in contact with a scholar who treats the Biblical record with the entire freedom of the most advanced scientific criticism. Here is no remnant of the old faith in a special divine inspiration, interfering with the intellectual liberty of treatment. The doctrine of divine inspiration is not argued, it is true: it is left behind, and the author proceeds quietly but firmly on the assumption that the Hebrew Bible is a collection of human productions, having all the marks of human authorship and editorship. There is always ample respect shown in the treatment, ample reverence of a genuine sort, but none of the awe that prevents the approach of the truth-seeking critic. The author belongs, indeed, to that increasing class of Biblical scholars who are revolutionizing the traditional doctrine concerning the Bible, by the very calmness of the well-equipped and well-poised scholarship with which they treat it as a human work, to be studied and judged like all other ancient literatures.

Mr. Heilprin's book is not intended for popular reading. It is a book rather for theological students, for preachers, for all who have anything to do with the teaching of religion. Yet it should be in all public libraries. The results of such books must go to the people in time. One effect of such books, and of this in particular, is to remove the veil of illusion through which, on account of the traditional theological indoctrination, Christian readers of the Old Testament read into it, especially into its poetical and prophetic parts, their own preconceived religious ideas. They see "Christ" and the "Christian Church," and the dominant doctrines of Christianity prefigured everywhere. This book breaks all the links in this chain of religious idealization, and sets the text before us in the real genetic relations it had with its own time, and with the meaning which the old Hebrew readers or hearers themselves received from it. And in the interest of truth, in the interest of a fair comparison between the Hebrew and other ancient religious records, this is just what we want.

The publishers have done their part well. The paper is of the thickest and whitest, the type of the clearest, the page of the handsomest, the whole volume comely.

The author's task evidently is not yet near its end. When it is, we hope he will give us not only an index, but a table of contents. The latter especially is much needed, since the chapters are as void of titles as are the whole volumes of a preface.

For the FREE RELIGIOUS INDEX. DUMB POETS.

All poets have not speech; nay, there are some
Whose hearts are full of poetry; who yearn
To utter forth the earnest words that burn
Upon their lips, and yet the lips are dumb.
The subtle sense may thrill with ecstasy
At sight of nature's infinite beauty, hear
Her secret voices hymning sweet and clear,
Yet have no gift to pipe the melody.
As in some cloistered cave, where foot of man
Ne'er waked an echo, shapes of beauty grow,
Lustring the darkness with their own pure glow;
So some rare spirits, under hopeless ban
Of silence and of shadow, haply seek
To live the poetry they cannot speak.

PROVIDENCE, R. I.

C. APLIN.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, July 1, 1880.

The absorbing social topic to-day is the marriage of a mulatto to a white woman, and the subsequent adventures of the pair. The morning papers give the details. On Wednesday, June 9, Mr. Frank Skillman, a mulatto, after a courtship lasting over a year, married Miss Lizzie French, a young white woman of a respectable family in this city. The Saturday following the marriage, the lady left her mother's house and joined her husband. They lived happily together, until a white woman, who had been acquainted with Mr. Skillman many years, charged him with shortcomings, and the bride returned to her mother's home. On June 16, a brother of the bride called at the residence of her husband to obtain his sister's effects. A quarrel ensued, shots were exchanged, and a bullet from Mr. French's pistol killed instantly a little girl aged ten years, standing at a mirror beyond the intended victim. Mr. French was released on a \$1,000 appearance bond, a coroner's jury having decided the killing to be accidental. On the 28th inst., the husband applied to the Superior Criminal Court for a writ of habeas corpus, asserting that John and Sarah French, the parents, detained his wife illegally at their residence. The family employed a lawyer, and the case was continued to 3 P.M. yesterday; but, owing to absence of parties as witnesses in another court, where the killing of the little girl was being investigated, it was not until 6 P.M. that the parties arrived at the private office of Judge Whitaker where the case was tried. There were present the judge, clerk, two attorneys, the parents and brother, the married couple, and members of the press. Skillman's petition was read; also the parents' answer, denying their daughter to be lawfully married or illegally held, and claiming their right to protect her. The daughter, being called to the stand, testified that she was the lawful wife of Mr. Skillman, having been married at the St. Louis Cathedral. She was, however, not restrained by force; but her parents, to whom she returned on condition of being forgiven, had not forgiven her, but threatened to cast her off if she did not keep away from her husband. She wanted to go to her husband, though her parents had treated her kindly. The judge asked, "How old are you?" Reply: "Twenty-four years." The judge then briefly advised the young lady that, as she was lawfully married, and desired to return to her husband, she was at liberty to do so. Nobody had any right to prevent her, and the court could force her to go with him. The law would protect her in living with him. The wife repeated that she would go with her husband, when Judge Whitaker said, "Then go." The attorney directed Mr. Skillman to take his wife, when the mother arose, threw up both hands, her eyes filled with tears, and said, "No, you shall not go with him." The young wife, however, arose; and her mother ordered her to give up her ear-rings. She was in the act of loosening them, when the brother rose, and fired two shots at the husband, who was standing at the door, waiting for his wife. He ran to the corner of the room, where his wife threw herself in front of him. Her mother tried to tear her from him, and was taken out of the room. The brother was at once seized, disarmed, and put under arrest. The wounded man was laid on a sofa, when his wife knelt beside him, and wiped away the blood from a wound in the right side of the head. A cab was sent for, and Mr. Skillman and his wife walked to the vehicle, as a large crowd in front of the building shouted, hooted, and yelled. Mr. Skillman is now in the Charity Hospital, where his wounds are pronounced to be slight, and his wife gives him due attention. The brother was released from custody to-day on a \$1,500 appearance bond.

The above is the outline of the *Times* report, confirmed in every respect by other sources of information. It is the first affair of the kind brought prominently to the attention of New Orleans society. The wedded couple appear to have deliberately followed the dictates of their own consciences, in defiance of strong race-prejudices. They have acquitted themselves bravely, and it now remains to be seen whether the law is strong enough to protect them in the enjoyment of a peaceful wedded life. The readers of the *Index* will hold various opinions on the subject of marriage, and may approve or disapprove of what is usually called "miscegenation"; but most of them will probably admit that, as slavery is abolished and citizen-rights are equal, the law has been well administered in this case. When it is remembered that, dur-

ing the slave period, race-prejudice was not powerful enough to prevent marriages in fact, though not in law, it may well be doubted that it will long hold out under the era of freedom to prevent a change from a species of Mormonism to lawful marriage. Representatives of Christian churches, contact with the Union army, and influences of education in operation since the war, have instilled in the minds of the blacks a fair regard for the institution of marriage. With the whites, however, the system of concubinage, an attendant evil of slavery, still prevails to a considerable extent. Astonishing as it may seem to readers of the *Index*, a bill to punish public adultery, introduced in the Louisiana Legislature, session of 1878, by Representative Routon, of Catahoula Parish, was voted down with jeers and laughter. It had been introduced to cover a special case (although general in its provisions), on the discovery that the statutes of Louisiana did not provide any adequate punishment for the crime of public adultery. One prominent legislator declared that it was a "most mischievous" bill, and, if passed, would seriously interfere with the social relations of several hundred respectable citizens in every parish of the State. I have read the bill carefully, and have seen the indorsement of a United States senator, then chairman of the judiciary committee, to an adverse report. I listened to his speech against the bill, and heard him assert as an objection to it the very reasons which friends of sound morality would urge for its passage. I refer to this incidentally with the "miscegenation" case, in order that the facts may have full weight in the formation of just opinion for all parties concerned. I think the weight of evidence favors the lawful marriage of the races, in opposition to the free-love sentiment, whether it be shielded by race-prejudice, tolerance of unlimited individual liberty, or cloaked by Mormon rites. If there is anything criminal, unnatural, or undesirable in "miscegenation," it is worse than folly for our excellent members of society to condone the unlawful participants, and then assemble in crowds to "shout, hoot, and yell" at those who have some regard for common decency, and demonstrate it by complying with the lawful forms. It is the boast of the late slave-holders that they have been instruments in the hands of Providence to take barbarians of Africa, and bring them in contact with Anglo-Saxon civilization: it is the boast of Unionists that they have broken the fetters and given citizen-rights to those "civilized" barbarians. The path of fraternal statesmanship may lie in the direction of amalgamation and obliteration of all race-differences. American ideas of liberty and religion seem to favor that final disposition of discordant elements. †

FOREIGN.

THE recent opening of new wards in the North Eastern Children's Hospital was attended by their Royal Highnesses, the Duke and Duchess of Connaught. During the proceedings, which included the presentation by little girls of twelve purses in aid of the funds of the institution, it was announced that the Duchess would maintain in one of the new wards a cot to be named after herself.

WE clip from the *Weekly Despatch's* "Items of News" this little illustration of the majesty of British law: "It has been decided by the Home Secretary not to interfere in a case in which he had been memorialized with reference to the action of the Bristol magistrates in sending to an industrial school, for six years, Elizabeth Flowers, nine years of age, for stealing pansies which were handed to her from a private garden by younger children. The mother had to be forcibly pulled away from the child, when the latter was removed."

THE Queen of England's and Empress of India's government are at work figuring the cost of the Afghan war. They find that it foots up to a much larger sum than expected. A statement from India says: "We consider that it will be necessary to add at least £4,000,000 to our estimate of the cost of the war in 1880-81. We can only speak now with much reserve of the total amount which the war, apart from the frontier railways, will ultimately cost. The responsible officers in the military department still confidently expect that its cost will not be nearly so much as £10,000,000; but we are unable at present to reconcile this expectation with the actual outgoings from our treasuries."

A PASTORAL letter from Cardinal Manning, dated Rome, was read last month in the Westminster arch-

diocese. His Eminence wrote that every year made more urgent the duty of preserving the religious education of Christian children. Almost every European government claimed to exercise the right to educate which God had given to the Church, and in which no distinction was drawn between secular and religious education. Germany, Italy, Belgium, and France had united in a common policy of making themselves masters of the schools, and expelling Christianity and the pastors from the work of educating the young. It was impossible to find a subject in which all Christians and Catholics were so resolved as in preserving inviolate the Christian education of children. The whole conflict between anti-Christian revolution and the Christian Church would be decided in the schools.

PERSONAL ITEMS.

CARL PETERSON, the celebrated Danish explorer of the Arctic regions, is dead.

A SECOND and much-enlarged edition of Moncure D. Conway's *Demonology and Devil Lore* is in press, the first having been exhausted both in England and this country. The studies of epilepsy at Salpêtrière, as represented in Dr. Bourneville's reports, will be connected with the ancient belief in demoniacal possession.

• REV. A. ST. JOHN CHAMBRE, of Franklin, Mass., a prominent Universalist clergyman, has severed his connection with the Universalist denomination to join the Episcopal Church. If we mistake not, Mr. Chambre began his ministry as an Episcopalian, and has always retained since strongly pronounced sympathies for the forms and spirit of his former fellowship.

It is announced that Charles Reade, owing to his conversion, has abandoned writing for the stage. He is said to be a constant attendant at Bible-classes and prayer-meetings, and to contemplate preaching. It would seem as though there is reason to fear that a very able and effective playwright and novelist may be lost to the world in the zeal and piety of the new convert.

OF Thoreau's first work, only about two hundred copies were sold; and his publisher returned him seven hundred, which he was nearly five years in paying for. He was good-natured about it, for he wrote: "I have now a library of nearly nine hundred volumes, over seven hundred of which I wrote myself. Is it not well that the author should behold the fruits of his labor?" His books sell better and better every year now, but he has been dead ten or fifteen years. In his case, his works did not follow him.

JESTINGS.

SUNDAY-SCHOOL TEACHER: "Annie, what must we do to be forgiven?" *Annie*: "We must sin."

A CHILD, being asked what were the three great feasts of the Jews, promptly and not unnaturally replied, "Breakfast, dinner, and supper."

A VAGRANT called at a house on a Sunday, and begged for some cider. The lady refused to give him any; and he reminded her of the oft-quoted remark, "that she might entertain an angel unawares." "Yes," said she, "but angels don't go about drinking cider on Sundays."

AT a camp-meeting, a venerable sister began the hymn:—

"My soul, be on your guard;
Ten thousand foes arise."

She began too high. "Ten thousand," she screeched, and stopped. "Start her at five thousand," cried a converted stock-broker present.—*Omaha Herald*.

CASH RECEIPTS

OTHER THAN DONATIONS, FOR THE WEEK ENDING JULY 17.

A. W. Balch, \$3; Miss H. E. Stevenson, \$1; Geo. Draper, 25 cents; J. L. Whiting, \$1.25; E. W. Gunn, \$4.25; M. P. Williams, \$3; Dr. Edw. Evans, \$3.60; A. L. Leuterbusch, \$1; Chas. S. Knowles, \$2.20; Andrew Jackson Davis, \$3; Joseph Knight, \$3.20; J. H. Clewell, \$18; American News Company, \$3.76; J. J. Dunlop, \$3.10; J. W. Pike, \$1.75; Smith Wright, \$3; John S. Miller, \$3; W. C. Preston, \$3; F. F. Morrill, \$8.50; Rev. W. H. Channing, \$2; Chas. A. Allen, \$3; Joseph Robbins, \$3.20; J. W. Griffin, \$3.20; Wm. M. Thorup, \$3; E. S. Westcott, \$3.26; Isaac N. Sterne, \$3.20; J. E. Jester, 10 cents; Mrs. H. L. Watson, \$1.50; L. G. Jones, \$2; M. B. Edinger, \$3; J. R. Hawley, 65 cents; Theo. Altschul, \$3; I. W. Gaffam, \$3.20; C. A. Greenleaf, \$1.50; Wm. D. Pitt, \$3.20; C. D. Presbo, \$3; A. Williams & Co., \$5.40; Eben Turk, \$3; Miss H. E. Stevenson, \$3; Miss F. M. Cushing, \$3.

THE PATRONAGE of the liberal advertising public is respectfully solicited for the **FREE RELIGIOUS INDEX**. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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**FREE RELIGIOUS INDEX,
A WEEKLY JOURNAL**

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The **FREE RELIGIOUS INDEX** is the continuation of **THE INDEX**, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In a brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the **FREE RELIGIOUS INDEX** will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the **FREE RELIGIOUS INDEX** is to publish a lecture by Dr. **FELIX ADLER**, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the **FREE RELIGIOUS INDEX** is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

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ESSENCE OF ALL FAITHS.

WHEN any one identifies his interest with those of sanctity, virtue, country, parents, and friends, all these are secured; but, whenever he places his interest in anything else than friends, country, family, and justice, then all these give way, borne down by the weight of self-interest. For wherever *I* and *mine* are placed, thither must every living being gravitate. If in body, that will sway us; if in our own will, that; if in externals, these. If, therefore, I rest my personality in the will, then only shall I be a friend, a son, or a father, such as I ought. For, in that case, it will be for my interest to preserve the faithful, the modest, the patient, the abstinent, the beneficent character; to keep the relations of life inviolate. But, if I place my personality in one thing, and virtue in another, the doctrine of Epicurus will stand its ground, that virtue is nothing, or mere opinion.—*Epictetus*.

WHERE your treasure is, there will your heart be also.—*Jesus*.

THERE is a treasure that man or woman may possess, a treasure laid up in the heart,—charity, piety, temperance; a treasure secure, impregnable, enduring; the one treasure that will follow man after death.—*Buddhist*.

THERE is a class of men who indulge in error,—who indeed receive the law, but in some peculiar and erroneous sense. They wrongly say: "The law commands us to keep our hearts pure from pride, envy, hatred, anger, and dissimulation; but this is a thing which it is impossible to do,—for the soul has been created with these qualities and affections, and human nature cannot be changed. It is just as impossible to make a black material white by scraping it as for the human heart to be free from these qualities." These ignorant men do not know and understand that the law does not command that these qualities should be entirely effaced and expelled from the heart, but rather requires that they should be brought under subjection to the heart and the reason, to the end that they may not act presumptuously, go beyond the limits set by the law, and indulge in mortal sins. It is possible even to change these qualities by doing only what reason requires, and by respecting the restrictions of the law. Many devout men in past times have secured this change of the affections of the soul.—*Ghazali (Mohammedan)*.

THE higher feelings, when acting in harmonious combination and directed by enlightened intellect, have a boundless scope for gratification: their least indulgence is delightful, and their highest activity is bliss. They cause no repentance, leave no void, but render life a scene at once of peaceful tranquillity and sustained felicity; and, what is of much importance, conduct proceeding from their dictates carries in its train the highest gratification to the physical propensities themselves, of which the latter are susceptible. At the same time, it must be observed that the sentiments err, and lead also to evil, when not regulated by enlightened intellect; that intellect in its turn must give due weight to the existence and desires of both the propensities and sentiments, as elements in the human constitution, before it can arrive at sound conclusions regarding conduct; and that rational actions and true happiness flow from the gratification of all the faculties in harmony with each other; the sentiments and intellect bearing the directing sway.—*George Combe*.

CURRENT TOPICS.

ONE of the famous "characters" of the fashionable ecclesiasticism of New York has vanished,—Sexton Brown, of Grace Church. It is said that he is sketched in George William Curtis' *Potiphar Papers*.

G. P. PUTNAM'S SONS, New York, announce among their fall publications new and cheaper editions of O. B. Frothingham's *Life of Theodore Parker* and *History of Transcendentalism in New England*.

THE Pan Presbyterian Assembly meets this week in Philadelphia. It consists of stalwart Orthodox representatives from all parts of the world, eager to defend and perpetuate the faith,—their faith,—and will continue into October.

A SECTION of the National Liberal party in Prussia refuses to be beguiled any longer by Prince Bismarck, and proposes to organize by itself, on the original principles of the party platform, prominent in which were the Falk laws, restricting the power of the Church in matters of State and education.

THE result of the Maine election has been a surprise to both parties, and leaves things in that State about as much mixed morally as they are politically. Partisan newspapers on both sides throughout the country claim, too, that it is going to stimulate *their* party to renewed vigor, so as to make victory sure in the presidential election.

BOSTON'S birthday celebration was a triumph, as it must needs be, being Boston's. Judging from the glowing descriptions in the daily press, not only the Hub, but all its spokes, to the utmost perimeter of the globe, were thoroughly alive that day. Now the question is in order for Liberal thinkers which we propounded in our leading editorial last week.

THE Archbishop of Canterbury recently entertained at his palatial residence six hundred of the poorer class at Lambeth, and sent each visitor away with a bunch of beautiful flowers. That was certainly very kind and generous on the part of his grace. But it was a good deal easier for him than it would have been for many of his brethren, since he has, we believe, an income of some \$20,000 a year, more or less.

THE difficulty of regulating the weather by prayer has been recently illustrated in Arkansas. A congregation of colored people in one locality was praying for rain, while at the same time a congregation in a neighboring town was praying for sunshine. The minister of the wet district wrote to the people of the dry: "You folks oughter be ashamed of yourselves. This cross-cut prayin' is enough to get the Lord so bothered that he don't know what to do."

THERE are a good many people in this world, and no doubt it is rather hard for all to find useful outlets for their energies; at least, this may be inferred from the useless ways in which so many,

with more piety and zeal than wisdom, expend theirs. One of the most notable examples of this is the foolish effort which still continues to get the name of God in the Constitution. A convention for this purpose is announced for next month, at St. Johnsbury, Vt.

DR. DEXTER, in his *History of Congregationalism*, recently published, reconstructs Pastor John Robinson. He thinks that the famous sentence in Pastor Robinson's farewell sermon to the Pilgrim Church at Leyden, wherein he prophesied that "more light would yet break forth from God's Holy Word," does not refer at all to doctrines, but solely to the inferior questions of church polity. With all due respect for Dr. Dexter's learning in this field, and his patient investigation of his subject, we do not think the context bears out this new interpretation of the Pilgrim pastor's claim to honor.

THE opponents of Sunday concerts find their way easier in Canada than in the United States. The judges of the Court of Queen's Bench at Toronto have unanimously sustained the decision of a police magistrate who had prohibited the concerts. A manager of an Opera House, who had been committed for violating the Sunday law, appealed to the court, on the ground that the law was an ancient English one, and had been superseded by Canadian legislation. But the court declared the law still in force. What honesty and humanity alike now require is the repeal of such laws.

THE Christian Church appears to be quarrelling over dividing the spoils of its missionary triumphs in Madagascar. The Jesuit priests who are there in force have been intriguing, it is reported, for the possession of valuable property, and have even resorted to violence against some of the Protestant societies, breaking up their schools, interrupting their worship, flogging their teachers, and in one case even pulling down a chapel. Altogether, the example of the converters is not a wholesome one for the converts, and is not calculated to make very clear to the simple mind of the natives what is meant by discipleship to the "Prince of Peace."

IT is sometimes said that radicals want to throw away the Bible. We have yet to meet with the first competent representative of this class who entertained any such desire. But, be this as it may, it is certain that some radicals have a very intimate acquaintance with the book. As an illustration of this, we recently sent to a delinquent subscriber a notice of the fact. A few days after came a postal with the following message: Card received, see St. Matthew xviii., end of verse 29. We may mention for the information of those whom the Bible Society has not yet visited that the passage reads: "Have patience with me, and I will pay thee all." Of course we had patience; and our friend, true to his assurance, has since paid us all. And thus the words of Scripture were fulfilled in the treasury of the *Index*.

For the *Free Religious Index*.

CONCORD SCHOOL OF PHILOSOPHY.

BY MRS. ELLEN M. MITCHELL.

Aside from its historic and literary fame, Concord would attract the lover of nature. Its quaint old houses whose coloring harmonizes with the landscape, its elm-shaded streets, its soft green meadows and undulating hills, and above all its sleepy river, which dreamily suggests, "There is no joy but calm," make up a picture that will linger long in the memory of many visitors. The main street of the town is nearly parallel with one branch of the river, and the gardens and back-yards of the houses that face it slope to the water. Over this picturesque highway glide the boats of the villagers, and picnic parties frequently voyage to romantic spots along its shores. I did not wonder that Concord poets should sing its praises, or that, gazing into its lucid depths, one should grow uncertain as to whether the water floated the land or the land held the water in its bosom, so mirror-like it reflected the above in the below; though it perhaps required, as Thoreau thought, a more free and abstracted vision to see the reflected trees and the sky than to see the river bottom merely.

"A man that looks on glass
On it may stay his eye,
Or, if he pleaseth, through it pass,
And the heavens espy."

Once, at early dawn, I saw a vision never to be forgotten,—myriads of water-lilies, kissed by the sun, flash open their snowy petals, their breasts aglow like stars. Was diviner miracle ever wrought by love? Another time, at sunset,—"so rich a sunset as would never have ended but for some reason unknown to men,"—I floated with the current, Tennyson's words in my thought:

"How sweet it were, hearing the downward stream,
With half-shut eyes ever to seem
Falling asleep in a half-dream."

Concord is hallowed ground; its hills, woods, and river are sacred to genius; a mystic sense of the past blends with the present, and invests its natural charms with fresh significance. From its river port, Thoreau sailed, the last day of August, 1839,

"New lands, new people, and new thoughts to find."

What need to cross the seas in search of adventures? Thoreau's *Week on the Concord and Merrimack Rivers* is a voyage of discovery. Touched by his thought, the most familiar object is suddenly set in a frame of ideal remoteness and perfection. If he but climb the banks for a glass of water, there is a suggestion of Arcadia in the New England dwelling at whose door he knocks, a faint breath of the Orient in the Yankee housewife, "whose small-voiced but sincere hospitality, out of the bottomless depths of a quiet nature, has travelled quite round to the other side, and fears only to obtrude its hospitality." So, too, when far in the night he hears some tyro beat a drum, these sounds relate him to the stars, and he stops his habitual thinking, "as if the plow had suddenly run deeper in its furrow through the crust of the world.

"Then idle Time ran gadding by,
And left me with Eternity alone:
I hear beyond the range of sound,
I see beyond the verge of sight."

Other memories are linked with Concord River. Here in this secluded spot are the hemlocks that Hawthorne describes in his *Mosses from an Old Manse*, "declining across the stream with outstretched arms, as if resolute to take the plunge." Many have fallen to make room for the new railroad, against whose unsightly intrusion artist and poet have actively protested by planting willows to hide the desolation wrought. Half a mile farther is a lovely spot, shut in like a lake, consecrated to "Floating Hearts," by the pen of a Concord poet.

But not only the river, the very stones in Concord are eloquent. Along this Lexington road marched the British soldiers on that memorable day in April, 1775, when the first faint tide of war rolled over the country. Here, by the "rude bridge," since swept away, but now replaced,

"The embattled farmers stood,
And fired the shot heard round the world."

A bronze statue of the Minute Man, face and figure expressing heroic vigor and an ideal beauty of character wholly American, commemorates this event.

One is not surprised that the serene atmosphere of Concord has been conducive to literary and artistic

activity. The din of the world is shut out; the material pursuits of life do not distract attention from its higher interests; man can step here to the measure of the universe. A gracious geniality characterizes social intercourse, a hospitality that includes not only persons, but ideas. Toward Mr. Emerson, all hearts are turned with reverent affection; and it is beautiful to see how the scattered seeds of his wisdom have sprung up and blossomed into fruitful deeds. Scarcely less honored is Mr. Alcott; and the names of Hawthorne and Thoreau are guarded with jealous love. So, too, the poet Channing, though living in hermit-like seclusion, finds here that "audience fit, though few," who can appreciate the delicate, elusive charm of his genius. Other Concord celebrities are the author and philanthropist, F. B. Sanborn; Judge Hoar, of national reputation; G. P. Lathrop, whose genius as poet and author is marked with rare sincerity; Miss Elizabeth Peabody, widely known through her literary labors and unselfish devotion to the cause of kindergarten education; Miss Louisa Alcott, beloved of children; O. C. French, the young sculptor, whose Minute Man and bust of Emerson reveal new possibilities for American art; F. M. Holland, author and scholar, known to readers of the *Index*; George Bartlett, active in various departments of literature and philanthropy; and many of whom space forbids mention.

But, leaving unnoticed other Concord attractions, the subject of this article claims attention. It was a unique experiment, that of founding in the summer of 1879 a School of Philosophy in Mr. Alcott's orchard. But its institution is a solid fact, not to be gainsaid. Last year as is known, its sessions were held in the library of the Orchard House; this year, in an unpretending little structure a few yards distant, called "The Chapel," the gift of Mrs. Elizabeth Thompson to the school. Rustic seats are placed under the trees, and shady paths lead to the hill-top. The term lasts five weeks, the method of instruction is by lectures and conversations. The subjects treated cover a wide field of thought, art and literature being touched upon as well as philosophy. No direct teaching in physical science is given; but its relation to philosophy is indicated, the one being employed upon the outer, the other upon the inner, of the universe.

In 1868, Prof. Wm. T. Harris wrote in the *Journal of Speculative Philosophy*, "All past systems of philosophy are true now, if we seize them as ratios. When we change one term of the ratio, we must likewise change the other; when we substitute one national life for another, we must likewise change the form of solution, or the other term of the ratio. This substitution is only possible to him who knows the constant or the index value of the ratio, for by this he is able to make the requisite change in the consequent term. The constant in human history is the activity which has for its aim the production of rational self-consciousness."

In a later number of the same journal, he wrote: "The depth of a system of thought has an infallible test in the manner it disposes of institutions. When one man, or set of men, get up on the house-tops and proclaim a new doctrine for all mankind, civilization answers back, 'What do you make of my creations,—the institutions of realized intelligence,—the family, society, the state, and religion?' If the answer comes again, 'Try my experiment of doing away with all these or of substituting contrivances of individualism for them,' no heed is given to the pseudo-prophetic voice. For the forms of civilization—the laws and usages which constitute the warp and woof of its institutions—are not the vain thought or abstract theorists, but the grim necessity in which the human will has made possible the exercise of its freedom. For necessity and freedom are harmonized in institutions alone, and without institutions man is a savage and nothing more. The form of freedom is to the child and uncultured adult a constraining necessity; to the partly cultured man, it becomes an ethical or a moral law; to the clearest insight and highest culture, it becomes spontaneous independent choice and volition, what Spinoza and the Mystics call Love."

These utterances are introduced here to answer in advance those who object to the subject-matter of speculative thought, asserting that it has no bearing upon practical activity. "Let us turn our backs," they say, "to the problems of God, Freedom, and Immortality; let us give up all vain inquiry into the why, whence, and whither of the universe; let us keep to the logic of facts, and leave to idealists the realm of pure thought." But how are we to accept the facts

upon which they so confidently rely, how discriminate between the essential and the unessential? Facts are not of equal significance: science neglects one and preserves another. What is the ultimate test of truth? "The verdict of consciousness," says Lewes. The final appeal is to thought. There all men are idealists, and only vary in the amount of insight they possess, what is partial to one being whole to another. The simplest fact comprehended in its entirety reveals the secret of the universe.

Dr. Maudsley, in his *Physiology of Mind*, alludes to the little favor in which metaphysics is held at the present day, and the very general conviction that there is no profit in it, dividing those who cultivate it as a science into three classes: professors in colleges, whose business it is to do so, who have little occasion for observation, and much leisure for introspective contemplation; ambitious youths, who, like children with the measles, go through an attack of metaphysics, and escape similar affections thereafter; and metaphysical philosophers, who, never having been trained in the methods and work of a scientific study of nature, have not submitted their understandings to facts, but live in a more or less ideal world of thought. In what world, then, do the physicists live? Have they not dissolved the universe into ghostly abstractions, ideal forces and laws? Are they not holding asunder dead results, instead of grasping all together in one living organic unity? "Truth," they say, "cannot be known: a science of universals is impossible." Yet the very statement presupposes the identity of subject and object in a universal, the Ego. The "I" in every moment is "I," that is the ground which connects everything in it universally. Otherwise, two representations which I have in different points of time can never be the same.

"The thinking thinks itself," says Aristotle, "through participation with that which is thought by it: it becomes this object in its own activity in such manner that the subject and object are identical. For the apprehending of thought and essence is what constitutes reason. The activity of thinking produces that which is perceived: so that the activity is rather that which reason seems to have of a divine nature. Speculation (pure thinking) is the most excellent employment. If, then, God is always engaged in this, as we are at times, He is admirable, and, if in a higher degree, more admirable. But He is in this pure thinking, and life, too, belongs to Him; for this activity of thought is life. He is this activity. The activity returning into itself is the most excellent and eternal life. We say therefore that God is an eternal and the best living being. So that life and duration are uninterrupted and eternal; for this is God."

To this quotation from Aristotle, I add another from Emerson's Plato: "Having paid his homage as for the human race to the Illimitable," says Emerson, "Plato stood erect, and for the human race affirmed, 'And yet things are knowable!—that is, the Asia in his mind was first heartily honored, the ocean of love and power, before form, before will, before knowledge, the Same, the Good, the One; and now, refreshed and empowered by this worship, the instinct of Europe, namely, culture, returns; and he cries, 'Yet things are knowable!' They are knowable because, being from one, things correspond. There is a scale; and the correspondence of heaven to earth, of matter to mind, of the part to the whole, is our guide. As there is a science of stars called astronomy, a science of quantities called mathematics, so there is a science of sciences,—I call it Dialectic,—which is the Intellect discriminating the false and the true. It rests on the observation of identity and diversity; for to judge is to unite to one object the notion which belongs to it. . . . I announce to men the Intellect. I announce the good of being interpenetrated by the mind that made nature; this benefit, namely, that it can understand nature which it made and maketh. Nature is good, but intellect is better, as the lawgiver is before the law-receiver. I give you joy, O sons of men! that truth is altogether wholesome, that we have hope to search out what might be the very self of things."

Thus, in Plato, in Aristotle, are found the truths taught in this summer School of Philosophy. *Old* do you call them? They are not of time: they are forever old, forever new, the Eternal Verities that underlie all philosophy and all religion. Because the Concord School—recognizing this—seeks to dissolve into its own thought the solutions of the world's great thinkers, it has been called a backward movement. But surely, if we would approximate to absolute truth, we cannot

ignore the thoughts of other men, which are objective phenomena demanding explanation as much as physical facts. The past must be studied, that we may find the permanent beneath the transient in human history, the ideal manifested in its constant succession of changing forms. The philosophy of to-day must include in itself all past systems and phases of thought, recognizing more and more the whole universe, spiritual and material, as its mirror.

Some account of the lectures and of the method pursued at the school may be interesting to readers of the *Index*. Come with me, then, this morning to Hillside Chapel, and I will attempt a faint reproduction of the scene. Here at the gate is the barge, the euphonious name of the vehicle that conveys students to and from the village. Exchanging friendly greetings, we pass up a winding path that leads through Mr. Alcott's grounds. The dream of a life is realized here: faith has wrought its own fulfillment. Under the trees, students are loitering, engaged in earnest discourse, or absorbed in meditation, or enjoying simply the beauty and freshness of the morning. From a window of the Orchard House, occupied this summer by Prof. Harris, the face of a fair-haired, blue-eyed little girl looks out shyly. Has Mr. Alcott laid a spell upon us, or does her wise little smile seem to say that she has mastered all philosophies? We must discipline fancy: we have reached the chapel over whose gabled porch Mr. Alcott's favorite grape-vine wanders. Entering, we are in an oblong room, with an open fireplace at one end, and a platform in the centre, occupying an alcove with a convenient door for exit. The walls are unplastered, but brackets are attached here and there, holding busts of Plato, Pestalozzi, Emerson, Thoreau, etc.; and behind the speaker's table hangs an engraving of Raphael's "School of Athens." The plainness of the interior is further relieved by occasional festoons of evergreen and vases of flowers. The seats are pine chairs and benches, strictly logical in every sense of the word. No yielding to sentiment here: the stern relentlessness of duty is rigidly enforced. Many of their occupants are women,—hence bodily discomfort is soon forgotten in the pursuit of ideal truth. At the right of the platform sits Mr. Alcott, the Dean of the Faculty, dignified and benign; at the left, Mr. Emery, the director of the school, a true descendant of the old Greeks. He came to Concord over a year ago, sacrificing to his love of philosophy and literature a flourishing business in Quincy, Ill. His words are pertinent and to the point whenever he speaks, which is but rarely. Other members of the Faculty present are Dr. Jones, Prof. Harris, Dr. Kidney, Mr. Sanborn, and Mr. Snider. Mr. Alcott is the lecturer: his subject is Boehme. This lecture is the fourth in a course of five upon Mysticism. Though eighty years old, the spirit of eternal youth is in his face and voice. A mystic among mystics, he dwells in a serene but stimulating atmosphere, influencing others through his high discourse and moral purity even more than through his writings. Of his lecture, I can give but an imperfect outline.

Boehme's first principles are light and darkness; for all production depends upon the harmonious strife of two contraries. These two principles dwell in God from eternity. In a state of union, they constitute an infinitely perfect good; separated, they manifest two worlds, one of which is evil. The evil world exists in God potentially, not actually. The separation of the two principles does not impair the unity of the divine essence. God is the sum of the universe, the original nothing and all. But nothing to us, and nothing in itself, are different things. Bring a lamp into a dark room, light is manifested; extinguish it, darkness is manifested. To hell, God is nothing, as light to darkness, as life to death. "Everything," says Boehme, "lives after the other,—the upper after the lower, the lower after the upper; for they are separated from each other. Thus the earth is full of hunger after the constellation and *spiritus mundi*, so that she has no rest." Or, in other words, the unrelenting succession of the universe is the struggle to express the infinite in finite facts. Boehme saw clearly that, in thinking God, the identity of two contraries must be thought. Boundless affirmation is a dead, unconscious nonentity. Limit is necessary to the realization of extension, negation to that of affirmation.

An interesting conversation followed. Prof. Harris traced the historical descent of theosophy as distinguished from philosophy. The mystic or theosophist uses poetical tropes and metaphors, brings up matter

into spirit, and makes the highest realities correspond with those below. His peculiarity is freshness of insight. Theosophy is the test of philosophic knowing: the philosopher should be able to penetrate the mystic's hidden meaning, and translate it into his own technique.

Prof. Harris then explained the nature of evil clearly and forcibly. I do not recall his words, and can give but an adumbration of their meaning. Evil must be ascribed to passivity. There is no such thing as a created perfect in so far as it is merely passive. Material things are passive, negative, limited from without: spiritual things are active, positive, self-limiting. Fate prevails everywhere in nature: each natural thing is constrained to be what it is by surrounding circumstances. Man is a twofold being, natural and spiritual. So far as he belongs to the world of nature, he is limited from without, constrained by animal impulses and appetites. But, as a spiritual being, he is self-determining, able to rise into the realm of freedom through his own activity. He can negate animal selfishness, abdicate the natural self, and realize the rational self,—an image of God,—the self that lives through participation with mankind, each for all and all for each.

Mr. Alcott, Miss Peabody, and others joined in the discussion. Mr. Snider alluded to the difficulty of accounting for the negative. Whence does it come? Was God the author of evil? He compared the Eastern and Western philosophies on this point, and showed how the Hebrew differed from other Oriental theories, as it begins with life, although chaos existed before. He considered the matter to some extent incomprehensible. Prof. Harris had one word to offer in reply to an intimation that his view of the Absolute was deficient in love. He affirmed that, on the contrary, it presents love from beginning to end. God stands self-loving, and all things and beings that he creates in space and time stand related to love as the final cause. Love is the ideal, the result even of the coldest philosophic thought.

An effort was made to induce the ladies to contribute more freely to the conversation. Mrs. Thompson, of Indianapolis, wittily responded that, since philosophy enjoins self-restraint, silence on the part of those who are accounted so fluent and willing to talk indicates the practice of the highest virtue. A brilliant speaker herself, Mrs. Thompson might safely disregard the practice of such virtue. For, though dulness in a woman is as respectable as dulness in a man, it certainly inflicts a greater hurt on the sensibilities of an audience. The world styles woman the weaker sex, but does not like to be taken at its word, and bored by this weakness. Parenthetically, it may be mentioned that, notwithstanding the chivalrous homage paid to woman in this school, there was more than one indication that man finds a distance drawn across his way, difficult to pass, when he seeks to fathom the secrets of her nature. The higher ground upon which he meets her intellectually implies mutual recognition, a tacit rather than expressed acknowledgment of her peculiar excellences.

To this slight sketch of a morning's work at the School of Philosophy, I will add that of an evening's, the evening of the day described. Prof. Wm. T. Harris, of St. Louis, is the lecturer. The subject is Aristotle. A steady rain is falling, but the audience room is crowded as usual when he speaks. Nor is this remarkable. For what American university gives in its course of study so comprehensive an exposition of speculative philosophy as Prof. Harris's? The present course includes lectures on Plato, Aristotle, Kant, Fichte, and Hegel. An earlier course treated of Philosophic Knowing, Philosophic First Principles, Immortality, and Philosophy in its Relations to Art and Religion. The lecturer's clearness and depth of insight illuminate the abstrusest topics. He leads his listeners up the dizzy heights of thought, so that rays of light grow visible where the path seems darkest, and inspiration is given to follow and persevere. To a winning manner, a pleasant voice, and the real humility of genius, he adds wonderful patience,—a patience so untiring that he forgets himself, his physical well-being, in his willingness to help others.

Before attempting an outline of the evening's work, it may be interesting to give, so far as I am able, his explanation of the first principle of the universe, starting from the idea of dependence. A being is either dependent or independent. If it is dependent, it implies another being upon which it depends, and to which it belongs as a part to a whole. To say that

something is independent is to say that it is a whole. Reciprocal dependence makes an independent including whole as a system. But independent being must have determinations (*Bestimmungen*), otherwise it would be an empty void, a pure nothing. If its determinations are from without, external, they are limitations and modifications. An independent being cannot have external modifications. Yet it must have determinations. Hence it must be self-determined. Self-determination implies that the constitution or nature be self-originated. Thus it exists dually, as subject and object of itself. How is the contradiction solved? Each side becomes identical, returns into itself: as determining or active, it acts only upon its own determining; and, as passive or determined, it is the self-same active itself. To comprehend self-determination, one must be able to seize identity and difference, and annul both. Its movement is a movement of self-recognition. Hence the true first principle of the universe is self-conscious being. Its activity must be in accordance with its own nature. Activity is expression. The activity of self-consciousness would tend to express itself in the object, to assimilate the object more and more to itself. If the first principle of the universe is free and personal, nature, emanating from such a source, must close its series in a final product that will transcend nature, and reflect the highest principle through its own self-activity. Self-recognition, on the part of the Absolute, implies the existence of immortal beings. "God, as self-conscious reason, separates Himself from Himself in the act of knowing Himself as object, thereby creating all forms of chaos and the chaotic; and in the recognition of Himself as object annulling the chaos and chaotic, creating the rising spiral of nature, and resting from creation with the contemplation of His image,—self-conscious intelligence in man." To accuse such an idea of anthropomorphism is misapprehension. The absolute perfection or infinity of God is not in any way limited by attributing to him personality.

With this imperfect statement, which I hope will be found intelligible, I pass to the subject of the evening's lecture, Aristotle. Even had I space, I could not hope to do justice to its profundity of thought,—the result of long-continued study and research.

Introductory to the theme, the lecturer briefly reviewed his preceding discourse on Plato. Socrates was the first great thinker who discovered firm ground for speculation in the universal and necessary ideas of reason which underlie all thought as its logical condition. These ideas are objective as well as subjective, not an attribute of the individual, but the constitutive nature of all individuals. All other principles go down in the dialectical process, but these remain firm. What Socrates began, Plato completes. He recognizes only the universal,—the idea,—the good as the essential. The true is not the sensuous existence, but that which is self-determined. The intellectual world is therefore the true, the eternal, potentially and actually divine.

Plato would call the whole year the "total form" or the "idea," and he would speak of a day as participating only one three hundred and sixty-fifth in the year. So, too, he would say that spring participates in the year. The totality of the phases of a being is unfolded in its history. If a being were to realize all of its potentialities at once, you would have Plato's Absolute idea, or an eternal being, because it could not change by realizing some new potentiality. Differences are not what endures, but what exists only in a state of change. The Absolute of Plato is a movement which returns into itself, in itself one and self-identical.

Plato and Socrates expend their strength on the world of man instead of on the world of nature. A new spirit with regard to nature begins with Aristotle. He is the discoverer of almost all the sciences. He clearly saw chief elements or principles, giving them their technical names which hold to this day. According to his view, the totality of the possibilities of any one thing involves other things, perhaps all things; hence natural science will be synthetic, and continue to trace out the unity not only of particular things in a common process, but also of entire departments of nature. When science exhausts the potentialities of a thing, it will possess a definition of the "idea" of that thing,—its eternal archetype, its essential nature. "Whoever assumes an accidental origin of things denies," says Aristotle, "in so doing, nature and the natural order of things; for the natural involves the possession of a principle in itself, by means of which a continual progress is made until the attainment of its end or aim." Leaves, blossoms, roots, are produced by the plant, and it by them. They produce the seed, and yet they presuppose the seed as their own origin. The changes of a thing will circle forever within the round of its possibilities, and the final cause of the whole process will be revealed in the definition of its "idea." The circle of its potentialities includes the entire circle of its dependence, and hence of its moving principle and resulting motion. Thus the "idea" must be a self-determining form. Aristotle here comes into formal accord with Plato and Socrates.

The necessary existence of each idea in its reality as an individual is either a system of interdependent things, or the soul of an organized living being. Substance is, therefore, not an abstraction: it is concrete and individual; it is the union of matter and form (ideal totality); it can possess true individuality only because it contains the total of potentialities, and hence is identical under all changes that fall within it.

Aristotle's doctrine of first and second entelechies is an important thought. Neither is mere potentiality: first entelechy is a being who has the "idea" with-

in itself, and can realize it, but has not done so; second entelechy is a being who has realized it through its own activity.

The lecturer explained with remarkable force and clearness Aristotle's distinction between the active reason and the passive reason. But as Christendom, with the assistance of Mohammedanism, devoted two centuries toward obtaining an insight into this thought, I cannot hope to make it intelligible. I shall therefore leave Aristotle, and attempt a brief description of other work pursued at the school.

A course of ten lectures on Platonism, and its Relation to Modern Civilization, was delivered by Dr. H. K. Jones, of Jacksonville, Ill. Having studied Plato patiently and minutely for many years, he is able to speak with authority on the topic, and to apply the insight more toward a solution of the problems that meet us to-day. Plato, he affirms, is yet master of the world's thought. Humanity is one through all its æons. The only absolute primordial is spirit. Nature is the mere panorama of the supernatural. The secret of matter is well-nigh divulged in the light of modern science. It justifies the proposition that there are no ponderable, fixed, alternate particles or atoms. All matter is resolvable into force. Different forces are but manifestations of one persistent force, which creates and destroys its particular phases or determinations. The so-called creation, the genesis of nature, is a perpetually fresh evolution of the central power of the universe. Human society must have two priesthoods,—one in the temple of nature, the other in the temple of spirit.

But any adequate presentation of his doctrines would be impossible in the space at my disposal. Nor can I hope in what follows to indicate more than the general drift, perhaps not even that, of the lectures noted.

The Rev. W. H. Channing, in a series of four lectures on Oriental and Mystical Philosophy, gave a sympathetic interpretation of Buddhism and the earlier religions, and explained his own peculiar doctrine in regard to the law of ascension by the spiral. This he considers the divine mode of action everywhere, revealed in the sap of the plant and the dust of the highway as clearly as in spiritual development. Man's being is fourfold, bringing up always the three into the One.

The Philosophy of the Beautiful and the Sublime was ably treated by the Rev. Dr. Kidney, of Minnesota. Beauty is visible to reason alone. Its existence is an express acknowledgment of rational mind. Why should we be affected by vapor, color, space, and extent? The facts are inadequate to explain the impression produced. Beauty is the sensuous manifestation of the infinite. "Nature," says Carlyle, "is the time-vesture of God, and reveals him to the wise, hides him from the foolish."

Mr. F. B. Sanborn, Secretary of the School, presented the Philosophy of Charity, its nature and ground, in a brief but interesting discourse. Charity in its essence is nothing less than love, a thought beautifully illustrated by Mr. Sanborn. "In charity," says Lord Bacon, "there is no excess: neither can angel or man come to danger by it." Why, then, has the term "philanthropist" become almost a reproach? What do we mean by the evils of charity? These questions led from its theoretical ground to its practical aspects, which were discussed in the conversation that followed.

In the department of literary criticism, Mr. Denton J. Snider, of St. Louis, gave a course of five lectures on Shakespeare. He is the author of *Snider's System of Shakespeare's Dramas*, a work commended by Prof. Harris as containing "a scientific method of criticism, a profound system of ethical philosophy, a science of aesthetics, an insight into the literary method and intellectual and moral point of view of the greatest literary genius that has yet appeared in human history, and a view of the reasons why criticism has pronounced Shakespeare to be the greatest of literary men."

Discriminating between the criticism of form and the criticism of content, Mr. Snider interprets Shakespeare chiefly through the latter. "Why is Shakespeare the greatest of poets?" he inquires. "Not because of his language, or of his imagery, or of his constructive ability, or even of his characterization. These are all very wonderful indeed; but they have been reached by lesser minds. His supreme greatness lies in his comprehension and embodiment of the ethical—that is, institutional—world. Its profoundest collisions he penetrates with his inevitable glance. He knows too their mediation and final solution. . . . The importance of the institutional element is not confined to the study of Shakespeare. It is the deepest moving principle of that which is vital and permanent in all literature, from the Homeric epics to the modern novel. Men will cherish and hold on to what is highest in themselves; and the work of art must adumbrate something which is of eternal interest. Such are the conflicts of the family, state, society, and institutions generally."

To prove that Shakespeare was a philosophic thinker, Mr. Snider cites the drama of *Troilus and Cressida*, wherein Ulysses insists upon subordination as the primal law of institutional life. Take but "degree" away, and the realized world of right would crumble to ruin.

"Strength should be lord of imbecility,
And the rude son should strike his father dead:
Force should be right,—or, rather, right and wrong,
Between whose endless jar justice resides,
Should lose their names, and so should justice too.
Then everything includes itself in power,
Power into will, will into appetite,
And appetite—an universal wolf,
So doubly seconded with will and power—
Must make perforce an universal prey,
And last eat up itself."

The whole philosophy of sensualism is here burnt to ashes. Man is resolved into appetite, a universal wolf, that must of necessity make a universal prey, till it finally comes back and eats up itself. The negative result is precisely drawn, and, strangest of all, in the very manner of the Hegelian dialectic.

One may protest against Mr. Snider's interpretations, but it would be difficult to find a flaw in the chain of logical reasoning by which they are supported. To justify dissent, one must appeal to another standpoint.

A unique feature in the way of criticism was an imaginary conversation on "The Literary Art," between a poet, artist, and philosopher, by Mr. John Albee. There was an element of the unexpected in it that added to the delight of those who listened, charmed by its unobtrusive eloquence, its quaint mixture of wisdom and simplicity. It is to be hoped that Mr. Albee will add other conversations, and publish all in a book, that may take its place by the side of Landor and *Friends in Council*. He is one of the few who have succeeded in this difficult but delightful style of composition. I quote a few passages:—

Artist.—Poetry deals in the self-evident, in things no sooner said than seen to be true. Philosophy assumes the self-evident, and employs itself in proving it, picking up on the way many truths. I value it, not so much for its noble intention as for the freedom and light which have ever unawares accompanied its exercise.

Philosopher.—Let us not claim too large results for any species of intellectual activity. We ought to feel that there is no work of the reason or imagination which is yet complete and perfect, and not content ourselves with writing their biographies.

Poet.—Are there not perfect models in poetry?
Philosopher.—There may be, but no one is permitted to follow them. One of a kind, not two, is the rule in the ark of the arts. Do you not see what room and hope this leaves, instead of exclusion and despair? One ought to be deeply thankful that he is not permitted to repeat himself even, without loss of reputation.

Poet.—How can he help it, if he gives himself to one kind of work?

Philosopher.—By choosing the right kind. The path by which you enter literature or art is as important as that by which you enter life. It has as deep moral significance and results. Begin so that you can

"Obey the voice at eve obeyed at morn."

The literary art will come swiftly to your aid. How much can you hold? Of certain things, you may fill and refill yourself, and become no greater; of others, if you fill, you become continually enlarged and more and more productive. It is not now as in former ages, when men unconsciously absorbed the ideas and images of their time and country, and spontaneously reproduced them. But with us there is no longer simple faith, positive symbol, and prescribed form to direct the artist and assure public attention. For us there is absolute freedom in choice of subject and manner of treatment. Hence the importance of the choice, and the dangers of caprice and dilettanteism,—the danger, while we reject ancient models, of forgetting the fundamental principles on which they were based, and on which we must be based to be secure of rightly interesting and delighting mankind.

Both Mr. Albee and Mr. Snider unite poetic to critical insight: both are poets as well as critics. One embalms the memory of the Indian race: the other interprets the Delphic oracle. But their fresh and spontaneous verse betrays no conscious art: they apparently sing, like Goethe's bard,

"Wie der Vogel singt,
Der in den Zweigen wohnt."

The spiritual significance of the poetic thought of the East was interpreted with rare force and beauty by a lecturer whose Oriental scholarship is well known to readers of the *Index*, Mr. C. D. B. Mills, of Syracuse, N.Y. "Loose the knots of the heart," says Hafiz. Then thou shalt learn that the soul in thee is the soul of all, that the sounds thou oughtest to hear vibrate from East as well as West.

Of the remaining lectures, I can give the titles only: *Aristocracy*, by Ralph Waldo Emerson; *The Personality of God*, and *the Relations of Religion and Philosophy to Christianity*, by the Rev. Dr. Elihu Mulford; *The Philosophy of History*, by Mr. D. A. Wasson; *Color*, and *Early American Art*, by Mrs. Ednah Dean Cheney; *Modern Society*, by Mrs. Julia Ward Howe; *Ghosts*, by the Rev. Dr. Hedge; *Conscience and Consciousness*, by Prof. Andrew P. Peabody; *God in Nature*, by the Rev. Dr. Bartol; and a reading from Thoreau's manuscripts by his friend, Mr. H. G. O. Blake.

Outside of the school were genial gatherings, where one might drink tea in the shadow of the Old Manse; or hear Mr. Alcott recount "The Chase" with youthful ardor; or some poet talk of Greece, with the sunlight flickering between the trees; or listen to reminiscences of Brook Farm Community, of Hawthorne or Thoreau or Margaret Fuller,—an element of the ideal blending with the actual, and broadening life's horizon.

But here this record of the school must close. Inspiration and help have flowed from its teachings into the lives of many. It has given an impulse to thought that must inevitably express itself in action. So far as I might in a sketch like the present, I have sought to render its spirit faithfully. I leave to others the task of criticism.

THE REV. LYMAN ABBOTT tells of Puritans who wouldn't eat an egg laid on Monday; "for presumptively, in the order of nature, the hen had prepared it on the Sabbath day."

AN ANSWER TO THINON'S QUESTION:
What is done with the Income of Trinity Church,
New York?

1104 L STREET, WASHINGTON, D.C.,
Sept. 8, 1880.

Dear Mr. Editor:—

Your issue of July 1, 1880, contained a question which I have tried ever since to find time to answer. But, as it is a standing question in certain circles, I hope you will let me answer it partially now. Your New York correspondent, estimating the value of the property owned by Trinity Church Corporation at \$60,000,000, asks: "What is done with the great income of this great estate, that can justify public policy in permitting such dangerous ownership of property? Some one can tell, but who?"

It occurred to me, as I should think it might to "Thinon," were his charity as fervent as his zeal, that the "who" in this sentence referred either to the Comptroller of Trinity Church Corporation or to the Rector of Trinity Church. To one of these I wrote, therefore, and received the *Year-Book of Trinity Parish for 1879*. I found an amount of work recorded therein which would gladden your correspondent, for I respect his anxiety for the beneficent use of property.

According to the Comptroller of Trinity Church Corporation, its property is worth not \$60,000,000, but \$7,000,000. Its income is about \$500,000. It pays the city of New York about \$100,000 in taxes; and it gives to eighteen poor parishes, outside its own limits, about \$50,000 a year. Trinity parish includes seven churches, of which the chapels of St. Chrysostom on Seventh Avenue, St. Augustine on Houston Street between the Bowery and Second Avenue, and St. Cornelius on Governor's Island, are entirely free. St. John's Chapel, on Varick Street above Beach, is also almost entirely free; and St. Paul's Chapel, on Broadway between Fulton and Vesey Streets, is free, with the exception of a few pews owned by individuals, which are not under the control of the vestry. Besides six or seven other charitable organizations and guilds, each of these seven parishes, save the military chapel, St. Cornelius, contains an industrial school and a daily free school. I do not find the cost of each of these given. I find that the industrial school of Trinity Church employs sixteen teachers, and receives two hundred and thirty-five scholars, and expends \$1,000 a year in purchasing materials and paying for their make. Trinity parish school has six teachers and three hundred and thirty-one scholars; "is maintained by the vestry at an annual outlay of \$6,000. Boys are taught all the ordinary English branches; also, if it is desired, Latin, French, German, and instrumental music. There are no charges whatever."

St. John's Chapel has three teachers and two hundred and thirty-eight scholars, maintained at a yearly cost of \$3,300. It holds, every Saturday, an industrial school, open to children of all religions, with forty teachers and about one thousand scholars. The daily free school of Trinity Chapel has three teachers, one hundred and thirty-seven scholars. Annual cost, \$2,770. Like St. Paul's, St. Chrysostom's Chapel maintains a free school for girls. Teachers, two; scholars, one hundred and forty-eight. Annual cost, about \$1,500. St. Augustine's industrial school has forty teachers and five hundred and fifty-four children. They are taught hand-sewing, machine-sewing, crocheting, and embroidery. The Corporation of Trinity maintains, at an annual cost of \$7,200, an infirmary for the sick poor of the parish, and as many more as they can make room for. Of the one hundred and forty-five in the house, December, 1877, there were, by December, 1878,—

Discharged, well,.....	85
" improved,.....	32
" unimproved,.....	7
Died,.....	9
Remaining in the house,.....	12

All the deaths were from incurable diseases. The infirmary garden "is an unending source of delight and gratitude, which can be understood only by those living in this section during the heats of midsummer. Once, the old women from Trinity Home for the Aged came to spend the afternoon among the flowers. Another day, some of the children from St. Mary's Hospital were brought down; and it was touching to see the delight of the little ones, even of those who could only lie under the trees and watch the rest."—*(Report of Sister Eleanor, Superintendent.)*

The infirmary is in charge of the "Sisters of St.

Mary"; for thus these bands of disassociated women like to enroll themselves in alliance with the benign departed. If you would like to know what sort of women they are, here is a short sketch of one of them:—

"At the infirmary, the memory of Sister Ruth will ever be sweet and precious. She had been there for about a year; and, in addition to her duties inside, she visited the outside sick. She was loved by all who knew her. One summer afternoon she gave a little party in the garden, to the poor children with whom she had become acquainted in sick calls. Observing others from the street looking wistfully through the railings, she went out, and fetched them in to her little feast. . . . In August, when the awful news came from Memphis, and the Sisters there sent for help, she volunteered to go. She left the infirmary August 31, and on the 18th of September a telegram came, announcing that she was dead of the pestilence."

The Corporation of Trinity gives \$2,000 a year to provide beds in St. Luke's Hospital.

I am encroaching upon your time; but, if you will glance at the year-book of Trinity Parish, you will see that its some sixty educational organizations, guilds, sisterhoods, brotherhoods, and various reliefs, must require a great deal of money to carry on their works, as well as an incalculable amount of energy, thought, and solicitude. It would be felt in New York, were all these quietly flowing little fountains of purity and healing, comfort, and intelligence, dried up.

I have dwelt especially upon Trinity's physical charities, knowing well that you do not consider her spiritual work acts "directly and wisely for the ameliorations of" men's low estate. But this view is that of the minority of the servants of humanity, and you could not consistently ask the majority to be ruled by the convictions of the minority. You may think D. L. Moody too wild a fanatic to be able to tell the truth, when he says to the anti-church men of Baltimore: "You know that, if all the churches in Baltimore were abolished to-morrow, you would take your business, your wives and your families, and get out of Baltimore, as quickly as Lot got out of Sodom."

But you will not accuse Hippolyte Adolphe Taine of raging fanaticism, even though he says: "Whatever be the religion of a country, church is the place to which men come, after six days' toil, to freshen in themselves the sentiment of the ideal." How real and valuable is this office of the church, they only know who have entered by deep sympathy into hard and dull lives, especially of the young.

I trust to your sense of justice and love of humanity to give space to this most imperfect record of the good works of the accused Trinity Parish.

Yours truly, MARY STACY WITHINGTON.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

REMINISCENCES OF REV. WM. ELLERY CHANNING, D.D. By Elizabeth Palmer Peabody. Boston: Roberts Brothers. 1880.

It is never too late to recommend the reading of a good book. And these personal reminiscences of Dr. Channing which Miss Peabody has given to the public—though printed at the time of the centennial celebration of Channing's birthday last April—are certainly sufficiently good to find readers for many a month and year to come.

Indeed, so long as Dr. Channing is a subject of biographical study, or his name has an interest as a representative one in the progress of religious ideas, will Miss Peabody's book have a special value. For the last twenty years of Dr. Channing's life, she probably had better opportunity of gaining a personal knowledge of him and of the workings of his thought than any other person beyond the circle of his immediate family,—a circle, however, it should be added, which included his nephew and biographer, Wm. H. Channing. Miss Peabody, at this time, was carrying on her school in Boston; and the daughter of Dr. Channing was for seven years her pupil. From this relation grew the intimacy between the father and the teacher. Dr. Channing was much interested in Miss Peabody's methods of education. But, from problems of education, they progressed to the discussion of philosophical, religious, and philanthropic questions. The teacher became a pretty regular visitor

on afternoons in the Channing family. She read to him, and after a time became a copier of his sermons for printing, he reading philosophy to her while she copied his manuscripts. She brought him news from the intellectually active circle in which she moved, but from which he was mostly detained by his chronic invalidism,—news of new-comers into the circle, of topics of conversation there, of the intellectual work individuals of note were doing, etc.; and thus she had unusual facilities for getting within the boundary of that personal reserve which Dr. Channing permitted few to pass, and for studying his character and mental methods.

It must, however, be admitted that, if Miss Peabody had not been so much of an intellectual force herself, if she had been a less original and independent thinker, these exceptional facilities might have enabled her to give a more trustworthy report of Dr. Channing's intellectual attitude and ways. She was at this time in a state of intense mental activity. Her vigorous mind was at a period of exuberant development and growth. She was a speculator in all the realms of thought. And she had already her mental and moral theories to maintain. At any period of her life, moreover, her mental temperament has been of too subjective a cast for a good biographer. She is not able sufficiently to separate her own consciousness from the objective facts she reports upon. Dr. Channing had occasion to warn her against the danger of mistaking her own impressions or inferences for outward facts. And where in the *Reminiscences* she reports his conversations, which she often does at length, from notes written out in her room afterward, it is evident, though she may give perhaps most of his prominent words, that it is essentially *her* style, and not *his*. And so we cannot help questioning whether the *thought* was not, to some extent, transformed also in passing through the medium of her own active brain.

Nevertheless, this consideration does not detract from the great value and interest of Miss Peabody's *Reminiscences*, though, of course, it diminishes their value as absolute testimony. But, properly, it should be taken only as a caution not to depend too exclusively on them in a biographical estimate of Dr. Channing. They must be used with other sources of information. With this proviso, Miss Peabody's book will have lasting worth to the student of Dr. Channing's life and work. It should be said too that the book itself gives ample evidence of the perfect honesty and sincerity of the author in her effort to portray Channing. She does not "star" his letters to escape publishing his occasionally depreciative opinion of herself.

And the book derives additional interest from the fact that of necessity it is, to considerable extent, autobiographical, and also from its many glimpses of persons and events of note that made a part of the intellectual life of New England during a period teeming with the germination and growth of many new ideas. Miss Peabody herself was one of the historical figures of the Transcendental movement, and still survives to advocate its essential truth. And we can but thank her that, in her reverent attempt to set Dr. Channing before us as he appeared to her vision, she has given us also a portrait of no small value of herself, and lifelike sketches of that important thought movement in New England of which she was herself no small part.

The October *Atlantic* presents a rich assortment of entertaining and valuable matter. The poetry includes a poem from Whittier and also one from Aldrich, and there are four more from authors of less distinction, all good, and one or two of special excellence. There is no serial story in this number; but instead two finely written sketches, entitled "A Florentine Experiment," by Constance Fenimore Woolson, which occupies nearly thirty pages, and "Deodand," by W. H. Bishop, the author of "Detmold." The article with the title "Business Issues of the Presidential Canvass" is very timely, and discusses in a clear and forcible manner the perils incident to the success of some of the financial theories which are advocated and the overthrow of the existing national policy. The article by Dr. William James, brother of Henry James, Jr., will be especially interesting to radical minds. Though professedly in harmony with the doctrine of evolution, it indicates in a way that affords much food for reflection what seems its limitations and inadequacy to account for a large amount

of phenomena, or the occurrences of the world. A paper bearing the title "People of a New England Factory Village" presents an impressive picture of the growing evils of our industrial system. James Henry Haynie reviews "Socialistic and other Assassinations," and alludes to the peculiar influences, in connection with the unsettling of the present European political systems, that conspire to engender crimes of this nature. "The Intimate Life of a Noble German Family" affords an interesting insight into the life of the upper classes of Germany, seldom so fully obtained in ordinary accounts of this country. Richard Grant White shows in his article, "A National Vice," the deplorable extent to which intemperance prevails in England. The "Reminiscences of Washington" continue as good as the preceding.

Several notable recent books are discussed in the concluding pages of the magazine, among which is Miss Peabody's late one on Channing. The view advanced in respect to this eminent man corresponds with that of Mr. Frothingham in his allusion to him in the last number of the *Free Religious Index*,—that his worship has gone far enough, and will now admit of some modification.

The Contributor's Club possesses the usual interest and vivacity.

THE *Journal of Speculative Philosophy* for October contains two lengthy articles about Kant. The first is a criticism of some of his fundamental positions by Hutchinson Stirling; and the second is a defence, in which Stirling is combated. The third article is by Dr. H. K. Jones, and is one of the lectures he gave in the summer to the Concord School of Philosophy. He calls it "Philosophic Outlines," but it is an interminable rhapsody of very little real value. The only other article is one by Geo. S. Bowers, on "The Philosophical Element in Shelley." It is a very readable and interesting account of the growth of Shelley's philosophical conceptions from materialism to a profoundly intellectual idealism. Mr. Bowers claims that Shelley was a philosopher as well as a poet, and that he was capable of equally great results in either field of effort.

THE great earthquake at Smyrna on the 29th and 30th of July seems to have been especially anti-religious, judging from the number of mosques and churches it destroyed. One Turk was killed in his oratory; and at Menemen all the religious edifices, both Mohammedan and Christian, were thrown down. At Horokeui, where Orthodox Greek pilgrims are wont to resort, the havoc was very great, and many pilgrims were killed. So impartial, however, was this convulsion of mother earth that it seems it will be impossible for either the disciple of the camel-driver or the follower of the carpenter to point to the earthquake as an illustration of God's preference, and as an evidence of the true religion. Had matters been so fairly conducted when the world was young, it is probable that Cain would never have invented and used the first shillelagh.—*Secular Review*.

POETRY.

For the *Free Religious Index*.

THE EARTH AND MAN.

The theatre in space and scene
Of human struggle grim with fate,
The old earth rolls unchanged, serene,
Since Clio penned her earliest date.

The heaven's azure still roofs o'er
Her rolling orb with blue unworn;
Her oceans heave from shore to shore,
As fresh a surge as in her morn.

Man, whom through space she swiftly buoys
In bright gyration round the sun,
Ideal longing urges on
From change to change; him old truth cloys,
And ever new truth must be won;
Still Freedom claims him for her son,
And waves her banner bright to lure
Him up to Reason's daylight pure.

From Superstition's orgies wild
And brutal force she weans her child,
With gradual enticement mild:
Her final triumph is secure.

B. W. BALL.

The Free Religious Index.

BOSTON, SEPTEMBER 23, 1880.

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THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, *Editor.*
DAVID H. CLARK, *Assistant Editor and Business Agent.*

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

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SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

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LIBERTY UNDER LAW.

Hon. Robert C. Winthrop, in his interesting and graceful address at the meeting in Faneuil Hall on the evening previous to Boston's birthday celebration, quoted the saying of his famous ancestor, Governor Winthrop, that, in dedicating the Massachusetts colony to liberty, it was "liberty to do that only which is good, just, and honest." The saying is a good text for some considerations that are applicable to the cause of Liberalism at the present day.

The sentiment of liberty has been proclaimed almost as a gospel in this country. The word "liberty," by itself, without any defining phrase, is so often on the lips of American citizens, and so deeply engraven in their hearts, that there is some danger that the true relations between liberty and the objects of human life may be overlooked. It is well, therefore, to be reminded of old Governor Winthrop's added clause, that liberty is not to be sought for its own sake, but for ends beyond itself.

What, then, precisely, does liberty signify, when we speak of it as the natural right of human beings? Is it liberty of animal passion, liberty of appetite, liberty of material acquisition, that is meant? It will be said at once that these are low and grovelling meanings (however in a sense they may be included) for a conception so central and grand as that which has been preached for a century in this country as the gospel of human liberty. It need hardly be asked, then, if it is liberty of revenge, liberty to aggrandize one's self at others' cost, liberty in any way to harm one's neighbors; for with indignant promptness the response would come from the mouth of every sane person that the bare suggestion of such a possibility is blasphemy against the fair word and its idea. Is it, then, liberty of life and limb, liberty of the body from all slave-owners in human flesh of whatever sort? Yes: it is this, but more. And so we come to those defining phrases that are oftentimes heard, "liberty of thought," "liberty of conscience." Yes, and more quickly, is the reply, this is what it means: it is liberty of these finest, highest functions of our natures, the moral and the intellectual, so that these shall guide and control all the rest. And this answer is so near right that we might stop here.

Yet, on reflection, we remember that intellect has sometimes ignored the natural and rational demands of the body, and that conscience has not infrequently been a tyrant, a bigot, a persecutor, enslaving mind and body and soul to its fanatical behests. And so we must say more exactly, that what is meant is liberty for human beings to grow and develop according to the full intent of their natures, morally, mentally, physically, to the stature of perfect manhood.

That is, liberty is not an object in itself, but a necessary condition for reaching an object; and that object is rightness of living. Mere liberty of action is intellectually and morally meaningless. The action must be for a purpose. And the purpose, as we have already seen, must not mean malice to any creature: it must not mean any pleasure that is harmful to one's self or others: it must not mean any form of vice or injustice or dishonor. The purpose must be beneficent and right, a legitimate object of human nature and human living. There is no other liberty permissible for man than liberty of action for such a purpose. Man ought to be free in body, mind, heart, and soul, but free only because this is the best condition for doing the service and attaining the measure of a true man.

Liberty, therefore, is under law. It is not a condition of reckless and lawless activity, but it is

ability to acquire and to keep a condition of activity which is directed by rational intelligence toward a beneficent end. Liberty is duty. Liberty is obligation. Liberty is moral necessity. Liberty is active, unrestricted loyalty to truth and virtue. Liberty is the unfettered service of reason and humanity.

A noble locomotive, clamped safely to its solidly bedded track, guided by the skilled intelligence of an engineer with his hand at the throttle-valve, and thus carrying in triumph its freight of passengers or merchandise to their destined goal, aptly illustrates the true conception of human liberty. The same locomotive off the track, with full steam on and no engineer, rushing recklessly over the ground, to the certain destruction of whatever it comes in contact with, and finally of itself, is an illustration of human liberty when it becomes mere freedom of action, with no principles to guide its action. Liberty under law is order, development, growth, successful accomplishment, peace. Liberty without law is anarchy and ruin.

The liberty, too, that is mere activity, that is not held inflexibly to any worthy aims, degenerates into mental and moral bondage. The liberty that runs to habitual indulgence in low pleasures and vices soon binds its victims to certain grooves of thought and emotion, felt to be degrading and ruinous, yet from which they find it almost impossible to escape. Their liberty ends in the most pitiable and hopeless of slaveries. Liberty under law is mastery of the highest realms of life. Liberty without law is enslavement to life's lowest impulses.

MR. RICHARD GRANT WHITE has been writing in the *New York Times* a most extravagant tirade against our public schools. The public schools are by no means perfect educational institutions. We have of late years been spending too much time in boasting of them: time that would have been more profitably spent in improving them. But they do not at all deserve the castigation which Mr. White gives them. He has entirely overshot the mark. The public at large will feel the injustice of so sweeping an indictment, and give no heed to his really just criticisms. And just at this time the Catholics will make skilful use of such a Protestant judgment, however unfair it may be, to push their scheme of establishing parochial schools and gathering all Catholic children into them. The *Catholic Review* reprints Mr. White's article entire, and calls special attention to it as notable testimony that the American public school system is a "hollow sham." It says, "Nothing can be more emphatic and decided than Mr. White's trenchant exposition of the complete failure of our American common schools to make good citizens, honest workmen, or just employers."

WE not only think it fair, but we are more than willing, to print the vigorous defence of Trinity Church, New York, printed in another column; and we are glad that "Trinity" can make so good a showing in humane works, even though they be subordinated to the ecclesiastical idea of infecting the beneficiaries with a certain theological faith.

THE annual meeting of the National Liberal League just held at Chicago appears to have been the scene of stormy discussions, resulting in another split. At least, Col. Ingersoll, first on the list of Vice-Presidents, and Mr. H. L. Green, Chairman of the Executive Committee and most active officer of the organization, are reported to have announced that they should leave the League, if a certain resolution was adopted; and it was adopted. Whereupon, Col. Ingersoll resigned his office, and withdrew; and it is to be presumed Mr. Green also did, if the report

of what he had said be true. But the telegraphic despatches we have seen are meagre, and we wait for a more complete report before making farther comment.

"THE POLITICS OF REFORMERS."

How Woman Might, Could, Would, or Should Vote, Secondary Questions to whether she has the Right to Vote at all.

In the *Index* of Sept. 2, in an article on "The Politics of Reformers," the writer lays down many propositions in which all reasonable men and women must agree, such as: "Political parties cannot be based on special reforms"; and "Special reforms can only be carried by adhering to one well-defined purpose."

The one objectionable feature in the article is the comparative estimate of the importance of woman's enfranchisement with other reforms. And here the writer makes two points that demand consideration.

1. He places the civil and political rights of one-half the citizens of this Republic on a par with temperance, greenbacks, and theological abuses,—the inalienable rights of the individual on a par with what he shall drink, what kind of money he shall carry in his pocket, and what religious superstitions he shall defend or deny!

Religion is a blind sentiment, whose vision grows steadily clearer in the wake of science and civilization; temperance is a question of heredity and dietetic; finance, a riddle, a cunningly devised system of legislation, by which nine-tenths of the human family are doomed to endless labor and taxation, that one-tenth may enjoy ease and luxury. But the political rights of woman involve the acceptance or denial of every fundamental principle on which our republican institutions rest.

My right to doubt or believe the Christian religion, to drink wine or refuse it, to accept or decline the silver trade-dollar, are minor questions to my inalienable right to protect my person and property, my life, liberty, and happiness under government, by having a voice in making the laws and choosing the rulers under whom I live. The founders of our Republic said, "No just government can be formed without the consent of the governed"; but who would have the audacity to say that no just government could be formed without a temperance pledge, a gold basis for our currency, or faith in some theological dogma?

Though all questions of political economy are important in carrying on a government, the primal question is, Who constitute the government,—the people, all men and women, or a male aristocracy? And this is the so-called woman question, the most momentous and far-reaching ever under consideration.

2. The writer refers to the oft-repeated assertion that, "if women were enfranchised, their influence would be thrown against the secular nature of our government," in favor of rigid Sunday laws, God in the Constitution, the Bible in our schools, and the exemption of church property from taxation, etc.

It is a legitimate question for women to ask, Who made the laws by which all these abuses exist to-day? Men! Who uphold them by pen and tongue in every pulpit and legislative hall and popular journal in the nation? Men! Who go to Washington year after year, urging a sixteenth amendment recognizing God and the Christian religion in the Constitution? Men! By what process of logical reasoning, then, is it proposed to keep women in political slavery, because it is feared that in freedom they would do precisely what their fathers, husbands, and brothers have already done? Men have been the spiritual guides

and teachers of women: they have written, interpreted, and expounded the Bibles, the creeds, the confessions of faith, the catechisms longer and shorter. All women know of the eternal past and future and of the great first cause they have learned from the lips of men. And now, having connived with the priesthood and played upon the religious element in her nature, to her own complete subjection and degradation, in all ages and under all forms of religion alike, would men in the advance-guard of liberal thought in this day perpetuate her spiritual bondage by denying her political liberty? How often in conversation with a husband, when, expressing the most liberal sentiments on religion, suddenly hearing his wife's footsteps, he will say, "But I never talk on this subject with Mary. I think religion is a good thing for women and children. A wholesome fear of something keeps them docile and virtuous. Mary is happy in her faith. I would not unsettle her." To keep woman in ignorance has been the policy in the long past, and we are reaping the evil results to-day. If the husband's love for Mary were not sufficiently strong to rouse him to try and lift her out of her superstitions, his duty to his children should have impelled him to the effort.

Let liberal men remember that fanatical mothers, all over our land, are insidiously training the minds of the Johns and Josephs in their own false ideas; and these sons will bear the scars, all their lives, of the cruel theologies they are instilling to-day. Woman's influence is not less dangerous because it is permitted no expression at the ballot-box, but infinitely more so; for, by denying her all interest in politics, you intensify her enthusiasm for the Church,—the only outlet, outside the home, now vouchsafed, on which she can expend her forces.

In the education of woman, let thinking men now substitute patriotism, the most exalted of all virtues, for religious devotion. Recognize her duty to the State as well as the Church, and she will readily learn the new lesson,—that the affairs of this life which we can comprehend and control are as sacred and important as those of the life hereafter, of which we can have no positive knowledge whatever.

Over the barren deserts of the past, down to the valleys of darkness and death, woman has ever followed the footsteps of fanatics and bigots, earnestly fanning the fires of persecution by the way, though ever bearing the heaviest burdens of superstition on her own shoulders; and why will she not, by the same eternal law of her being, as readily follow the lead of wise men to the promised land of light and liberty, of religious freedom? where there is no funeral pyre for widows, no sacred crocodiles to feed on the flesh of her newborn children, no car of Juggernaut to grind their bones to powder; where women are not hung for witchcraft, and where no Sir Oracle from sacred altars shall dare to say, "I suffer not a woman to speak in the churches," "Wives be in subjection to your husbands," "As Christ is the head of the Church, so is the man the head of the woman." It will not take much liberalizing to induce the women of this Republic to repudiate all such religions. E. C. S.

OUR LIBRARY.

III. The Germans.

Here we enter so large a region that we can notice only a few of the most striking points.

Goethe towers up above his neighbors, like a lofty peak. His *Faust* shows all the mental brilliancy of scepticism and all its moral dangers. It is wonderful to see Margaret forced by the keen, cold intellect of Mephistopheles and the fiery fervor

of Faust himself to grow up from a mere child into a tragic heroine. How could a girl fail to be ennobled intellectually by a lover, who, when she asks if he believes in God, answers?—

"Who dare express Him?
And who profess Him,
Saying: I believe in Him!
Who, feeling, seeing,
Deny His being,
Saying: I believe Him not!
The All-enfolding,
The All-upholding,
Folds and upholds He not
Thee, me, Himself?
Arches not there the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force,
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,
And when thou in the feeling wholly blessed art,
Call it, then, what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name to give it!
Feeling is all in all:
The Name is sound and smoke,
Obscuring Heaven's clear glow."

Who can fail to see that this view is grander than that to which Mephistopheles does simple justice, when, personating Faust, he tells the young student, who thinks he is asking the latter's advice about studying theology, that it contains too much poison, and that this is scarcely to be distinguished from the medicine, so that the best way is to hear only a single teacher, and then swear by every word of his, for by such a gate may we enter the temple of certainty!

Another remarkable passage is that near the close of the much undervalued Second Part, where the hero, just before his death and redemption, says:—

"The sphere of earth is known enough to me;
The view beyond is barred immutably:
A fool who there his blinking eyes directeth,
And men above the clouds to find expecteth!
Firm let him stand, and look around him well!
This world means something to the capable.
Why needs he through Eternity to wend?
He here acquires what he can apprehend."

These extracts show how well worth study is the whole poem, of which we have several excellent English versions, one of the best being that of Bayard Taylor, from which I have taken the above quotations, changing only a single line for the sake of greater literalness.

Among the *Minor Poems*, translated by John S. Dwight and his friends, are two versions of that on *The Godlike*, in which Goethe declares that Nature is unfeeling, and that Man alone is able to reward the good, punish the guilty, and perform what is useful. And in Tyndall's *Fragments of Science* there is a grand rendering of the *Prooimium* of the series of poems entitled *God, Soul, and the World* and dedicated

"To Him who, seek to name Him as we will,
Unknown within Himself abideth still!
Strain eye and ear till sight and sense be dim,
Thou'lt find but faint similitude of Him.
What were the God who sat outside to scan
The spheres that 'neath His finger circling ran?
God dwells within, and moves the world, and moulds,
Himself and Nature in one form enfolds!"

Schiller is much less advanced; but in *Don Carlos* there is a fine passage, where its real hero, Marquis von Posa, bids Philip II. to grant freedom of thought, and among his *Voive Tablets* there is the famous couplet, which Bulwer translates thus:—

"What thy religion? those thou namest—none?
None why—because I have religion."

The same vigor with which Lessing attacked bigotry and superstition, and revealed the real value of the Bible and the laws of human devel-

opment, subjects fully treated of in his *Replies to Goetze* and his instructive and inspiring account of *The Education of the Race*, under a series of religions each of which has led to a better, forms the main charm of his greatest poem. This is the famous drama which presents the Moslems, Jews, and Christians who met at Jerusalem, during the reign of Saladin, as ennobled by philanthropy and tolerance or else degraded by bigotry.

The hero, Nathan the Wise, on being required by the sultan to pass judgment on the three rival religions, tells this story. A ring which has the property of making its wearer beloved of God and men comes, after being handed down for ages from father to child, into the hands of a man who has three sons equally dear; so that he promises the jewel privately to each in turn, and is finally obliged to have two fac-similes of the original made in secret, that he may appear to satisfy all expectations. The dying father gives each son a ring in private, and the holder of each gift claims that his own is genuine. The rings are so much alike that there is no way of telling who is in the right. At last, the case comes before a wise judge, who bids each claimant behave as if his own ring was genuine, and prove its value by winning what love he can from his fellow-men.

Among many other German poems on our side must be mentioned Heine's satires,—for instance, the *Songs of Creation* and the *Disputation*, which shows what disgraceful arguments and epithets rabbis and monks are able to launch against each other.

Better service to our cause than that of such poetry has been rendered by novelists like Auerbach. His romantic biography of Spinoza paints, on a dark background of Jewish and Christian bigotry and superstition, the glorious figure of the young philosopher breaking every yoke and giving up wealth, kindred and love, in order to achieve freedom of thought and knowledge of his own luminous philosophy, which shines above him like a guiding star. And, in *The Black Forest Village Stories*, we find *Ivo, the Divinity Student*, with his rich, vigorous soul so cramped in the seminary that he can save himself only by flight. *Villa Eden* contrasts clerical and secular education, to the latter's decisive advantage. Most remarkable of all these novels is *On the Heights*, where the beautiful and high-spirited countess expiates fully the greatest of sins, without any help from Bible, church, or priest, but by years of lonely toil and meditation, so that finally her soul is saved through its own unaided strength.

And then we have Freytag's *Lost Manuscript*, a romance whose popularity has been compared to that of *Uncle Tom's Cabin*, and whose hostility to all despotism is no less uncompromising, though less manifest. A German professor, strong and happy in his reverence for the order of nature and the moral laws, while searching vainly for a lost codex of Tacitus, wins the heart of a devout country girl, whose vigorous intellect, aided by the silent influence of his character, ultimately brings her into complete harmony with his views, much as these astonish her, when during their early acquaintance he replies to her expressions of sympathy with human suffering:—

"We might almost doubt whether the terrible doom of such millions is a divine judgment, or a proof that there is no God who cares for mortals. But we are able to live under this cloud, and feel such fresh strength as neither the heathens nor the Christians before us could possess. It is the greatest happiness of man, and the most indestructible, to have power to look with trust on what is going on and with hope on what is to be. Amid all that is weak and perishable grows an

endless fulness of new strength. The roots of our national life are sound,—devotion to the family, reverence for justice and morality, diligent labor, mighty activity everywhere. That is our joy and honor in these modern times."

The stories of Mrs. E. John, better known as Marlitt, are interesting on account of the art with which the rigor and ambition of Puritanical pietism are put in contrast with the philanthropy and love of culture natural to Liberal views. This comparison is nowhere made so prominent as to repel the readers, but it is all the more likely to impress them on this account. Thus, *The Old Ma'am's Secret* is such a fondness for music and such a treasure of rare manuscripts as must be kept concealed from the stern, scheming bigots around. So the under-plot of *Gold Elsie* shows what cruelty to a fallen sister can be indulged in by a woman who has the Bible ever on her lips, and who insists on taking her little children to church, despite the death of her infant son resulting from her keeping him there a couple of hours in the cold.

These seven writers, Marlitt, Freytag, Auerbach, Heine, Lessing, Schiller, and Goethe are among the most accessible of all Germans to people who read only English, and they form a constellation whose brilliancy will lead the student on to galaxies which lie more remote. The recent poetry is, indeed, rather scanty and tame compared with that of England; but, in novels, Germany takes a high place, though lower than that which she holds in philosophy, science, and Biblical criticism. F. M. H.

SCIENCE AND RELIGION.

WHILE the treatment of questions of party politics is rapidly degenerating into the acrimonious forms which it regularly assumes before presidential elections, it is pleasant to find a recent speech by the President which may be considered from a strictly statesmanlike or scientific point of view, and the subject of which is not at present involved in party politics. Upon the subject of education, the President furnished the following facts: (1) In the late slave-holding States, in 1878, nearly one-half of the school population—that is, children of school-age—were unable to read and write. These numbered nearly two and a half millions out of a total of over five millions of children. Again (2), in the Territories of the United States, there are over two hundred thousand uncivilized Indians. (3) The people of the Territory of New Mexico, moreover, have never been publicly provided with the means of education. In 1870, there were in New Mexico over fifty thousand children, of ten years of age and upwards, who could neither read nor write,—much more than one-half the entire population of the Territory. And (4), last, there will be added probably to the population of the United States during the current decade, from immigration alone, nearly or quite five millions of people. Possibly, one-fourth of these are illiterate. After giving these facts, Mr. Hayes spoke of the necessity of universal education, mentioning the truism that, in our country as everywhere else, "ignorant voters are powder and ball for the demagogues." But the conclusion of the address, and in fact its assumption all the way through, that "in the present condition of our country universal education requires the aid of the general government," we are by no means ready to subscribe to, not at least until we are furnished with weightier reasons than any which appear in the presentation of the above facts. The illiteracy mentioned is undoubtedly a wretched fact, and public attention cannot be called to it too strongly; but, if the general gov-

ernment ever undertakes to furnish and control public education, we may find ourselves soon in so hot a fire that, in comparison, the illiteracy to be cured would be a very comfortable frying-pan. We are heartily glad to record a President's speech on a vital and non-partisan subject, but sorry that he could not suggest for the trouble a better remedy than government subsidy.

"NATURE" gives an account, from a German publication, of a new investigation of the influence of sewage on drinking-water, by Mr. R. Emmerich. Daily, for a long time, he has drunk nearly a quart (from a half to one litre) of water from one of the Munich brooks which receives sewage of every kind. He has satisfied himself that there were cases of typhoid in some of the houses draining into the brook; but, no bad effects having followed the drinking of this delectable beverage, he now invites other experimenters to pursue similar investigation. Perhaps "other experimenters" might wish to know, first, with what other drinks Mr. Emmerich modified the effects of his wholesome soup. A small quantity of Mr. Emmerich's "broth" produces death in rabbits, when injected subcutaneously. He proposes (a proposition which no consistent opponent of vivisection can consider for a moment) to test suspected water by injecting a specified amount under the skin of a full-grown rabbit. If only a very slight rise in temperature occurs, or if death does not quickly follow the injection, the water would probably not be injurious to human beings drinking it.

AS VIVISECTION is alluded to in the above paragraph, we may mention here—a fact forgotten when writing before on that subject—that Mr. Gladstone has been "memorialized" against vivisection, the paper being signed, among many others, by Cardinal Manning, Prince Bonaparte, Mr. Froude, Mr. Ruskin, Mr. Burne-Jones, the artist, and the poet Tennyson. It is safe to say that not one of these eminent men knows anything whatever about vivisection, and that, of necessity, they must consider it from a purely sentimental point of view.

OF importance to all persons interested in the discoveries now making in America with regard to the ancient races which once peopled it is the announcement by the *St. Louis Republican* of the discovery of some remarkable remains in Franklin County in Missouri. Some iron miners unearthed, at a depth of eighteen feet, a human skull with some ribs, the vertebral column and collar bone, and with these were two flint arrow-heads of very primitive type and some pieces of charcoal. Some days after, at a depth of twenty-four feet, were found a thigh-bone and part of the vertebra, these bones apparently belonging to the first-found skeleton and some charred wood. Both "finds" rested on a fibrous stratum, supposed at first to be the remains of a coarse matting, but subsequently supposed to be a layer of twigs or rushes used as a bed. The second "find" was in a sort of cave formed by two large boulders of hard iron ore, standing on edge at an angle of forty-five degrees, the upper ends leaning against each other, thus forming a cavity which was filled with blue specular and hard red ore and clay, resting upon a floor of solid red hematite. "The ore bed in which the remains were found, and part of which seems to have formed after the period of human occupation of the cave, lies in the second sandstone of the Lower Silurian." Dr. R. W. Booth, the owner of the mine, fully aware of the importance of the discovery, endeavored to preserve all the remains as found; but the skull crumbled into dust, and some of the other bones

broke or crumbled, but enough was preserved to prove their human origin.

We are glad to observe in the English *Nature* a warmly commendatory notice of some government reports upon the meteorology of Alaska made by Lieutenant W. H. Dall. It is not too high praise to say that "Mr. Dall is evidently one of the most valuable scientific servants of that [the United States] Government." The report comprises an abstract of all accessible meteorological material relating to Alaska, widely scattered through numerous annuals, proceedings, and transactions of learned societies, and difficult of access because in the Russian or some other foreign language, and also collected from the United States Coast Survey, the Medical Department of the Army, the Signal Service, and from private sources. The list of charts, maps, and publications relating to Alaska and the neighboring regions, and occupying something like two hundred quarto pages, is spoken of as "a wonderful piece of well-arranged work." We do not wonder that *Nature* calls attention to the first sentence in the letter of transmission accompanying these reports, in which Mr. Dall coolly informs the Superintendent of the Survey that he has "the honor to turn in the results of an inquiry into the meteorology of Alaska and the adjacent regions," and adds, "The results of which Mr. Dall speaks in this irreverent manner must have cost him stupendous labor; indeed, they might very well have taken years of research by a small international staff of inquirers."

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Moral Education.

Under this general title, though with a specific meaning, there is a modern movement which deserves serious attention. Its distinctive aim is to stay the tide of sensual license and social corruption that has been setting in upon the community. Associations bearing the name were formed about eight years since in Boston and Washington, and subsequently in Philadelphia, New York, Brooklyn, and elsewhere. They are composed of women of all classes, maidens, wives, and mothers; among whom, on the boards of officers particularly, are quite a number of educated physicians. They are, moreover, frequently and freely assisted by earnest men sympathizing with their purpose. These associations, two of them certainly,—probably all of them, directly or indirectly,—owe their existence to the efforts of a noble woman, Mrs. L. B. Chandler, who called her sisters together in private parlors and in church vestries, wherever she could get an opening. In these familiar circles of friends and neighbors, she laid open the social evils frankly and simply, and called on them to labor for their removal and especially for their future prevention. One of these meetings was held in the house of the writer, then a resident of Washington. This was quickly followed by others in different parts of the city. A few weeks before, similar meetings had been held in Boston. Out of these gatherings came, at about the same time, the organization of a society in each of the two cities. The others followed not long after. The original object and present aim of these societies is so well expressed by the Washington society, whose first and eighth reports lie before me, that I quote from the latter a statement which may be taken as correctly representing the views and purposes of the whole.

"This society was established by a few women in the interests of purity, who were shocked by the revelation of the efforts being made to educate school children and others in the direction of impurity and depravity, by the sale and distribution to them of obscene literature, pictures, chromos, etc. Desiring to learn to how great an extent this evil existed, we organized ourselves into a society for that purpose. In endeavoring to control and counteract its effects, and to meet the necessity for a proper instruction to children whose inquiring minds are early questioning in regard to their physiological nature, and the elaborate and beautiful structure of the human mechanism, we were led into a sphere of work much be-

yond our original conception,—that of endeavoring to instil into the minds of men and women the responsibility of parentage to so carefully and conscientiously, through *prenatal* as well as later influences, imbue their children with the instincts of purity that it will be impossible for impure thoughts or acts to find lodgement."

The closing words of the foregoing statement clearly affirm the emphasis of the present effort. The Washington society has sought and secured the passage of laws prohibiting the sale and circulation of obscene literature in the District. Indirectly and collectively, it has protested with persistent zeal against repeated attempts to enact laws to "regulate the social evil," energetically cooperating with others elsewhere for the same purpose. It was represented in the "International Congress on Public Morality," held at Geneva, Sept., 1877, where an able paper was read by its president, Dr. Caroline B. Winslow, on the "Attitude of the Medical Women of America" to such laws, their earnest and unqualified opposition to them. It has spoken frequently and searchingly of the influence of current fashions and social practices in promoting impurity. But the stress of its endeavor has come to be laid, more and more, on what may well be called the "Previous Question." It has seen very clearly that education does not begin at birth. The germs of character are implanted before that event takes place. By both voluntary and involuntary action, the parents determine the proclivity or direction of impulse, in the very begetting of offspring. Its chief work, therefore, has been to enlighten men and women to the fact, and to impress them with the sense of the responsibility of parentage. And this not merely for the training of character, but even more for its original implanting. In its first report, it quotes with earnest commendation such words as these:—

"Society mourns over vice, but takes no means to prevent the growth of the vicious. . . . What is wanted is a higher endowment of the race at birth. . . . Attend to the generation, and we may let regeneration alone. . . . The greatest of all reforms, then, will care primarily for the birth of the individual. . . . It will endeavor to procure good lives rather than numerous ones."

In a memorial setting forth some of the ideas which the society desires to disseminate, it says:—

"The history of humanity reveals the law of transmission of qualities by parentage. . . . The first obligation of man and woman as partners in parentage is to make the best possible conditions for the child. The first necessity is that the child shall come because desired. . . . The mother has the inherent right to control the parental function, as she alone is responsible for the safety of the new life, her own life being pledged to its successful arrival, and her entire energies to its safe conduct through the perilous stages of infancy. . . . The right of the child to be invoked by parental love, and, to be well born, is the key to human progress, to a release from 'dangerous classes.' . . . The first duty of the husband and wife to-day is to conform selfish desire to the welfare of the coming child, as the only possible guarantee of further progress and improvement socially, and a diviner human life."

Through such enlightened, elevated, and mutually respectful exercise of their partnership of love and duty are parents to give birth to healthy and pure offspring, fitted to perform the duties and to withstand the temptations of life.

No remedial measures—no regulative or prohibitory statutes, no seizure and destruction of corrupting literature—can effect the result which such preventive work will eventually accomplish.

These views, which later physiological science has been developing, this society has undertaken to bring home to the convictions of all whom it could reach. Equally removed from prudish silence and reckless vulgarity of speech, its tone has been clear and cleanly, fitted not only to instruct, but to elevate; to give not only more correct, but more respectful views of life's highest functions. Its methods of dissemination have been mainly meetings, such as those out of which the society originally sprung, and publications. Five years since, it commenced the issue of a monthly journal, significantly called the *Alpha*. This bore at first the motto "The Basis of Moral Education is Loyalty to Truth"; more recently the double legend, "Human Rights before all Laws and Constitutions," "The Divine Right of Every Child to be Well Born." In its pages, all the various phases of the work have been dis-

cussed. A number of valuable papers have appeared in it from N. E. Boyd, Augusta Cooper Bristol, F. A. Hinckley, and others, and been subsequently circulated in pamphlet and book form. That recent work *Prenatal Culture* by A. E. Newton, favorably noticed in the *Index* and other public journals several months since, was first published as a serial in the columns of the *Alpha*.

The society has also held itself ever ready to extend protection and relief to the young and friendless.

We have given so much space to the Washington society because of its central position, its national influence, and also its typical character. It stands for the rest. What it has done, they have also, to some extent, attempted, except that no other has undertaken a periodical. Coeval with, if not prior to it, was the Boston Association. This cherishes kindred purposes, and works by similar methods. Year after year, it keeps up its parlor and hall meetings, at which essays are read by some of the most thoughtful and earnest women and men; and free conversation is had on all questions pertaining to education and life in its earlier or later stage. It holds an annual meeting during Anniversary Week in May, when report is made of its doings, and words of explanation, counsel, and encouragement spoken by its members and friends. In the same line of effort and by corresponding methods, the societies in Philadelphia and New York pursue their work.

The general purpose recognized by these organizations and labored for with various degrees of interest and effect at different points is one that challenges the attention of the true philanthropist. Its importance is to be estimated, not by the small number of its active adherents, the inconspicuousness of its meetings, the quietness of its usual methods, or its slowly attained results, but by the magnitude of its aim and its penetrating insight. It is a profoundly radical yet eminently constructive movement. It reaches to the root of the matter, and proposes to start from first principles. Its work is slow, but thorough. It accepts no palliation for social evils. It asks of human law little more than that it shall give no measure of encouragement or sanction to them. It finds their source in the inborn propensity, the native instincts, which ignorance and indulgence have transmitted, and which corrupting influences have fostered and increased. To enlighten the young as to the laws of their being, especially as to those functions which come to their only legitimate and safe uses in a true and loving marriage, a wise and regulated begetting of children; and to inspire them with the holy ambition to make the best of themselves and to bequeath the legacy of their own purity and goodness increased to their children,—this is the profound and far-reaching purpose of this movement. Like begets like. Only from the pure fount flow forth living streams of purity. So it would purify both fount and streams, that the latter shall have no attraction for the corrupting agents that would pollute their waters.

F. H.

FROM OUR REGULAR CORRESPONDENT.

NEW YORK, Sept. 10, 1880.

It is a piece of pleasant information to all who are interested in the Society for Ethical Culture, and especially to those who listen to Dr. Adler's eloquent words and thoughts, to be notified, as was your correspondent to-day, that the regular meetings of the society will be resumed on Sunday, October 18. Chickering Hall is again to be occupied. A pleasant feature of the renewal of intercourse and teaching is the fact that Dr. Leopold Damrosch, the well-known conductor and composer, is to be conductor of the music for the next year. The choir will be greatly strengthened; and the musical part of the services will without question be equal, in its way, as fitting accompaniment to the earnest harmony of Dr. Adler's speech and thought.

The work of the society has scarcely been interrupted during the recess. Its larger activity commences at once, and will be steadily enlarged. The scope of labor has greatly improved; and, during the heated season, the system of district nurse visiting and care, which has grown out of the Ethical Society's training hospital, has been found very valuable in alleviating much distress, and oft-times in preventing suffering among the poorest classes. There is great heartiness of support, and I may fairly say that Dr. Adler and the active members all feel greatly encouraged in the work of secular righteousness

which they have so devotedly undertaken. The Ethical School, it is announced to members, will admit all children from the age of twelve upwards, for whom application is made by October 1. In many ways, it is apparent that the large sweep of Dr. Adler's influence is becoming more distinctly apparent; and we may expect to find that even Chickering Hall will be too small to hold those who may desire to hear him.

Recently reading the *Free Religious Index*, as I faithfully do, my attention was attracted to an editorial on socialism, in which the note was pitched upon the idea that what is so expressed is, after all, the struggle for equality. May I make a suggestive comment, which will in part not be out of tune with what further I design to say in this letter? As a close student of the socialistic discussion of this and past days, I am constrained to put its aim in different language. I say that it is not, after all, equality that is so desired: it is equity. The competitive system, as now organized, is so grossly unjust that keenly sensitive and suffering minds and souls grow bitterly indignant, and would, in their desire to right wrong, perhaps seem to tear down and destroy. The socialists in this land place themselves at a disadvantage by using the revolutionary terms, when in reality it is an evolutionary purpose they desire to attain. I therefore think that it is not equality, but equity, they seek. A law of equitable distribution in economics is as much a necessity at this day as the law of political equity or just distribution of political power was at the time of the adoption of the Declaration of Independence. Let us use the word "equity," and not that which misleads. Men are not specially seeking the latter: they are striving for the former. More than that, society is going to obtain it. I recently had the pleasure of again meeting Mr. Thomas Hughes, whom I last saw as presiding officer of the Cooperative Conference held at Manchester in the year 1867. He has grown considerably older since then, and his subsequent visit to this country. The enterprise in which he is now engaged—that of building up an English colony in the eastern part and high table-lands of Tennessee—does not commend itself to my judgment as one likely to succeed, but that is with the men who undertake it. Like most Englishmen, however liberal, even wise, as is *Tom Brown*, Mr. Hughes has little real appreciation of the startling sociological differences wrought through the institution of slavery between the people of the North and of the South. Mr. Hughes and his associates are in no sense "radicals." He is a liberal,—not even as pronounced, on the political side, as, taking a French type for illustration, we should regard the Girondists to have been. On the socio-benevolent side of Mr. Hughes, as of Abou Ben Adhem, it could be written,—

"He loved his fellow-men."

As a sturdy worker for coöperation, two forces have operated on him, one being his keen sense of the inequities that prevail as competition now exists, and the other—and perhaps his keener sense—is the conviction that, unless some evolutionary remedy is found for the accumulating ills of poverty, there will quite likely be brought about some revolutionary process of throwing off the burdens. Mr. Hughes is far in the sunshine, out of the sombre hues of Carlyle's pessimism, but not far enough to escape the chill the shadows make. He is near enough to clasp hands with Ruskin, in both his sweet power and its limitations of temperament and insight. Mr. Hughes is a fine combination of "sweetness and light," largely altruistic in character and action; but he is, after all, an exclusive,—not an equal dispenser, but a bestower and a patron. There is little of genuine democracy—the undeniable divinity of human life—in Tom Brown's mental expression, though there is a great deal of it in his acts. I should not be accused of misjudging, for I have elsewhere and more permanently spoken of him in terms of high eulogy, as he deserves. He believes in the King Man. I believe in Men who are kings, equal with all and with each. So, as to his English colony, he cannot see, except by experience and at cost of some failure, that the South is nowhere in this generation an appropriate place for the thriving of such an experiment; nor is the creation of a farm tenantry a desirable experiment.

By the way, it seems not to have struck our economic writers and statisticians that there is a remarkable series of changes occurring in emigration and its methods. Emigration is no longer so fully individualized as, from twenty to fifty years since, was the rule. A large body of the laboring men, especially,

who travel on the ocean in the steerage, are mere birds of passage. In this city, for instance, the building trades, when active, are supplied with labor by men from Scotland and the north of England, who return hither as the snow flies. Of course, a considerable proportion of our new residents come here to become one with us; but there is not so much as of old of that aspiration for a freer life which once animated—however rude the expression and narrow the vision—the larger majority of the emigrant people who came here between, say, 1830 and 1870. Another curious fact is the increasing proportion of Southern Europeans who are coming. And, to the north and east of us, along your New England lines, the French Canadians are pouring in, drawn by the prospect of better work and that dumb spirit of change which is the mark of an aspiration for better things that everywhere touches the heavy soul of the toilers. Is it observed also that the Anglo-Canadian is finding his way to the far West, by Detroit and Chicago, in great numbers? By the way, following the civil war and the beginning of reconstruction, there was quite a movement of Canadians of the middle class toward Virginia and further south. If I am not misinformed, they soon found that there was no congenial social life in the States selected. The white South was as inhospitable as to actual nearness and contact toward the Canadian as to the Yankee. Nothing but the regenerative influences of education—school, artistic, social, moral, and political—will change the generations affected by slavery and war. It was Mrs. Cheney, I believe, who first called a large attention to the need of Southern regeneration. This reflection has been called out by the Hughes colony movement.

But, returning to the change in the character of emigration from the Old World, I say nothing of Chinese migration. That is only the swarming of hungry bees to find the means for the honey they cannot extract at home. It is purely migratory in spirit, eating, and moving on, like the swarming of locusts. Mr. Hughes and his colony recall the fact that it is by no means the first effort of its kind. The National Miners' Association of Great Britain, of which Mr. Alexander Macdonald, M.P. for Stafford, is president, has, through its leader, successfully inaugurated at least two important and thriving farm and village communities, one being in Central Illinois and the other in Southern Kansas. Several thousand families have been taken from the English and Scotch collieries, and planted on the prairies as farmers and workers. There has been no fuss about it either. Of course, the Mennonite colonies are remembered. They are, however, *sui generis*. I think that the Mormon emigration, with its remarkable and well-adapted organization, has not been unnoticed by other sacerdotal agencies in Europe. Within the past four years, I have several times met, here and in the West, the agents of the Catholic hierarchy in Ireland and Belgium, inquiring for land suitable for colonies. A large body of land was purchased at one time in Virginia by agents of Cardinal Cullen and the Archbishop of Tuam. The intention was to remove and place thereon a large body of the better class of tenant farmers, planting Catholicism, with priest, chapel, and school, in their midst at the same time. I do not know whether this project was or not pushed to any success. If it has been, there is wisdom in making no fuss about it. I know of other tracts—eighty thousand acres in one body—bought in Kentucky. An agent of a Belgian banking-house was here two years since, and in conversation stated that his principals were acting for the order of Jesuits in that State, who had determined to organize an associated migration to the United States. By this, they expected, of course, to extend Catholic influence here; but, more than that, they anticipated relieving the labor market at home,—reduce the bitter competition, and so, by making the workers more contented, prevent the present rapid growth of ultra-socialistic and radical views and tendencies. I learned of large negotiations; but, whether they were consummated, I do not know. The Church of England influence even has not been idle. About the same time a Mr. Boyle, of England, was purchasing lands in Tennessee for the avowed purpose of planting just such a colony in character and membership as that of Mr. Hughes, under Anglo-Episcopal patronage and influences. Has the author of *Tom Brown*, who is a devoted Broad Churchman, sought to do with this? Are not these signs of the times—the bringing together the ends of the earth—worth noting? THINON.

PERSONAL ITEMS.

MR. WILLIAM DENTON is about to sail for Australia to lecture there.

PROF. ALEXANDER AGASSIZ's summer residence at Newport has been burned. The loss is said to be \$20,000.

DR. B. W. RICHARDSON, the eminent English Physician and scientific writer, is president of the British Medical Temperance Association.

REV. GEO. W. COOKE has nearly ready for the press a book which he has had in preparation for some time. It is a study of the writings and genius of Emerson.

A STATUE of Burns, by Sir John Steele, which has met with special praise in Scotland, has arrived in New York, and will soon be placed in Central Park.

SARAH E. STARR, the aunt of Thomas Starr King, of revered and beloved memory, has just died at Lynn, Mass. She was much esteemed, a hearty and active sympathizer with the cause of reform and philanthropy.

MR. EDWIN D. MEAD, whose lectures upon German religious thought were so well received in Boston last spring, will accept engagements for the delivery of his popular lectures upon "The British Parliament," "Gladstone," etc.

MAJOR PRINCE always acquits himself well on public occasions. His anniversary address at the Old South last week is acknowledged on all hands to have been an exceedingly able, scholarly, and eloquent production, every way worthy of the event and the renown of Boston for such forensic efforts.

MR. GEORGE BANCROFT expects to complete his *History of the United States* (which is to close with the beginning of the constitutional period, in 1879) in October of the present year. He began work on the history in 1826, at the age of twenty-five. The venerable Dr. John G. Palfrey, now in his eighty-fifth year, is at work on the fifth and last volume of his *History of New England*.

ONE time last winter Col. Ingersoll came very near changing his views on future punishment. He roomed on the same corridor with a young man who was learning to play the cornet; and he said one morning there were some things in the Old Testament prophecies and denunciations that were full of the sweetest comfort to a man of a revengeful nature, who had suffered greatly, and he would not deny it.

A PASTORAL letter from the archbishop was read at the Basilica in Quebec recently, deploring the continued emigration from the province to the United States, and appealing to the generosity, charity, and patriotism of the people to take steps to check the movement. Of course it is better that the Roman Catholics of Canada should remain there, subject to consequent impoverishment and pecuniary disadvantages, than the church should become weakened in that region by the loss of its members.

MISS ELIZABETH ANDREWS has brought suit against the Rev. Edward James Warmington, rector of St. Albans, Dengie, for refusing to administer the sacrament to her. Some difference as to a school had occurred between the rector and his parishioner; and the former read the rubric against persons coming to partake of the sacrament who were not in a proper frame of mind, and used the feminine instead of the masculine pronoun, from which people naturally inferred that he meant Miss Andrews. When that lady presented herself for communion, the rector deliberately omitted to administer the bread and wine to her. Such an incident needs no comment.—*Woman's Journal*.

FOREIGN.

THE Parisian freethinkers have a weekly journal, which is called *La Pensée Libre*.

HENRI ROCHEFORT is to publish the collection of *l'antenne* which he wrote under the Empire.

THE manager of the *Evénement Parisien* has just been condemned to six months' imprisonment and a fine of five hundred francs for the publication of a grossly immoral article. The announcement of the verdict was greeted with loud applause.

THE Jesuit schools in France were closed on Wednesday, Sept. 1, as establishments belonging to the religious order in question, in pursuance of the March decrees. Generally, the authorities found no

difficulty in carrying out their orders. The Jesuits had gone, and left the schools to laymen and civil societies. At Poitiers, however, and at Marseilles, some resistance was offered; and at the latter place force had to be exerted to eject the occupants of the building from the chapel, the closing of which they resisted. The remaining unauthorized congregations, according to a statement in a Bordeaux paper, are likely to make their submission.

A DECLARATION was published at Berlin, on Monday, Aug. 30, signed by twenty-eight members of the German Parliament or Prussian Diet, announcing their secession from the ranks of the National Liberal party. They declare their intention to uphold the political liberties already achieved, and to adhere to the principles of freedom of commerce and reform of the Imperial system of taxation, rejecting unnecessary burdens and indirect taxes, especially those which press heavily upon the poorer classes. They also insist upon ecclesiastical and religious freedom being guaranteed by independent State legislation, protecting the inalienable rights of the State.

A NEW law on education has been promulgated in the Grand Duchy of Luxembourg, which, while permitting religious instruction to figure in the list of studies, forbids the masters, in a special article, from teaching any subject which might wound the feelings and sentiments of the members of another community. This act of justice has greatly incensed the Ultramontane journals, one of which, in the midst of its lucubrations, remarks: "So the teachers may no longer speak of the crucifixion of the Lord by the Jews, because the Israelites will feel offended. In this manner, many leading points of the Catholic religion will have to be banished from the curriculum of instruction."

THE Paris Socialists held, Aug. 24, a formidable meeting at the Salle d'Arras, to bring, as was stated, the notorious "affair Marceron" before the people of France, M. Marceron being a certain police commissary, whose name is associated with the repression of the Commune, and who has been a kind of scapegoat with the Communists ever since. An idea of the tone of the meeting may be obtained from the order of the day. It was as follows: "The citizens gathered in the Salle d'Arras, their hearts rent by the cries of the tortured women and children, cannot refrain from expressing their despair in the presence of a government that, in the face of Europe, proclaims its solidarity with hangmen by shamelessly proscribing their accusers. A curse on the hypocritical assassins who get themselves borne in triumph by imbecile dupes, and shame on the imbecile dupes who so bear the hypocritical assassins. They call on their fellow-citizens to multiply their meetings and hold up to public scorn the complicity of the Government."—*Weekly Times*.

JESTINGS.

THE members of the bicycle club always date their letters "B.C." This will astonish future antiquarians.—*Punch*.

PORTER, pounding on the door: "Get up, right off, I say, or you'll be too late. The train's been gone this last half-hour."

MISS FENNELLS says her minister's sermons are "a little obscure"; but, she says, "I do love to set and watch the lineages of his face!"—*Andrews' Queen*.

A CRITIC, in noticing a discourse on "The Sayings and Doings of Great Men," remarks: "It is sad to observe how much they said and how little they did."

AT a recent Western funeral the clergyman more pithily than pleasantly began his address with, "Our esteemed brother, who last Tuesday exchanged his winter flannels on a treacherous spring day for an April shroud, was—"

A CREATURE who respects nothing, not even the Pentateuch, observes that if, instead of listening to the "blarney" of old Abraham, Agar had been married to Ferdinand de Lesseps, she would still have had an *ithème à elle*.—*Parisian*.

VOITURE and Arnauld were one day amusing themselves in guessing the profession of the passers by their dress and bearing, when a carriage passed, the occupant of which was oddly attired. Quoth Voiture, "That's a Councillor of the Court of Aids." Arnauld wagered that the passer was not; and, to decide the bet, Voiture approached the carriage, and, explaining to the gentleman the circumstances, asked if he were

not such a functionary. "Monsieur," said the gentleman, coldly, "go round and bet that you are an ass. You will never lose. Drive on, coachman." The bet was decided a draw.

A CONFIDENT talker in Sunday-schools, wishing to illustrate the difference between fiction and history, once came to sudden grief. He told in a graphic style the story of Jack and the beanstalk, to the great delight of his youthful audience. It didn't trouble them at all that the story was not true, and when he asked them, "Boys, do you believe the story?" they cried out with one voice, "No, sir; no, sir." Being pleased with his success, he went on to tell the historical story of David killing the huge Goliath with his sling. The boys listened with equal delight,—it was a mission school,—and when he asked confidently, "Do you believe this story, boys?" the answer came as promptly as before, "No, sir; no, sir." An explosion of laughter was inevitable, even from the grave superintendent and teachers, and the eloquent speaker was at his wits' ends.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

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

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BWARE of anger of the tongue: control thy tongue. Beware of anger of the mind: control thy mind. Practise virtue with thy tongue and with thy mind. By reflection, by self-restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.—*Buddhist*.

THERE is nothing like keeping the inner man. The sage embraces unity, and so is a pattern for the world. He puts himself last, and yet is first; abandons himself, and yet is preserved. He has no selfishness, yet preserves self-interest intact. He is not self-exalting, and therefore he stands high; and, inasmuch as he does not strive, no one in all the world strives with him.—*Lao-Tse (Chinese)*.

CONTENTMENT, returning good for evil, resistance to sensual appetites, abstinence from illicit gain, purification, control of the senses, knowledge of sacred writings, knowledge of the supreme mind, veracity, and freedom from anger form the tenfold system of duties. Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity; let him keep in subjection his speech, his arm, and his appetite. Wealth and pleasures repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind.—*Manu (Hindu)*.

THOU shalt abstain from acquiring or keeping, by fraud or violence, the property of another. Thou shalt abstain from those who are not the proper objects of thy desire. Thou shalt abstain from deceiving others by word or deed. Thou shalt abstain from intoxication.—*Buddhism*.

IF all diligence were used to extirpate vice and encourage virtue, instead of discussing idle questions, how much evil and scandal among the people and discord in the community would cease!—*Thomas à Kempis*.

SOME men think that the gratification of curiosity is the end of knowledge; some, the acquisition of fame; some, the pleasure of dispute; some, the supporting of themselves by their knowledge; but the real use of all knowledge is this: that we should dedicate that reason which God has given us to the use and advantage of man.—*Lord Bacon*.

THE most truly religious state of society is that which secures to every human being the freest exercise of all his powers for the endless progress of mankind.—*Charles Follen*.

THE Past has done much for thee, and has given the Future an order upon thee for the payment. If thou hast received some mixture of alloy in the coin, melt out the dross and pass on the pure metal.—*Lydia Maria Child*.

HOW MUCH richer than the litany of any one religion is that of these common truths of justice, mercy, and faith, responded to each other from nation to nation, around the globe and through history, across wide oceans and wider ages, blending in one symphony, where diverse races are the singers, and all humanity the choir, and collapsing creeds are but the cadences, sinking only to swell again into a sublimer strain of worship, proclaiming ever more clearly the Brotherhood of Man and Fatherhood of God!—*J. L. Jones*.

CURRENT TOPICS.

THE negro who defined bigot as "a man who knows too much for one and not quite enough for two" might help the dictionary-makers.

THE recent brutal assault upon the helpless Chinamen of Denver, Col., is deplorable evidence of the alarming extent to which barbarism survives in American civilization.

SOME of the wealthy Episcopalians of New York are sending contributions toward paying the debt of "Father Hyacinthe's" church in Paris. "Father Hyacinthe" is now simply Monsieur Loyson; but he is as eloquent as ever.

AN Irishman who applied for a license to open a liquor-saloon, and was asked by the commissioner if he had a certificate of moral character, replied, "In faith, your honor, I don't see as it requires much moral character to sell liquor." He seems to have understood the situation better than did the law or the commissioner.

AMONG the many books written by Lydia Maria Child, the *Life of Isaac T. Hopper*, the heroic Quaker philanthropist, is a fitting memorial of a noble life, that deserves still to have numerous readers. Such biographies would be vastly more wholesome reading to young people than most of the stories published for them in these days.

IT is reported that a pastoral letter has been read in all the Catholic churches of Ottawa, Canada, forbidding parents, on pain of deprivation of the sacrament, to send their children to the Government Model School, which is a preparatory school to the normal one. Thus the issue between ecclesiasticism and State secularization upon this continent grows in distinctness and intensity.

THE local Liberal Leagues of Angolia, Indiana, and of Enterprise, Kansas, have voted to withdraw from the National Liberal League, on account of the action of the latter at Chicago. Mr. Green sends sixteen new names to be added to the call we printed last week for the Secular Association Conference, to be held in Chicago, the 15th of November; also makes six erasures in the list of names as then printed.

FISK UNIVERSITY, Tennessee, has a branch of the Young Men's Christian Association. The members of it are colored. They were invited with other branches to a recent State Convention of the Association at Murfreesboro'. But the Christian citizens of Murfreesboro' refused to entertain them. What a pity, for the sake of preventing such scandals on Christian hospitality, that change of heart should not produce change of complexion!

AS WE go to press this week, the country is in the throes of the Presidential election. Which ever of the two great parties shall succeed, we hope it will be by so overwhelming a vote as to admit of no question. We shall ourselves vote the Republican ticket; yet we think it would be vastly safer

for the country to have Hancock for the next President by a decisive ballot than that the vote should be in dispute for several months as it was four years ago.

REV. DR. THOMAS, of Chicago, who, although nominally a Methodist, has been one of the most liberal preachers in Chicago and has fraternized to a considerable extent with Unitarians, has now been formally voted a heretic. The Rock River Conference, of which he is a member, has "resolved," by 110 to 48, that he held and preached theological views at variance with the well-known principles of theology in the Methodist Church, and that he be requested to withdraw from the Conference. What the theologically condemned man and his society, which is supposed to be largely in sympathy with him, will do is not yet manifest. He is admitted by all to be a man of high ability and character.

WE have received a prospectus, addressed "to the lovers of philosophy," of a monthly periodical to be called the *Platonist*, which is to be devoted to the dissemination of the Platonic philosophy. The prospectus says: "This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the absolute one. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being, from images to realities, and, in short, to elevate it from a sensible to an intellectual life." The publication is to be issued at Osceola, Mo., which State has already curiously proved itself favorable soil for the idealistic philosophy to take root in. The price of the *Platonist* is to be \$2.00 per annum, and those interested in its purpose are desired to address Thos. M. Johnson as above.

THERE are signs that Methodism has in some particulars reached the turning-point of its prosperity. There has been much praise bestowed upon the excellent administrative character and effective operation of its organization. But there is reason to conclude that it was better adapted to earlier conditions than the more advanced intellectual ones of the present, and hence must undergo important modifications, if it does not eventually become seriously disintegrated under the influence of the modern spirit. The itinerant system, formerly so complacently and generally acquiesced in by Methodist ministers, is very obviously falling more and more into disfavor among them. As evidence of this, we need but to refer to two prominent ones who have just withdrawn from its fellowship on this account. These are the Rev. W. F. Crafts, of Chicago, and the Rev. W. H. McAllister, a popular preacher of New Haven. The former goes to the Congregationalists, the latter to the Independent Methodist Church of Baltimore. And it is stated that no less than a dozen preachers of equal note in the denomination have left it during the past two years for the same reason.

For the *Free Religious Index*.

THE OBLIGATIONS OF LIBERAL FAITH.

A Discourse delivered before the First Congregational Society, New Bedford, Sept. 12, 1880.

BY WILLIAM J. POTTER.

In resuming our services here this morning, after our vacation respite, I wish to speak of certain special obligations that rest in our time on the adherents of liberal faith.

I find an impression prevailing to a considerable extent among liberal thinkers that their work in religion is pretty nearly done. Of course, their personal obligations in respect to character and a good private life, they will admit remain the same; but their duty as theological and religious reformers, their obligation to uphold a public propagandism of liberal religious views, a certain class of Liberals incline to think is nearly or quite over. This kind of work, they say, is being done at the present time by other agencies,—by science, by literature, by all thorough scholarship, by the general progress of enlightenment among the people,—and being done by these agencies so effectively and so rapidly that there is no farther need of any direct instrumentalities for propagating liberal religious views. When the staid and scholarly and conservative *Encyclopædia Britannica* prints articles upon the Bible which are as destructive of the old view of the special inspiration of the Scriptures as was Theodore Parker's criticism a generation ago, what need of any special publications on the part of Liberals against the old theologues? The work, too, it is further said, is being done in so-called Orthodox pulpits; the change in this respect having been so rapid in the last twenty years that one hardly knows to-day what are the Orthodox and what the heterodox pulpits. What need, then, it is asked, and asked by liberal thinkers themselves, to organize new liberal societies or even to put forth any great exertion to maintain the old ones, when there are Episcopalian, Methodist, Orthodox Congregational pulpits to-day that are uttering sentiments which are fully abreast of the standard Unitarianism of thirty years ago, and some of them emitting views even much more modern than that? Seeing that liberal views are thus making such rapid headway in the great Evangelical denominations of Christendom, why should liberals, scattered and unorganized as they are, waste their strength in any farther warfare in this direction? Why may not they retire in honor from the field, satisfied that Orthodoxy itself should have become infected with their sentiments, and content now to leave the work to be completed by the zeal and efficiency of these large and strongly organized denominations, so much better adapted to do it?

The argument, when thus put, is plausible; but it is specious and sophistical. First, it does not take a large and comprehensive view of the work of religious reform; and, second, it does not take account of all the facts.

Admitting, first, that the facts are all reported and that they are just what they seem, and that they indicate the rapid and vast theological progress in the limits of Orthodox Christendom which such facts as those named above appear on their face to indicate, still it does not follow that the work of liberal inquirers and thinkers is done. It would only follow that one branch or stage of their work is done, or at least well begun. It would only follow that one piece of reform was accomplished or well on the way toward accomplishment, and this the negative reform of destroying an erroneous system of theology. But does this one work complete their view of the philosophy of human life? This one reform achieved, does the progress of humanity stop? Have these Liberals come to an end of all progress, that they now talk of retiring from the field? Have not the science, the advance of knowledge, the explorations of thought, within the last thirty years, brought to them any new and completer views on religious topics, but left them with only the views they had when they began,—left them with no broader platform, with no larger outlook, with no deeper insight into man's practical needs and the ways of supplying them? If so, then do their reformatory ideas need themselves to be reformed. Progress with them has come to a stand-still. It is only one goal achieved, not the growth and upward movement of a lifetime. Moreover, if to them and pioneers in the domain of thought

like them be due this remarkable theological advance in Christendom, as to large extent it is, then they are still needed as pioneers to sight and cut and smooth the way for still farther advance in the churches, unless they shall make the egotistical claim that they have come to the end of the way and discovered all truth, and the churches are now only to build on ground which they, the pioneers, have already occupied. Progress of mankind does not stop with any one generation of workers, however faithful they have been. And the advanced guard of workers, the explorers and discoverers, the fellers of forests and the climbers of mountains, those who lay the axe at the root of old superstitions and deal the first heavy blows at errors and wrongs, making the air ring with the sound of their battle-axes, and thus, perhaps, first awaking their neighbors to the fact of there being such errors and wrongs,—these pioneers will be needed as long as humanity has before it any progress in truth and right still to be achieved.

But the argument that the public organized work of liberal thinkers is now ended is specious and sophistical, secondly, because it does not take account of all the facts. The facts indicating progress in the Evangelical pulpits and sects, such as those named, are on the surface, where they are easily seen and then widely published abroad. But the very fact that they excite so much attention, the very point that they are remarkable, shows that they are still exceptional, and cannot therefore be taken as proof of a thorough change of theology in the Orthodox churches, but rather that such change as yet is only here and there, in certain localities perhaps where the conditions are exceptional. The change may be in progress through the whole body; but the facts only show the progress to have begun, not yet to have permeated the mass, much less to have approached very near its termination.

But there is another class of facts, not so evident on the surface, not so easily seen, and not so exceptional when seen as to excite much attention and remark, whose testimony on this question of the growing liberality of Evangelical Christendom is in quite another direction,—facts which show the inertness, the immobility, the stagnation, of the great mass of Orthodox Christendom, Catholic and Protestant together. Lately, I have had occasion to consult the publications, the weekly papers and the magazines, issued under the auspices of the various branches of the Christian Church; and I have been myself astonished at the tenacious adherence to old dogmas and to the old theories of Biblical interpretation that is shown in many of these publications. I have been amazed at the crudity, the ignorance, the superstitious beliefs, that prevail among great multitudes of people, and still more at the audacity with which sheer ignorance often flaunts itself as the only sound and saving truth. I find dogmas and superstitions, which I had fain thought rapidly passing to oblivion, very intensely alive yet and pushing their way in the religious world, in spite of all the science and literature and general enlightenment, to places of recognition and power, with a zeal and energy that are tremendous and that are my envy for the cause of liberal religion.

Look, for instance, at the Evangelical Sunday-school work, whose interests are represented by several publications specially devoted to it, and which makes large use also of the secular press for distributing its Lessons on the Bible. The Sunday-school is comparatively a new institution in the Christian Church, yet it has already become one of its most absorbing and powerful agencies; and it is an enginery that is being largely used for building up the old dogmas of the Church. The Sunday-school Lessons that are printed by the million and scattered through the land are prepared on the old theory, which first-class scholarship has everywhere abandoned, that the Bible is throughout the infallibly inspired word of God, and the one sole book to be studied for religious and moral instruction. In this view, the great mass of the children of our land, taken at their earliest years, are being educated; for what the comparatively few liberal Sunday-schools are doing to offset this indoctrination in the old theology is but as a drop in the ocean. What are called the International Sunday-school Lessons, and all their type, are founded on the narrowest and most literal kind of textual teaching,—a kind of teaching that begins and ends in a regard for the Bible that is superstitious and that leads to a Bible-worship that is nothing less than idolatry. So long as such elements as these are going into the education of the

great mass of the children of Christendom, there will be work for liberal societies for many a year yet.

Take another sign. Mr. Moody represents one of the most energetic elements in the Protestant Orthodox Church to-day. He draws great multitudes of people to hear him. All the Protestant Evangelical churches give him more or less encouragement and support. Men of learning go to consult and pray with him. Men of wealth are drawn to sit as disciples at his feet and give him their purses. The Moody and Sankey hymns, the one pervading sentiment of which is salvation by the blood of Christ and by that alone, are becoming the popular songs of Christendom. *Moodyism* is an acknowledged and petted power in Evangelical Protestantism to-day. Yet Mr. Moody is a man whose boast it is that he knows but one book, the Bible; and it is a boast that I never heard impugned. He is a man whose superstition is equal to his zeal; a man whose ignorance is as unquestioned as his sincerity. The science of our time, the general enlightenment and literature, of whose potency in liberalizing religious views we hear so much, have not struck him, nor the multitudes that follow him. He knows nothing of such enlightening, rationalizing influences. Probably he knows nothing whatever of those essays on the Bible which Orthodox scholars of Great Britain have written for the *Encyclopædia Britannica*. His method of reading and interpreting the Bible is one that belongs to a past age. Here is a specimen of what he said in an address on the Bible at a recent Sunday-school Convention in Illinois. "People cavil at the story of Jonah. It is very common to cavil at it. They say, 'You don't really believe, do you, that Jonah was swallowed by a whale?' 'Yes.' Some of these scientific men will say that it is physically impossible,—that the mouth of the whale is only just large enough for a man's fist, and that a whale could not swallow a man. Well, the Scriptures say God prepared a fish to swallow Jonah. Couldn't God prepare a fish to swallow a man, and couldn't he prepare man to swallow a whale? They say it is impossible that a whale could swallow a man; but is it impossible to think that God, who created the heavens and the earth, could not create a fish to swallow a man, and preserve his life in that whale?" Such are the puerilities put forth as an essential part of the only saving knowledge of God by a man who is one of the dominant powers in the Orthodox world in this eighteenth year of the nineteenth century. Some of you have smiled while I have quoted. And yet it is fit cause for sadness rather than for smiles,—for sadness that a man so crude and ignorant and superstitious should be one of the most prominent religious teachers of our day, and be speaking to such multitudes as hardly another man in the country has opportunity to reach. Orthodox pulpits here and there may be getting so rationalized that it is sometimes hard to distinguish them from Unitarian pulpits; Orthodox creeds may be growing more lenient to exercised consciences; but, so long as Moody is a power in Orthodox Christendom such as he is to-day, let it not be said that the mission of liberal thinkers in religion is ended.

Look at another fact. I have just been reading in a Catholic newspaper an entire page narrative of the pilgrimage to Knock in Ireland on the day of the Feast of the Assumption, August 15. This little village, you know, has been for the past year the scene of alleged apparitions of the Virgin Mary, attended with miraculous cures of a large number of diseased and infirm persons. On the day specially consecrated to her, and just about a year from the time when the phenomena, whatever they are, first began, it was thought that the Blessed Virgin would appear with extraordinary power. So, from far and near, natives and foreigners, sick and well, rich and poor, streamed to the little village. More than twenty thousand people, it is estimated, were gathered there. Several thousand were assembled in and around the little village church at one time. Says the narrator: "Cripples, paralytics, deformed persons, blind men, an epileptic child, were led around the church, raising their supplications aloud with a tender genuineness which no words can convey. Others were hammering here and there at the walls for a fragment of the precious plaster, or even for a morsel of the church's earthen flooring, to carry away with them for its healing virtue." In the church, at the doors, and on every foot of ground around for yards away, people were prostrated on their knees, praying aloud. Around a little statue of the Virgin, a crowded group were pas-

stonately repeating their litanies, with eyes intently fixed on the face of the image. Intelligent men affirmed that they had seen the eyes of the statue move. A gentleman who believed himself cured there of a long-standing disease declared that, while praying, he saw a luminous star shoot from the holy tabernacle across the church and go back again. A young woman hurried into the vestry with a story of how the "Divine Saviour" had appeared to her on the road, as he did to the women at the tomb on the resurrection morning. A tempest arising, with flashes of lightning illuminating the church, the kneeling crowd were thrown for a time into a panic of excitement and awe, believing that the miraculous apparitions were about to begin on a scale befitting the day; and they would only admit the naturalness of the phenomenon, when the pelting rain drove the multitude outside to seek some shelter. And all this in this nineteenth century, in the limits of the most enlightened religion, and in the realm of the most enlightened empire on the globe! And this is the kind of faith and devotion that the Roman Catholic Church, the grandest organization in Christendom, the mightiest Church in the world, protects and fosters. In another newspaper, I read of the preparations now in progress in the same Church for the annual pilgrimage to the older miraculous shrine at Lourdes, in France. The number of pilgrims from Great Britain and Ireland, it is said, is to be counted by the thousands; and the pilgrimage is to be headed by no less a personage than Cardinal Manning. It is a sad and discouraging sight when one sees a multitude of poor and ignorant and half-civilized people under the delusive sway of such a superstition. And yet that does not seem wholly hopeless. All that they want, we say, is knowledge, education. But when I see a man of the fine intellectual abilities and scholarly acquirements possessed by Cardinal Manning, prostituting these noble gifts to fostering this very ignorance and superstition of the people, while one word from his authoritative voice—and a word which in his heart he must know he could utter—would let the daylight of truth in upon their darkened minds,—when I see this sight, my hope for my race drops down toward despair. If the appointed leaders of this vast multitude of the ignorant and superstitious, though they might, yet will not, lead them out to the light of knowledge, where is the hope of humanity? When we speak of the rapid growth of a more liberal theology in the Orthodox section of Christendom, it is really only certain sections of Protestant Christendom that we have in mind. We overlook the huge bulk of the Catholic Church, with its membership of two hundred millions strong, more than double the Protestant sects all together, and with an ecclesiastical machinery that may well be the envy of the strongest governments on earth. The Catholic Church, it is true, like the Protestant, has a progressive party. Pope Leo, it is even said, belongs to it. But it is a party of theory mainly. When it comes to practical matters of church declarations and government, it is a party that makes itself felt scarcely perceptibly against the great party that has centuries of tradition and formality and a central ecclesiastical polity behind it. The Catholic Church has a leadership able, astute, learned; it has a vast membership of ignorance; but it has never shown any disposition to bridge the gulf between the leaders and the led by imparting, beyond a certain narrow range, the light of the one to the darkness of the other. It is a Church that designedly fosters ignorance and protects superstition. The light that is to break in upon its darkness will not come from within itself. It must come from the outside. It must come from those who believe in the light, and who, however few and scattered they may be, will yet hold up the truth they have found firmly and persistently, and let it shine out as far as it may over the darkness. As long, then, as such scenes as I have above described exist in Christendom and in the name of religion, as long as the Catholic Church exists, will Liberals in religion have a public mission, which it is their duty not only to maintain, but to strengthen and extend.

And the Catholic Church, though shorn in recent years of its official temporal power, was never more active or more shrewd or more aggressive than it is to-day. Nor is it only on the other side of the Atlantic that its power is felt; not alone in the old countries of Europe that the menace is made to the public welfare which lies in the shadow of its cultivated ignorance. The Catholic Church, with its vast power

and its unchanged, persistent policy, is at our doors; and, in a country whose government rests on the basis of universal man-suffrage, it is vain for us to hope that we shall not feel its power. We have depended on our free public schools for throwing new and more American influences around the Catholic children, and thus neutralizing these dangers. But what we have regarded as our safety the Catholic leaders sagaciously discern is the peril of their Church, and so the fiat has gone forth to Catholic parents, "Withdraw your children from the public schools, and put them in parochial schools." And this is being done as rapidly as the vast conditions of the work, and the shrewdness of the leaders in evading an open conflict with public opinion until they are fully prepared for it, will admit. So the Catholic Church confronts us in this country to-day with a challenge of our public school system. But that Church will not stop, we may be sure, with the establishment of parochial schools. It will next demand a certain share of the public funds for sustaining them; and in not a few cities it would have the power to obtain the demand, unless prevented by some superior law. With such momentous problems as these right before us, and others as momentous which will inevitably grow out of this growing power of Catholicism, it is not a time for liberal thinkers to talk of disbanding their forces. To do such a thing would be to incur the infamy that attaches to the soldier who deserts his colors in face of the enemy.

I have thus culled certain facts, not from the exceptional, but from the ordinary activities of both Catholic and Protestant Christendom of the present day, to show that the work of those who hold liberal views in religion is yet far from completed. All honor to the learned scholars or to the preachers who within the old churches have dared to break the bonds of their creeds and to proclaim a larger truth! But these men are still the exception, not the rule. Still, the popular superstition is enormous, the popular ignorance appalling; still, by great masses of people, the exercise of an emotion, the assent to some ancestral belief, the observance of forms, are held to be the sum and substance of religion. Not yet, therefore, can the pioneers of free thought in religion be dismissed from their service. Still they are needed to lead the way with their torches, fearlessly and tirelessly, into the mysteries of the truth yet unrevealed. Still liberal societies are needed, to uphold the sacredness of the right of free inquiry, to proclaim *character* as more important than creed, and the fellowship of humanity as grander than the fellowship of a sect.

And, in saying these things, I have meant, friends, that we should apply them here to ourselves. I would, as we come together again to renew our services here, that we might feel with new power the meaning and worth and importance of our position as a free and independent religious body; that we might feel with a more vital and effective intensity the obligations to sustain these services in all their dignity and efficiency, not only for what they are or might be to ourselves, but for what they are to the community around us. The other churches are doing their work and in their own way, with their own ideas of success; and, so far as they help men and women to battle more vigorously against the temptations and trials of human life, we can bid them "God-speed" in it. But ours is a different position and a different way. Where, among all the other churches, however liberal some of them may be growing, shall we find one that after all represents our faith and our aim? Where is there one among them that could be to us a religious home? Let us, then, make *this* more our religious home,—give to it more of our energies, more of our zeal, more of the encouragement of our presence, more of our faith. When the Master Mind of the universe shall bid the human mind halt in its march toward truth and the human soul to fold the wings of its aspirations, then may we be dismissed from our posts, to fold our hands to rest and our eyes to sleep.

It is far more important that we should love our wives than that we should love God. And I will tell you why. You cannot help him; you can help her. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God, you cannot help him; but you can plant a little flower of happiness in every footstep of the child from the cradle until you die in that child's arms. . . . While I live, I propose to stand by the folks.—*R. G. Ingersoll.*

"THE SCIENTIFIC BASIS OF SPIRITUALISM."

Editor Free Religious Index:—

My attention has been called to a paragraph in the *Free Religious Index* of October 21, in reference to myself, the whole tenor of which may be inferred from the first five lines, which I here quote:—

"It appears from another full column in the *Banner of Light* that Mr. Epes Sargent's scientific qualifications lie in 'the science of transcendental physics, or psycho-physical phenomena.' Ah, yes, now we see! Strange we did not think of it before."

Here the ironical intent would seem to be to depreciate a yet unpublished book by creating the impression, first, that the author has no "scientific qualifications" for the task he has undertaken, and, secondly, that there is no such thing as a science of psycho-physical phenomena. As this term simply indicates a science, under the facts and phenomena of which man is regarded as having a soul as well as a body, a mind as well as an organism for its expression, it would be interesting to learn since when it has been decided among "Free Religionists" that the recognition of a psychical principle in the human subject must be ruled out with a sneer as unscientific?

I am well aware that the writer has the authority of certain specialists in scientific pursuits, foreign to that of psychology, in taking his extreme materialistic view. Professor Newcomb, the astronomer, in his address at St. Louis before the American Association for the Advancement of Science, said to his hearers: "So far are we from forming any conception even of our own souls as sensible existences that no question affecting them, even now, is a scientific one. . . . The soul can neither be seen nor in any way be made evident to the senses of others."

But are there not many things which we can neither see nor make evident to the senses of others, but of the existence of which we have a scientific assurance from their effects? The emergence of consciousness among the processes of a purely material structure is a problem which those who deny a psychical principle in man are called on to solve. Have they yet done this scientifically? Can they ever do it?

When, in broad daylight, I enclose a blank sheet of paper in a locked box, or hold out a covered slate, and in both cases get intelligent writing, under conditions without a conceivable flaw, will my critic explain to me why such a fact, if proved by a competent amount of irreproachable testimony, is not a veritable fact for scientific scrutiny and consideration? There must be hundreds among the subscribers to the *Index* who can testify to the phenomenon. Has it no significance? Does it not conclusively prove the intelligent action of an invisible agent on matter?

I am aware that there are scientific specialists, like Youmans and Carpenter, who tell us that no amount of human testimony could prove to them a phenomenon like direct writing. And why? Because it is in violation of what they know of the laws of nature. But how do they know that it is also in violation of what they do not know of the laws of nature? They assume that the operation of a spiritual force is unnatural or supernatural. Where is their proof? There is a mere *petitio principii*, an *a priori* conception, and directly in violation of their professions of loyalty to the experimental method.

From 1835 to 1847, I investigated, at every opportunity, the great facts of somnambulism, as induced by mesmerism; and for three years of that time I had a remarkable somnambulist subject, in whose presence the most impressive phenomena took place. From 1847 to the present time, I have spared no labor or expense to arrive at certainties in regard to the basic phenomena of spiritualism. In 1842, just before the death of the illustrious and revered Channing, and while residing in the same house with him at Lenox, Mass., at his request I acquainted him with the phenomena of induced somnambulism through the late Mrs. Mowatt. He was deeply interested, and was convinced, much to his satisfaction, of two great facts: the insensibility of the subject to pain in the comatose state of a limb, while she had her lucid somnambulist consciousness; and the power of the somnambulist to take cognizance of an unuttered thought which he willed to communicate. Did Channing regard our psycho-physical science as *unscientific*? On the contrary, he says: "This scepticism as to things spiritual and celestial is as irrational and unphilosophical as it is degrading."

Now, Mr. Editor, with all deference and modesty, let me say that I regard a synthesis of thoroughly tested facts—for which, far back from the period of the earliest Egyptian records to the times of Pythagoras, Socrates, Plutarch, Tertullian, Porphyry, Van Helmont, Baxter, Glanvil, Blackstone, Lord Brougham, Wallace, Crookes, and Zollner, no stable hypothesis except the spiritual has been offered by any of the great thinkers of our race—is entitled to recognition as scientific, when it presents, as it now does, such perfectly demonstrable phenomena as direct writing and the power of reading what is written on tightly folded pellets.

I ask Dr. F. H. Hedge, or any other opponent, to point to the one eminent man of science, who, having patiently and faithfully investigated these phenomena, has denied their occurrence in the manner described. In concluding the preface to my forthcoming volume, I say: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book (1868) on the subject. Among intelligent observers, its claims to scientific recognition are no longer a matter of doubt."

In short, in common with some millions of my contemporaries, I have satisfied myself of certain hyper-physical facts that seem to present a scientific justification for hypothesizing a spiritual organism, associated with the physical, as the only explanation of these facts, and as supplying the vehicle of man's individuality at the transition called *death*. Notwithstanding the sportive references in your columns to this ancient hypothesis, and to my own "scientific qualifications" for treating it, I do not regard it as yet so obsolete that some of your readers will not be disposed to receive with indulgence any sincere testimony on the subject, together with such speculations as it may fairly suggest.

EFES SARGENT.

No. 68 MORELAND STREET, BOSTON.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

REVUE DES DEUX MONDES, 15 September, 1880. Paris: Rue Bonaparte 17. Boston: Carl Schoenhof. New York: Christern, Sompers, Brentano, etc.

This number of one of the ablest of literary magazines contains a very interesting article by Count d'Alviella on "The Fiftieth Anniversary of the Brahma Somaj." This celebration took place last January; and the sect now numbers one hundred and thirty congregations, fifty meeting-houses, a score of periodicals, and tens of thousands of adherents, many of them highly distinguished in India. Such is the strength of the form of natural religion established by the successive labor of three pious and enlightened Brahmins, Ram-Mohun-Roy, Debendra-Nath-Tagore, and Keshub-Chunder-Sen.

An effort to unite Islamism and Brahminism was made in the fifteenth century by the weaver Kabir, one of whose disciples became the founder of the Sikhs; and the union of these religions with Parseeism, Judaism, and Christianity was attempted by the Mogul Akbar. Before the close of the last century, Ram-Mohun-Roy learned in a Moslem school to renounce idolatry and worship one God only, though he still rested on the authority of the Vedas, as did the other early members of the *Brahma Somaj*, or Society of God, which he founded in January, 1830.

After his death, the sect languished until 1843, when Debendra-Nath-Tagore joined it with a large body of adherents whom, before he reached twenty, he had gathered into an association for the search of truth. Under his leadership, the infallibility of the Vedas was given up, and a creed adopted called the *Brahma Dharma*, with four articles teaching the unity and personality of God, the immortality of the soul, the moral efficacy of prayer, and the necessity of repentance for forgiveness. All distinction of caste in public worship was now abandoned, and this increased the number of members rapidly.

The social separation of the castes was first attacked

by Keshub-Chunder-Sen, who found such opposition in the sect that he left it, and founded a new one called the *Bharatbharsia Somaj* or *Brahma Somaj of India*, whereas the more conservative body had been known as the *Brahma Somaj of Calcutta*, though it is now called the *Adi Somaj*, from a word meaning ancient. In 1870, Keshub and his followers founded the *Indian Reform Association*, whose objects are the elevation of women, education, cheap literature, temperance, and charity. Soon afterwards, they secured the passage of the Native Marriage Act, which has saved them from the necessity of conforming to any of the authorized religions in order to enter into legal matrimony.

These Neo-brahmaists, as Count d'Alviella calls the seceders, are also distinguished for fervency of worship, especially at their festivals, when the whole congregation have often, at the close of the services, formed themselves spontaneously into a procession with the minister at its head, and marched through the streets, singing the glory of God. They avow their faith in a "revealed delm produced by the action of the holy spirit on the soul, raised above the reach of ordinary philosophy or of science, and designed to bring the human will into harmony with the divine." They believe that the inspiration which gives some light to every soul fills providential men with so much of the divine presence that they become incarnations of God and revelations of his will to all mankind, and in so far as they obey the indwelling spirit are raised above ordinary rules of morality, and made infallible.

Aspiration after a place among the great prophets has led Keshub to found circles of mystics, with regular degrees, the attainment of which gives authority in the sect, and to spend most of his own time during the past four years in meditation and prayer, to the neglect of public preaching and of educational institutions, some of which have been abandoned.

In March, 1878, he gave his daughter in marriage to the rajah of Couch-Bihar, when both parties were below the minimum of age on which the father had insisted at the passage of the Native Marriage Act; namely, eighteen for the boy and fourteen for the girl. This inconsistency, together with the introduction of veiled idols at the ceremony, led the Brahmaists, who had in vain protested against the match, to call upon Keshub to resign his office of secretary and cease to preach. He replied by proclaiming his own infallibility. Indeed, he has since dared to say: "The Lord has given me perpetual inspiration. I am not to blame for what he has commanded me to do." He kept possession of his pulpit by the aid of the police. At last, his adversaries seceded, and formed a new society, which they call the universal one, or *Sadharan Somaj*, and which is on very friendly terms with the original one, the *Adi Somaj*.

Despite these differences and dangers, the Count expects that the Brahmaists will do much more to enlighten India than the Christian missionaries can accomplish.

Another very valuable article, the second of a series on "Contemporary Moralists," treats of "French Positivism and Independent Morality." Here Alfred Fouillée sketches the positions of Littré, Taine, and Vacherot, acknowledges their inferiority to Spencer, and asserts that no one has yet succeeded in making ethics independent of metaphysics, a point on which some of us must differ from him. That morality can be and should be made independent of theology, he has no doubt. Indeed, he says that for us to consult revelation instead of conscience is like refusing to read our own authors except in poor translations into foreign tongues.

Perhaps the most readable article is that of Alfred Maury on "Ancient Scandinavian Civilization." It is curious to see how commerce and the arts flourished among the Vikings.

We have also a plea for the "Annexation of Tonquin" to France, which already has a colony in Cochinchina; an account of some recently published letters by Mme. de Lafayette, a French novelist who flourished two centuries ago; a tragic story by a George Eliot who has not married Mr. Cross; a poem on an infant-phenomenon; a chronicle of the past fortnight; and a rather severe review of a book called "A Moral Malady. The Evil of the Age," by Paul Charpentier, who finds so much that is sickly in Byron, Rousseau, Chateaubriand, Musset, George Sand, and Goethe, that the critic suggests that, if these great writers are diseased, it may sometimes be unfortunate to have too good health.

THE CREATION, AND THE EARLY DEVELOPMENTS OF SOCIETY. By James H. Chapin, Ph.D., Professor of Geology and Mineralogy. St. Lawrence University, New York: G. P. Putnam's Sons, 182 Fifth Avenue.

This book, elegantly bound and printed, has a handsome frontispiece (which, however, is not sufficiently described), no Index, and no adequate Table of Contents. There is a great deal of valuable information in a very readable form, especially in Chapter VI., "The Geological Record," and Chapter VIII., "The Problem of Civilization,"—in discussing which it is shown that "the general adoption of the communal principle would be a return toward primitive barbarism. Not a return to it, but a step in that direction. For communism, pure and simple, was the original condition." Particularly interesting are also Chapter XI., on "The Antiquity of Man," which is estimated at sixty or seventy thousand years, and Chapter XII., on "Remains of Ancient Civilization in North America,"—namely, the famous mounds, whose builders are supposed to be ancestors of the Aztecs, Pueblo Indians, and Moquas.

The author seems to be preaching at Meriden, Connecticut, and lecturing at Canton, New York; but he evidently wishes to give us all the geology he can, without cutting altogether adrift from Genesis. Indeed, he writes much more like a scientific professor than a Universalist pastor, though he does assert, "The mound-builders to so far antedate," etc., and says that "the remains found in the mounds of this country are more decayed than those in the Celtic mounds found by Caesar," who is not known to have dug up any relics. Of much more importance are the opposition to Darwinism, the supposition that the great nebula, out of which came the sun, earth, and planets, was originally dark, and the omission to mention that birds did not appear before mammals, whereas Moses says that "the winged fowl" were created as early as any other animals, and a whole day earlier than the "cattle and creeping things and beasts of the earth." On the whole, however, the scientific view is given fully and fairly; but the Mosaic account is so hurriedly dealt with, that all the self-contradictions and most of the discrepancies with the elder Scripture in the rocks are kept out of sight. Of course, the deluge is said to have been only local, and the days of creation to have been immense periods. The same position is now generally taken by the Orthodox.

Dr. Noyes, in his lectures at the Cambridge Divinity School, was wont to enlarge on this fact, as well as on the unanimity with which the old commentators held to a literal interpretation, and then say: "Now, I agree with the Old School of Orthodoxy, that the Bible teaches that there was a universal deluge, and that the creation took place in six literal days; and I agree with the New School of Orthodoxy, that there never was any such deluge nor any such days of creation. So you see that I am Orthodox all round."

Surely, it is doing no honor to the early chapters of the Bible to admit that they could not give correct teaching until they received the help of modern science. These nominally conservative books, which take geology for granted and try to bring Genesis into agreement, simply show that science has an authority which the Bible can no longer claim.

DRAMATIC IDYLS. SECOND SERIES. By Robert Browning. London: Smith, Elder & Co., 15 Waterloo Place. 1880.

This is by far the most interesting book which Browning has given us since 1871, the date of *Balaustion's Adventure*. All these six idyls are readable, and two of them, *Pietro of Abano* and *Doctor* —, highly amusing. *Muleykeh* is the touching story of the Arab who takes such delight in his pet mare's fleetness that, when she is stolen, and he has almost overtaken the thief, he tells the latter the way to rouse her to full speed, because he loves her too much to see her beaten. Most curious of all is Clive's account of a duel with an officer who had cheated him. The hero of Plassy found his life at his opponent's mercy, but felt no fear of being killed, only of being spared and charged with slander.

All who like Browning will enjoy this book, and we hope to see it reprinted speedily.

IN the *North American Review* for November there are three political articles. Montgomery Blair criticises the centralizing tendencies of the Republican party, as does the Hon. W. B. Lawrence, in an able article on the "Mouarchical Principle in our Constitu-

tion." He claims the President has far greater authority than any constitutional monarch of Europe, and one that is full of danger. There is an address on the political situation from a financial stand-point, in defence of the Republican party, signed by about two dozen New Yorkers. Howard Crosby furnishes a very interesting paper on the coming revision of the Bible, in which he expresses great regret that the Bible cannot be translated into the vernacular of to-day. Rear-Admiral Ammen presents the advantages of the Nicaragua route to the Pacific, and there in another paper on the ruins of Central America. Bishop Doane writes as only a bishop could of the "Advantages of Free Religious Discussion," and along with a great many platitudes says some very good things.

THE *Catholic World* for November is as polemical and dogmatic as it was last month, but is a much better number. It has very good articles on De Tocqueville and Hawthorne. There is a lament over the decline of the study of metaphysics, and an attempt to show that the Catholic Church provided popular education before the Reformation. It is shown in another article that during the reign of Elizabeth the Catholics were shamefully persecuted. Whoever would like to know how completely faith in a church can dominate the minds of men ought to read a few numbers of the *Catholic World*. Nothing so completely sectarian can be found, even among the smallest and most uncultured of Protestant sects.

"OUR LITTLE ONES at Home and in School. An Illustrated Magazine for the Little People. William T. Adams (Oliver Optic, editor)." This is the title of a new venture in the department of literature for the juveniles, in this case designed for the very juvenile. Pleasing to the eye, with wealth and beauty of illustration and simplicity of style, it will hardly plead in vain for popular favor from the pets of the household. Issued monthly by the Russell Publishing Co., Boston.

"THE REAL PRESENCE" is the title of an excellent and glowing sermon by John W. Chadwick, the last that he preached to his society before the summer vacation this year, and the first of a new series of his discourses to be printed in pamphlet form by James Miller, 779 Broadway, New York. It will be sent by mail for the low price of six cents, which includes postage; or the whole series for the season to any one address for fifty cents. The same can be procured of Geo. H. Ellis, 101 Milk Street, Boston, at same rates.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, Oct. 16, 1880.

The labor agitation continues to be a very prominent social feature. All classes of tradesmen and day laborers appear to be perfecting organization for the reform of abuses or higher wages. The cotton-yard men by a strike threatened to seriously embarrass the trade, but finally yielded to reasonable remonstrance from their employers, who had taken large contracts early in the season. The car-drivers protested against the railroad boarding-house system as not conducive to manhood, and it may result in allowing the drivers to choose their own dwelling-places. The hotel-waiters struck yesterday for higher wages, and came out badly. The proprietors refused their demand point blank, and, calling clerks and other employees to the tables, served their meals without delay to their guests. The negro exodus during the past summer withdrew from the plantations a considerable amount of labor. The remaining laborers quickly formed associations, and in two or three parishes struck for higher wages. It caused dismay among the planters for a time, and on various pretexts the State militia was called out and dispersed the strikers. But discontent still prevails. Other strikes are contemplated, and the press complains of a scarcity of labor. Arrangement was recently made to import fifteen hundred coolies from Cuba for sugar plantations; but the resistance of the Chinese consul at Havana and the Spanish authorities, who jointly demanded \$8 per head for passport fees, has temporarily checked the movement. The laboring men of the State are preparing to combat the introduction of these coolies, and threaten by systematic strikes of blacks and whites employed on plantations to keep them out.

These exhibitions of independence are astonishing to those accustomed to the servile demeanor of labor

during the slave era. They show that new ideas and institutions are rooting themselves in society and displacing the rule of a few over the many. Railroads are rapidly crossing this section of the country, and with increased commercial activity they bring in cosmopolitan influences which antagonize local prejudices. Newspapers are increasing in circulation, because of a daily increasing reading public. The South is awakening to her possibilities, and moving on to a higher stage of prosperity than ever before enjoyed. The greatest impediment in her pathway is the leadership of the old era, which yearns for power under the new. The new wine cannot be safely left in the old bottles. The friends of free speech, free schools, a free press, a free ballot and a fair count, should stand firmly in opposition to the present political leadership of the South, and thereby assist in the growth of that spirit of individual independence without which political, industrial, religious, or social reforms are almost impossible. The old leadership rendered powerless by defeat of its aspirations, new combinations and new men will succeed them; and many anxieties and grave fears for the future will be dispelled by forces already in motion here. E. B.

PERSONAL ITEMS.

Z. L. WHITE, late of the New York *Tribune*, has become the managing editor of the Providence *Press*.

THE *Harvard Register* for October contains an appreciative sketch, with a likeness, of Thomas Wentworth Higginson.

MR. WHITTIER spends much of his time out of doors, walks a great deal, writes when he feels like it, and is in good health.

MONCURE D. CONWAY, of London, Eng., will address the Parker Memorial Society of this city next Sunday in the morning and evening.

MRS. CLIFFORD is to receive a pension from the Civil List, in recognition of the eminent services to mathematics of her late husband, Prof. W. K. Clifford.

P. T. BARNUM is going to give \$1,000 for a reading and amusement room in Bridgeport for young men who might otherwise spend their time in saloons. Certainly not a bad use of his accumulations.

REV. OSCAR CLUTE, of Iowa City, an *Index* subscriber, has been lecturing lately upon "Popular Misconceptions of Darwinism." Another illustration of the influence of science in our day upon the pulpit.

ANDREW D. WHITE, our Minister to Germany, is writing a *Life of Thomas Jefferson*, to form one of a series of biographies of the founders of the American Republic, which is to be published during the coming winter. Prof. Goldwin Smith is to write a *Life of George Washington* for the same series.

JAMES T. FIELDS begins, November 3, a course of twelve morning lectures at the Hawthorne Rooms in this city, upon English Literature. There are few men of our time who have enjoyed so large and intimate a fellowship with literary persons, or who have so abundant a store of such reminiscences or greater enthusiasm in the subject.

MR. B. F. UNDERWOOD goes West immediately after election to resume his lectures. He will speak at Hamilton, Ont., November 4; Union City, Mich., November 6 and 7; Climax, Mich., November 9, 10, and 11. He also contemplates attending the liberal convention to be held in Chicago the 15th, for the organization of a State Secularization Association.

THE only monument to Raphael at Urbino has been hitherto the simple inscription placed above the door of the house in which he was born. It has lately been determined, however, that a more imposing memorial shall be erected in his honor; and subscriptions have been opened all over Italy for the purpose of setting up a statue to him in his native town on the occasion of the fourth centenary of his birth, which occurs April 6, 1883.

It has been well known in literary circles that Mr. William A. Wheeler, the author of the *Dictionary of Noted Names of Fiction*, left at his death an uncompleted book of reference. This work was taken in hand by Mr. Charles G. Wheeler, his nephew, and carried forward to completion by him. It will be published by Lee & Shepard, of Boston, under the title of *Who Wrote It?*—a title which does not refer, as the ingenious reader might suppose, to the duality of authorship, but to the character of the work, which

is an encyclopædia of the authorship of noted novels, poetry, and other literature.

THE following letter was recently addressed to the English Spelling-Reform Association by Oliver Wendell Holmes:—

If I have not taken sides with the spelling-reform movement, it is very probably because I was not taken hold of early enough. I spell "honor" and "favor" with the u, and I may yet come to "catalog" and "felosofe" if that is good phonography. At any rate, I should not care to be an obstructive, if I could be, in the way of any well-organized, scholarly attempt to reform our English (and American) language. It is certainly barbarous to make *ough* take so many forms of pronunciation as it now does. But you must allow a fair share of old square-toed prejudice in their personal likings to the old square-toed people. I hate to see my name spelt *Homes*, yet I never pronounce the *i*. I know from old Camden that its derivation is from the word *holm*, and I want the extra letter. An *i* is as good as an *h* in this connection, if I may venture a debilitated pleasantry. There are many things I should like to have a glimpse of a hundred years from now; among the rest, our English spelling. I have little doubt that many of the changes you contemplate will have taken place, and that I should look back upon myself in 1880 as a hopeless bigot to superannuated notions long since extinct.

Believe me, my dear sir, yours very truly,
O. W. HOLMES.

THE words "Theist" and "Deist" have recently been pretty freely thrown about in theological controversy. Surely, the Archbishop of Canterbury and Mr. Voysey, however they may differ in other respects, both agree in being Theists, and both agree in mistaking this word for a synonyme of "Deists." To maintain scientific accuracy, the word Theist should be employed, as it usually is, in works on philosophy or on the history of religious doctrine, in a generic sense, as including all who believe in a God. It is thus opposed to Atheist. The word Deist, on the other hand, came, by the usage of the last century, to designate a person who, believing in a God, or perhaps one only God, as proved by "the light of natural reason," disbelieved in any supernatural revelation. Whatever the opinions of Mr. Voysey may be, it is certainly a curious phenomenon to find an Archbishop of Canterbury "charging against" Theism.—*Pall Mall Budget*.

POETRY.

For the *Free Religious Index*.

BYRON AND SHELLEY.

Like theirs no accents since have rolled:
The whole wide earth from zone to zone
In briefest years they made their own,
For they were doomed not to be old.

No sickled, cloistered bards were they:
Their songs are fresh as breaking day;
They felt the impulse wild and free
Of Europe bent on liberty;
They groped not in the twilight dim
Of mythic times for myths to hymn
In dainty numbers, honey-sweet,
To lull the ear of caste effete.
Though on the heights of fortune born,
They were the scalds of Freedom's morn,
And through their glowing numbers came
The Revolution's breath of flame.
An indignation fierce, sublime,
Made theirs no dilettante rhyme.

For man, the martyr held so long
In despot's clutch, they wrought with song,
Indignant melody, that made
His dull oppressors' hearts afraid.

When Czar and Kaiser's sceptres old
Are broke and tyrants' days are told;
When the last Pontiff lies inurned,
And ritual spice no more is burned:
Then on some rose-hued Alpine height,
Which rays of morn and evening smite,
Their forms colossal wrought should stand,
High o'er the Switzer's chainless land,
Far-seen, far-shining ever more,
While pilgrims haunt Lake Leman's shore.

B. W. BALL.

The Free Religious Index.

BOSTON, NOVEMBER 4, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, Editor.
DAVID H. CLARK, Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

THE *Christian at Work* evidently does not think that professedly Christian congregations ought to listen to any thought which they do not already accept, as witness the following: "The strange spectacle was presented last Sunday of a professedly Christian congregation assembling in its own church and listening to a discourse, the burden of which was that there was no such thing as immortality! Brooklyn was the city, the Second Unitarian Church supplied the place and the people, and Professor Felix Adler was the speaker. If old Satan was present at the service, no doubt he went home greatly cheered and comforted."

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SPIRITUALISM AND SCIENCE.

We print in another column of this week's *Index* Mr. Epes Sargent's statement with regard to the scientific validity of the doctrine of Spiritualism, and we do it most willingly. The *Index*, in this matter, has no prejudices to be conquered. We have personally given to the claims of Spiritualism no little thought, and we may take this occasion to express our views on the topic.

In the first place, whether Spiritualism is capable of being scientifically established or not, we think it cannot be rationally claimed, and will not probably be claimed by any person of intelligence, that it is a belief which has risen and spread thus far on scientific grounds. Spiritualism may be considered as a form of religion by itself. And, like all religions and all great sects, it has had its root and sustenance largely in man's emotional nature, —much more largely in this than in any cool, deliberative, investigating activity of reason. The vast numbers of people who have accepted Spiritualism have not done so because of anything that could be called scientific research. Religions have never come in that way. Great popular religious movements have never thus come. But they have come through the sway of sentiments. And Spiritualism is no exception to this rule. It has made its appeal to the seat of the most intimate and cherished affections of the human heart. It has attempted to bring a solution to the problem of man's deepest hopes and fears. It has taken special possession of a domain in the broad territories of religion which has always been full of interest to the spiritual imagination, as well as the cause of infinite solicitudes and yearnings in human hearts,—the undiscovered country beyond the sea of death; and it has presented a claim to answer with definite knowledge the questions which heart and imagination have hitherto sent out into the mystery. And it began to do this at a time when the old theology of Christendom, with its awful day of judgment at the opening of the future life and the exile of the wicked to a doom of perdition too horrible to contemplate and the exile of the good to a heaven hardly less awful in its solemn and unnatural occupations of ceaseless worship, was already falling into discredit. Spiritualism came as a reaction and revolt from this stern theology, the very heaven of which was grim and unfamiliar and unattractive; and it spread, catching in amazing rapidity the adherence of multitudes of openly and secretly dissatisfied souls, because it presented a sweeter hope,—because in a more natural and familiar way, though in no very lofty mode, it answered the heart's longings; because, in fine, it lifted the curtain of death, and bid eyes heavy with weeping and dim with uncertainty or despair look beyond the mystery to a life very like this present, only less gross, where sun-drenched hearts were to be reunited. In other words, Spiritualism became established among the mass of the people, who accepted it, not because they made any very close scrutiny of the phenomena on which it was alleged to be based, but because it met their wishes. It was through their hearts that their heads were convinced, and not by any logic appealing, according to the method of science, to the head alone.

Now, secondly, among a people coming to their religious belief in this manner, it is certainly safe to say that we should not naturally expect to find the most impartial and thorough investigators of the grounds of the belief. Nor, in affirming this, do we affirm that there are not individual believers in Spiritualism who may have begun as unbelieving or even sceptical inquirers into the facts on which it is claimed to be based, and who have become believers, without any bias from their emotions or

affections, on what seems to them satisfactory evidence addressed to the understanding. We only say that Spiritualism among the mass of believers in it has not spread in this way; and therefore we do not find very often among Spiritualists those who seem thoroughly competent to investigate, in a purely scientific spirit, the foundations of their faith. Only he who loves the truth, whatever it may be, more than the special spiritualistic belief which he is seeking to justify, can be an impartial investigator. This is a temper of mind which is very rare. It is rare everywhere, but especially in a body of religious believers; and, from the nature of their distinctive doctrine, it has seemed to us particularly rare among Spiritualists. Credulity has certainly been a marked characteristic of Spiritualists as a body. Hence frauds, which have been again and again exposed, have found easy access among them.

Indeed, and this is the third point to be noted, so prevalent have fraud and delusion become in connection with spiritualistic phenomena that the greatest difficulty, at the outset of any investigation, is to get at the exact facts. That there are certain remarkable phenomena that have given rise to the spiritualistic belief, we have no disposition to deny. We do not think they can be rationally denied. But these have been so often simulated by imposture, deceiving even the very elect of spiritualist intellects, and at best they occur under conditions so unlike those to which the ordinary tests of science are applied, and so easily permitting delusion, that it seems to us quite impossible, as yet, rationally to affirm just what the phenomena are.

And, fourthly, the facts being so uncertain and so ill-understood, it seems to us wholly unwarrantable to draw from them the conclusion that there is a personal spirit-communication between this world and another, such as Spiritualism alleges. So far as they are genuine, the phenomena belong, it appears most probable, to the mysterious region (into which science as yet has made so little progress), of the relations between matter and mind. At some time, when the deep problems here involved shall have been more adequately fathomed, the solution may throw important light on the questions of the human soul's entity as distinct from its physical organism and of personal continuance after death. But, at present, we do not think any such claim can be legitimately made. The belief to which Spiritualism asks our assent, though there may be no *a priori* reasons for rejecting it, is such a tremendous belief, so utterly beyond the range of anything else in our experience, that we are justified in accepting only the clearest and best authenticated proofs for substantiating it. Incidentally, too, it is a very strong objection to the spiritualistic theory, that the alleged communications have added nothing to the stock of human wisdom; that even the brightest departed intellects of our race, though they are said to have sent many messages, have as yet said nothing to indicate that they retained the mental vigor they manifested on earth.

For our own part, therefore, while we believe that Spiritualism occupies in part a field which is to be of interest to science in the future,—this field of the relation between mind and matter,—and specially concerns itself, too, with questions that have always had and still have a near interest to the human heart, we cannot think that the conditions of solving the problem have yet been discovered. We must add, also, that Spiritualism as a practical religious faith seems to us to have somewhat of the same evil that attached to the old Calvinistic theology,—an excess of "other-worldliness." To declaim in glowing

phrases about the delights of the "summer-land," and of our anticipated abodes and occupations when we are ourselves translated to that clime, may be a sweet and comforting self-indulgence in the midst of our storm-tossed lives, but it is not the sustenance of those stalwart souls who do the most effective work for humanity on earth.

MRS. CHILD'S BEQUESTS.

When we spoke last week, in our article on Lydia Maria Child, of her interest in the Free Religious Association, we had not seen the final testimony she gave of that interest in the generous legacy left to the Association by her will. The entire will, so far as concerns the public,—and it seems probable that she has disposed of nearly all of her modest fortune for public objects of benevolence,—is a good interpreter of her character and the noble aims of her life. It is as follows:—

To Hampton Agricultural College in Virginia, under General Armstrong's care, \$2,000. "Said sum is never to be used for any species of theological teaching."

For the elevation of the character of women, and the enlargement of their sphere of action, \$1,000, to be used in such a manner as Colonel Higginson and Mrs. Livermore may direct.

To the Free Religious Association, \$1,000. "I do this to express my cordial sympathy with those who are trying to melt away sectarian barriers which so balefully divide the human family, whether they exist between the different sects of Christians or between the different religions of the world." If that "Association" has ceased to exist, Colonel Higginson and William J. Potter are to use this sum for the same object.

To the home in Myrtle Street for old colored women, \$1,000.

To the town library of Wayland, \$100.

After the death of one of her legatees, she leaves:

To Abby W. May, for the education of destitute Protestant children, \$1,000.

To the Consumptives' Home, \$1,000.

To the Society for the Prevention of Cruelty to Animals, \$1,000.

To Quaker schools for the education of the Indians, \$1,000.

To the Homœopathic Hospital in Boston, \$2,000.

Two of the New York journals, the *Times* and the *Herald*, and especially the *Herald*, are striving to stir up opposition to the Democratic nominee for mayor of that city, Mr. William B. Grace, on the ground of his being a Catholic. Mr. Grace is admitted to be a man every way qualified for the office in ability, character, position, and experience; but because he is a Catholic voters are urged not to elect him. We have no sympathy with the Catholic Church as a church, as witness a portion of the discourse printed in our columns this week; but, because we believe in religious freedom, we fully believe in giving to the members of that Church who are citizens among us all their constitutional rights as citizens. On this question, we say *Amen* to the *Catholic Review*, which says: "Candidates for the suffrages of our citizens should be weighed by their position in the community, their interest in it, and their share in the public stake, by their intelligence, their business capacity, and their general fitness to the post to which they aspire. Their religion or their nationality should be no qualification for a public post. Neither should it be a disqualification and a bar." And again when it says: "The public offices in this country are open to all citizens competent to fill them, irrespective of creed or any other consideration. That is one of the distinctive features of our republican form of government, and one on

which we justly pride ourselves. If a man is to be proscribed for being a Catholic, another amendment had better be added to the Constitution to this effect: 'No Catholic, however worthy, shall hold office in this Republic. To hold office, it is first necessary to deny his faith.' Such is the policy actually advocated by newspapers like the *Herald* and the *Times* in their mode of opposition to an appointment to the mayoralty. Carry out their policy, and the Constitution may be torn up as so much waste paper."

INGERSOLL AND THE AUTHORITIES ON "REPEAL."

James Parton is among those who regret that Colonel Ingersoll left the National Liberal League. In a letter recently published, he says:—

"I explain his withdrawal thus. Colonel Ingersoll is essentially a poet, as indeed all very great orators are and must be. What a poet was Chatham, Patrick Henry, Cicero, and even Webster in his great days! Having the qualities of a poet, he has the limitations that belong to the character, among which are aversion to—no matter what. . . . Let him enjoy the poet's privilege of doing just as he likes."

A man may be a poet, and yet not be wholly devoid of common-sense. Admitting Ingersoll is a poet, his views and arguments on the right of the government to forbid the transmission of obscene literature through the mails have the approval of clear-headed men and women generally, including able jurists who are not so much as suspected of being poets. His withdrawal from the Chicago Convention is almost universally regarded as wise and sensible. It was as "level-headed" a thing as he ever did. Strange it is that some of the advocates of repeal did not discover Ingersoll's "limitations," his lack of judgment and other qualities essential to an understanding of the question at issue, when his name was being used, without his authority, to bolster up their positions!

Elizur Wright expresses the opinion that the "one or two of the ablest and most eloquent workers for mental liberty" who left the League at Chicago withdrew, not so much "because they differed from the majority of the League on the question of the constitutionality of that law as from *political expediency*;" but he says further, "I think it was a mistake of the League not to accept the resolutions Colonel Ingersoll offered, which would have left him without any excuse for withdrawing." The *poetical* view of the subject evidently did not occur to Mr. Wright.

In his letter, sustaining Wakeman in his demand for the repeal of the postal laws against obscenity, Mr. Parton asks, "Who can define obscenity even for a jury?" But can it not be defined under United States law just as correctly as it can be defined under State law? This objection, if it had any weight, would be an objection to *all* laws against the circulation of indecent books and pictures.

With Mr. Wakeman, whose objections Parton repeats, the repeal of the postal laws in question has become a hobby. To it, the harmony of the National Liberal League, and even its usefulness as an organization, have been foolishly sacrificed. To it, in some of the freethought journals, the consideration of great and important subjects pertaining to the liberal movement have, during the past two years, been subordinated. In consequence of the prominence given to this hobby, men of distinguished ability, originally identified with the League, have stood aloof from it; and some of them, owing to the abuse heaped upon them and from other considerations, have retired

to private life, convinced that for a while their silence would be more effective than their speech. Meantime, men and women without ability or influence, including several of rather unsavory reputation, who manifested no interest in the National Liberal League until its legitimate work was dropped or subordinated to the demand of Wakeman, Bennett, and others for the repeal of these postal laws, have come to the front, and, just now, through the columns of all the papers whose influence they have secured, they are assailing Ingersoll, questioning his sincerity, underrating his ability and judgment, or denouncing him as a bigot, and at the same time abusing, in their characteristic manner, those who withdrew with him from the Chicago Convention.

From the platform and in the papers, Elizur Wright, T. B. Wakeman, and James Parton are very often referred to by advocates of "repeal" as though they, above all other men, were qualified to decide points of constitutional law, and to determine for the people the views they should hold in regard to the postal laws of the country. With no disposition to question the ability or sincerity of these gentlemen, I must yet say that there are others who are quite as able, who are quite as well qualified to form correct judgments on questions of liberty and law, who are quite as distinguished for their devotion to the cause of human freedom, who have been quite as long identified with radical Freethought, and to whom Liberalism is quite as much indebted for its present advanced and advancing condition, who nevertheless believe that the government of the United States has the right, and that the best interests of society demand it should exercise the right, to prevent the transmission through the mails of a class of books and pictures which all decent men and women condemn. Mr. Wakeman is a lawyer, but the position he takes on the postal laws is one in which the members of his profession do not generally concur. W. S. Bush, of Washington, D.C., has recently shown, in my opinion, the utter untenableness of his position. Mr. Wright is justly honored for his anti-slavery labors. His interest in State secularization, and his able advocacy of this reform the past few years, have been appreciated and highly valued by thousands who yet decline to acknowledge him as an authority on postal laws, and disapprove of much he has written the past two years. James Parton, although neither a "poet" nor a logician, is a very good writer of biographical sketches. The reputation he had achieved in this field of literature added somewhat to the strength of the Liberal League when, four years ago, he permitted his name to be identified with it; but, remembering some of the letters he has written of late, the conviction is unavoidable that what he says of Ingersoll is most emphatically true of himself. He has "limitations," "among which are aversion to—no matter what." Some of his utterances and letters of the past year or two have been such as one might look for from a recent convert to Liberalism,—one who had been badly treated by the Church, and had left it *in spite*, and suddenly changed his views; although the truth is, I presume, that Mr. Parton has been a freethinker many years, and the utterances and letters referred to are quite likely very poor indications of his best thought and spirit. Yet his views outside of his special province of study are certainly not entitled to such great consideration as the frequent use of his name in connection with the postal law controversy would seem to imply.

That the position taken by Col. Ingersoll at Chicago will be sustained by the Liberals of the country, I firmly believe. His views on this subject are not simply those of a "poet." They are

the views of men of judicial minds, like Judge Hurlbut, of Albany, and Julian, of Indiana; and they accord with the decisions of the Supreme Court of the United States. They are the views of the great mass of Liberals, who have had time to ponder the subject, and who have not jumped to a conclusion after reading one-sided and exaggerated statements, such as have been sent from New York all over the country the past two years. If a new organization shall be formed on a basis that will exclude irrelevant issues, and confine itself to the work of State secularization, it will, in my opinion, prove a grand success.

B. F. U.

OUR LIBRARY.

IV.

French Novelists.

The greatest of these have laid worthy offerings on the shrine of Freethought.

Dangerous as George Sand often is in her lawlessness, there are some half a dozen of her books which show that Charlotte Cushman was right in saying:—

She is in truth the most wonderful preacher. To me, she revealed my religion; and she has been able to produce nothing but good in me.

Of all her novels, *Spiridion* is most remarkable, on account not only of the vigor with which it attacks all the churches, especially the Romish, but also of the utter absence of love-making, and even of female characters. The romantic element is supplied by the ghostly visitations of the deceased abbot, who gives his name to the book, where he is represented as occasionally appearing to the most enlightened members of the convent which he founded after he had travelled out of Judaism through Protestantism into Romanism, and before he reached pure Theism. His last results were so advanced that he had to conceal them in a manuscript which he commanded his single confidant to bury with him, and not mention till his own last days, and then only to some one friend, who was again to hand down the secret to another, until one of them should have courage enough to dig up and publish the scroll. There are vivid pictures of the persecutions which the bigoted monks inflict on their liberally disposed brethren; but the chief interest of the book is in the struggles of these latter in casting off their cherished religion, without any knowledge of what is to take its place, yet with a consoling and strengthening hope that truth, which they are themselves unworthy to behold, is yet to be revealed to bless their race, and thus all their toils and sufferings be repaid. The book is full of passages like these:—

I professed theology as an exalted apostle, making use of the spirit of discussion and inquiry which was in me, to demonstrate the excellence of a faith which proscribed both.

Since so many philosophers and sages had risen up around me, and had so greatly instructed me without pluming themselves on having any exclusive connection with the Divinity, I could no longer believe in revelation. It appeared to me that St. Paul was no more inspired than Plato, and that Socrates was not less worthy to redeem the sins of the human race than Jesus of Nazareth.

By studying the philosophers, I ceased to be a Christian.

These atheists, justly extolled for their intellectual greatness, are men of profoundly religious sentiments, who become weary, or lose their way in their flight toward heaven.

I have understood that the religion of Christ was stained, that the doctrine of Christ was incomplete, that Christ himself should take his place in the pantheon of divine men; but that his task was accomplished and that a new Messiah must arise, a new evangelist arrive, a new law, to reform, perfect, and revive the ancient law.

O Thou whom, under different names, all generations and all people have foreknown and adored! al-

ways athirst for thee, I sink again into thine essence, and, by the horror which I have of annihilation, I feel that Thou hast not created me for annihilation.

I have quoted thus freely from the translation published by Charles Fox, London, 1842, because the book is scarce. It might well be reprinted.

At the conclusion of *The Countess of Rudolstadt*, a sequel to *Consuelo*, there is a highly wrought account of the admission of the heroine into a secret society of the friends of liberty, who call themselves the Invisibles. These builders of the Temple of Virtue, after subjecting her to the perusal of the persecutions suffered by various sects, and the sight of the worst scenes and instruments of torture, and after testing her fidelity to her husband, finally welcome her to their membership, in an amphitheatre adorned with the statues of the chief friends of humanity, Jesus standing between Pythagoras and Plato, Apollonius of Tyana and Abelard close to St. John and St. Bernard, and Jean Huss and Jerome of Prague beside St. Catherine and Joan of Arc.

And then there is her beautiful drama, *Les Sept Cordes de la Lyre*. The hero is a philosopher, descended from Faust and Margaret, and the heroine an enthusiastic girl of seventeen, with an ancient lyre on which no one else can play, but from which at her mere touch pours forth wondrous music that inspires her to sing the grandeur of the Infinite, the beauty of Nature, and finally the glory of humanity and the woes inflicted by tyrants.

Of the author's own painful struggle after a faith that could satisfy her emotions as well as her intellect, there is a striking picture in *Lélia*, a very disagreeable novel, which contains a few such passages as this:—

The Deity I serve is that of Plato and Pythagoras as well as of Jesus. To make Him propitious, it is not enough to be charitable and humble: we must be great, we must cultivate the lofty faculties of the mind as well as the sweet instincts of the heart, in order to be in communion with this infinite power, this perfection itself, which preserves all things in kindness, but which reigns in justice. After thine example, O Perfection without bounds, man should make himself just; and there is no justice without knowledge.

The story of an aspiring though erring life is much more pleasantly told in her autobiography, *L'Histoire de ma Vie*, where we find her so ardent a devotee at fifteen that her confessor has to command her to jump rope and romp with the other girls, in order to cure her of such morbid self-reproach as he declares to be sin before God. Her *Impressions et Souvenirs* show not only the ardor of her youthful studies, but the peace of her ultimate conviction that:—

The time is coming when we shall say as little as possible of God, never dispute about him, force no one to pray to him, but leave worship to the sanctuary of private conscience; and this we shall do, when we are truly religious.

O Thou who ignorest the egoistic prayer of the idolater, but hearest the cry of the heart, I shall not pray to Thee. I have nothing to ask which the law of my life has not offered me. My not having taken it is my own fault and that of my race.

Communion with Thee cannot be in written or spoken words, for these have been invented for use between man and man. With Thee there is no language, but all takes place within the soul. There all is fire and transport, and yet firmness and wisdom.

Victor Hugo's greatest and best-known work, opens with a touching picture of Christianity at its best in the good bishop who turns his palace into a hospital, and who shows to the jail-bird who robbed him a charity which makes Jean Valjean reform and become the hero of *Les Misérables*. But even this faithful shepherd is obliged to bow in homage to the grandeur of the surviving leader of the reign of terror, who has torn away the drapery from the altar to stanch his country's

wounds, and who dies full of faith in progress, and of hope that science is yet to govern man. The second part, *Cosette*, paints with great power the suffering, waste of time, and treachery to social and family duty which characterize cloister life when it is purest:—

Monasticism has been the scourge of Europe. He who says "convent" says "marsh." Monasteries were good in the tenth century, were open to discussion in the fifteenth, and are detestable in the nineteenth.

Thus speaks an author whose words are all the more weighty because he adds:—

We are for religion against the religious. Woe to him who believes nothing. The Infinite is necessarily intelligent, because otherwise it would be to that extent finite. The ideal is God.

Still better is the latter half of this wonderful book, where we have Marius, Enjolras, Combeferre, and the other friends of the abased,—young heroes who believe in humanity, liberty, and progress too devoutly to care for servile and reactionary rites and creeds, or to hesitate about laying down their lives when duty even seems to call. Here, as in *The Toilers of the Sea*, we see how much to blame are those who assert that liberal views are likely to check self-sacrifice.

And besides these works, so plainly in our interest, by George Sand and Victor Hugo, there are some very interesting romances by professed Roman Catholics, zealous to reform and purify their church. Eugene Sue's *Wandering Jew* is well known as a highly wrought account of the rapacity of the Jesuits. Similar in object at least is Jules Janin's *Religieuse de Toulouse*.

One of the ablest writers who seek to reform Romanism from within calls himself L'Abbé * * *, but his real name is Deléon. In *Le Maudû*, he shows a devoted servant of the Church carried by his zeal against pious fraud and oppression into unwilling hostility, which ends only as he dies in excommunication, seeking to the last to save the Church which has cast him out. A similar story is told in *Le Jésuite*; but this latter work is overloaded with historical details, especially about the perversion of Pius IX. from a reformer to a reactionary, and the plot is rather repulsive. Equal in power to *Le Maudû* are *Le Confesseur* and *Le Curé de Campagne*. The former is the story of the misery wrought in a pious family by an over-zealous confessor, who nearly drives them all out of the Church. The other romance shows how terribly the vow of celibacy can darken two devout and virtuous lives. In these and other books, the author professes the firmest loyalty to the Church; but, whatever may be the object of such works, they can have but one tendency. So absolute are the claims of the Church of Rome that reform means rebellion. Indeed, a Church whose most devout and intelligent servants find most cause for complaint cannot be considered by outsiders as worth reforming. Sue and Deléon show as plainly as Huss and Luther did, that no attack on Rome from without is more effective than the attempt to reform her from within.

All the books mentioned above, except *Lélia*, can safely be put into the most innocent hands. Among other novels which have this advantage, though not that of laying much stress on liberal views, are the following: *Eugénie Grandet* by Balzac; *L'Homme de Neige*, *La Mare au Diable*, *Fadette*, *François le Champi*, *Jeanne de la Roche*, *Les Maîtres Mosais*, and *Mlle. la Quintinie* by George Sand; *Tolla*, *Germaine*, *Le Roi des Montagnes*, and *Trente et Quarante* by About; *La Maison de Penarvan* and *Mlle. de Seiglière* by Sandeau; *La Tulipe Noire* by Dumas; *Atala* and *Le Dernier Abencerrage* by Chateaubriand; *Picciola* by Saintine; *L'Homme qui Rit* and *Ninety-three* by Victor Hugo; and the historical romances of Erckmann-Chatrian.

F. M. H.

SCIENCE AND RELIGION.

JUDGE E. R. HOAR, in his opening address as President of the recent Unitarian Conference at Saratoga, referred to the sermon of Mr. P. W. Clayden, delivered the previous evening, as "that noble discourse of last night, which struck the key-note for the action of our Conference." Something must be forgiven, we suppose, to the presumed necessity of a presiding officer to consider everything from a favorable point of view, especially the production of an English guest; but, if Judge Hoar had searched the dictionary through, he could scarcely have selected a more unfortunate word, under the circumstances, with which to characterize the sermon than the word "noble." With considerable felicity of diction and excellence of feeling, it was nevertheless very superficial in the treatment of its subject, and, as regards its main assumption, might almost be characterized as vicious. Mr. Clayden asserts that Unitarian congregations "need to be confirmed in their Unitarianism, not as against Orthodoxy so much as against scientific scepticism and the unbelief of mere worldliness." The important element of this assertion, the need of confirmation against scientific scepticism, appeared in various forms throughout the discourse; and, if this idea should be really adopted as the key-note of Unitarianism, the denomination would be quickly doomed. If there can be among intelligent men to-day any worse scepticism than a distrust of the results of scientific inquiry, we have yet to hear it proclaimed. "Can a man believe in science, and still believe in heaven?" Mr. Clayden represents the world as asking, "Can there be in these times the old dependence upon God?" These questions illustrate Mr. Clayden's own attitude,—a pitiable, begging attitude, the direct reverse of that which is manly or "noble." We are glad to observe that *Unity*, the organ of Western Unitarianism, criticises the sermon from a similar point of view.

MR. THOMAS HUGHES is another Englishman who, for the sake of his own reputation, would do well to limit the number of his speeches while he remains in the United States. We remember with pleasure the impression received years ago from his *Tom Brown at Rugby*, and have avoided reading it since, not caring to risk any destruction of the old-time enthusiasm. And we remember his eloquent words at Boston during his visit at the close of our civil war. And we respect his motives in the present attempt to establish a colony in Tennessee. But an address given the other day to the students of Haverford College, near Philadelphia, showed that Mr. Hughes would probably make an appreciative member of Mr. Clayden's congregation. In giving some account of the methods of Dr. Arnold at Rugby, he bestowed highest praise upon Dr. Arnold's religious instruction. "I believe," said Mr. Hughes, "his early teachings have saved many of us, in these trying times, from sacerdotalism on the one side, and agnosticism on the other,"—a sentence the full meaning of which can be better appreciated, if we know that he had just used the word "agnostic" as synonymous with "scientific." Mr. Hughes continued: "There is nothing there [in the Bible] to lead us intellectually into paths where it is almost impossible for me to find a firm foothold. Only one firm foothold he used to teach us, and that is the foothold which rests upon God, is made manifest in the flesh, and revealed to us in the New Testament. With that rock under your feet, you can approach all those deep questions which are stirring men's minds so tremendously in these times." The peculiar rhetoric of this passage may be overlooked, but

the bigotry and ignorance of science which it displays are scarcely pardonable in one of Mr. Hughes' reputation.

THE duet sung by Mr. Clayden and Mr. Hughes is supplemented by a solo in the same key, by Miss Elizabeth Stuart Phelps, in the November *Atlantic*. Miss Phelps furnishes us with a dialogue between a believer and an unbeliever. This she carries on with tolerable fairness for a while; but the burden of reply soon becomes too heavy, and she indulges the believer in a long tirade against the unbeliever. "You forget," says the wise believer to the non-present unbeliever, "or you have never learned, that the MENTAL SCIENCES EXIST. You have not remembered that there is a philosophy of *mind*, as there is of *matter*; that there is a philosophy of *soul*, as there is of *sense*," and so on. To this scream of small capitals and italics, no unbeliever, of course, would venture to reply. Nor can the following be answered: "You burrow, you dig, you descend. Choosing the company of the lowest forms of manifestation, you will find that the influence of their atmosphere is upon you. If a human mind keeps the exclusive company of vegetables and insects and fossils, is it to be wondered at that it fails to see the transfigured cloud which veils, while defining, the motions of the eternal sun? If," etc., *ad nauseam*. We have quoted this passage, because it is a good illustration of a fact of frequent observation; namely, that there is yet in many minds a survival of some remnants of the old dual doctrines of Eastern religions, of Ormuzd and Ahriman. The same fancy crops out in Clayden, in Hughes, in Miss Phelps, and in scores of others, that the investigation of matter is degrading, that the scientist cannot have "the trained spiritual sense by which we recognize the spiritual fact." This has always been an assumption of all mystics, and, we may add, of all "exalted natures" who fail to be "understood." The scientist has indeed, as Miss Phelps supposes, no reply to make. He can only mournfully smile, and try to get what comfort he can out of a forgetfulness of his deficiencies, and the society of his grubs and fossils.

ONE degraded scientist, Professor Owen, has got considerable comfort recently out of a fossil discovered in South Africa. It is that of a lizard-like reptile, with a tendency toward certain low types of mammalian structure. The animal must have been a not very remote cousin of the ornithorhynchus or duck-mole of Australia, and is one of the most important "missing links" yet discovered. The *St. James Gazette*, in speaking of the pedigree of the mammalia from the reptiles, says that we now have, among living or extinct forms, "first, the primitive reptile; then a reptile with nascent mammalian tendencies; next, a still more mammalian, but ovoviviparous form; then, again, a group of pouched mammals; then a group of closely allied, but pouchless mammals; and then the various lines of descent, culminating in our highest existing creatures. And the geological succession of all these forms is exactly what, on the theory of evolution, one would expect to find it." R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

WOMEN'S TEMPERANCE UNION.—Social science, not sectarianism, is the weapon to be employed in dealing with intemperance. So far, then, as the "Women's National Christian Temperance Union," which has recently held its seventh annual meeting in this city, emphasizes its Evangelical ideas and methods or its exclusively Christian membership, it of course does not command our sympathy. An evil so wide-

spread among all classes and conditions of people as the excessive use of artificial stimulants demands to be treated in a more humanitarian spirit and with a broader co-operation. Yet, inasmuch as this society, through its extensively circulated publications and its frequent and various kinds of meetings for public appeal and for informal, social converse, is awakening attention more and more to the forms which the evil assumes in our country, its great extent, the influences which foster it, and the unrestricted traffic which supplies its demands; as the society labors, through the school and the home, to instil the principle and form the habit of temperance with the young, seeking to introduce into educational institutions "such text-books on physiology, chemistry, and political economy as will show the good that comes of abstinence," and to gather women together to "be addressed by those of their own sex who are qualified to impress upon their minds the laws of cause and effect involved in the subjects of hygiene, heredity, and prenatal influence"; as the leaders of the enterprise are summoning women generally to thought and action on this subject in all its bearings, even to the securing and use of the ballot for the accomplishment of their object, thus educating them for and leading them on to larger opportunities of influence and action,—for these reasons, and in these directions, we welcome their efforts and rejoice in their success.

F. H.

Coffee-Houses.

AS THERE is quite an interest manifested in various parts of this country in relation to the establishment of coffee-houses, it may be well to call attention to one of the most successful undertakings in this direction, which is now in full operation in Philadelphia. The "Central" and the "Model" Coffee-Houses were established in 1874, and have been in continuous operation ever since. This is a private enterprise, and sustained wholly by one individual; but it is none the less a public benefit and a grand benevolent and philanthropic institution. Joshua L. Baily, Esq., a modest and successful merchant, undertook the effort to supply an antidote for the liquor-saloons; and he is now feeding about four thousand persons daily, limited only by the capacity of the buildings. The "Model" is worthy of its name. Constant improvements have been made to keep fairly abreast, if not ahead, of anything of the kind in the world; and intelligent travellers testify that, in extent of its business and completeness of its accommodations, it is superior to the more pretentiously titled "Coffee-Palaces" of England. The finest coffee and the purest milk in the market are furnished, and the apartments are all first-class. The promptness and politeness of the waiters are unsurpassed. A reading-room and public hall for meetings are regularly maintained, and productive of great good. Many cases of radical reform directly resulting from these instrumentalities are reported. Here the work of prevention shines forth most prominently. Scores of clerks in stores and counting-rooms are saved from the temptation and pollution of the liquor-saloons. A thousand dollars' rent was offered for a tobacco-stand to be kept on the premises, but it was promptly refused. The mental, moral, physical, and spiritual interests of the many persons employed in these coffee-houses are looked after with great minuteness by Mr. Baily, and with great good success. Hundreds of thousands of temperance tracts are regularly distributed through this agency. We commend this institution to all those who are about starting "coffee-houses," as a worthy "model" and important aid to the temperance movement, as well as a financial success.—*National Temperance Advocate*.

One Way to Prevent Labor Strikes.

THERE is one branch of the silk industry in which it may confidently be said that America leads the world; and that is in the manufacture of what is called spun or waste silks. The perfection which has been reached in this branch is due to the ingenuity, patience, and perseverance of the Cheney Brothers, of South Manchester, Conn., who own the largest silk-mill on the continent, and whose products are known all over this

country and are being imitated in Europe. There were eight brothers in the family, but not one too many. They became early interested in silk culture, and made various attempts to colonize the silk-worm; but their silk-growing experiments failed. They gradually returned to South Manchester, and started the manufacture of sewing-silk from imported raw silk. At that time, this country was supplied almost entirely from Italy. The Cheney's made a close study of the Italian method. After experimenting for some time, Mr. Frank Cheney succeeded in twisting silk on the same plan that the Italians did; but what they did by hand the Cheney's did by machinery. This was the beginning of their success. New buildings began to dot the fields at South Manchester, and the number of operatives steadily increased until the old farm was converted into a beautiful manufacturing village.

One of the pleasantest and most noteworthy features in connection with the work of the Cheney Brothers is not merely the improvement they have made in silk machinery, but their practical solution of the question of the pleasant and equitable relation between capital and labor. They have established, and been able to manage with surprising success, an ideal manufacturing village. The reputation they have gained among philanthropists and economists is hardly second to the reputation of their silks. Many persons visit South Manchester yearly, not to see the silk-loom, but simply to see their charming village and learn the secret of their success. To the Cheney's there is no secret about it. They started their mills, and have conducted them for business purposes, not merely for social experiments. But they began and have continued in the right way. They have treated their employees not as slaves, but as men and women. Instead of living in the city away from their mills, and thus having no personal interest in the welfare of the village, they have built their own houses upon beautiful sites near their mills. They have built a large number of cottages on the place, which they let to married employees at a low rent. They have established boarding-houses for the unmarried and schools for the children. A large hall, erected at a cost of nearly \$60,000, which is supplied with a good organ, scenery, and dramatic appliances, is one of the best monuments of their generosity. A free library and reading-room furnishes their employees with the latest newspapers and magazines and the best current literature. Unsectarian religious services and a Sunday-school are provided every Sunday in the hall, the Cheney's paying the expenses of preaching. There are also a Methodist and an Orthodox Congregational Church in the place, which many of the operatives attend. An excellent orchestra, numbering eight or ten pieces, organized from among the employees, meets for practice every Sunday afternoon in the large hall, and, accompanied on the piano by the accomplished daughter of one of the employers, renders some of the most difficult classical music. Concerts and dramatic entertainments take place occasionally, which furnish cheap and excellent sources of amusement. The cottages are each supplied with water, gas, and a pleasant garden-plot. The mills are well lighted and ventilated. The grounds are laid out with great taste: there is no fence on the whole place. In fact, everything is done to make it convenient and pleasant to the employees. South Manchester seems rather like a great factory family than a factory town. It is hardly necessary to say that the Cheney's have never suffered from strikes.—*S. J. Barrows, in Atlantic Monthly.*

LESSONS

ON

The Origin and Growth of Christianity.

IV.

JESUS AND HIS BIOGRAPHERS. (Concluded.)

"In the mouth of two or three witnesses shall every word be established."—II. Cor. xiii. 1.

3. The Synoptical Gospels.

The first three Gospels, called *Synoptical* (from *σύν*, "together," and *ὄψις*, "view"), are, therefore, the true sources of our knowledge of Jesus. They are the production of three independent authors or compilers. They report many things in common. Some matters not reported by all are mentioned by two of these writers. Each writer, in addition, mentions some events which are not reported by either of the others.

The terms used by two or more writers in de-

scribing the same event are often nearly or quite identical. This would appear to indicate that they drew upon some common source of information, either a writing or oral tradition.

Sometimes, however, they vary in their several accounts of the same event. This indicates that they wrote independently, and without collusion.

Questions.

If several persons attempt to relate, independently, the same incident or event, in their own language, would they use the same or different expressions? Would they not naturally vary considerably in their modes of expression? Is not the inference inevitable that these writers borrowed from some common tradition or writing?

NOTE A.—It is probable that there were several MSS. older than our Gospels in use among the early communities of Christians. (See Luke i., 1-4.)

NOTE B.—It is not certainly known when the Gospels were written. They could not have existed, in their present form, before the beginning of the second century after Christ. They are not quoted or identified with certainty, by Christian writers, until about the last quarter of the second century.

NOTE C.—"WITNESSES": (See the Lesson's text.) Anonymous, all; therefore only to be trusted when their testimony is consistent with itself, with the known history of the times, and with the dictates of reason. They are not "witnesses" of the events described, but only to the existence of certain traditions about the events.

4. The Triple Tradition.

The matter which the *Synoptical Gospels* contain in common is called the TRIPLE TRADITION. This is evidently our nearest possible approach to the true history of Jesus.

Beside the *Triple Tradition*, MARK and LUKE have a good deal of additional matter in common, and also MARK and MATTHEW. In striking contrast, MATTHEW and LUKE have no additional matter in common. They contain nothing in common which is not found, in a slightly modified form, in MARK. From this and from other internal evidence, we may infer that MARK is probably the earliest or most primitive of existing Gospels, and approximates more nearly than the others to the original tradition.

In studying the life and teaching of Jesus, our sources of information will be, therefore: 1st, the *Triple Tradition*; 2d, the additional matter in MARK; 3d, the additional matter common to two writers; and, 4th, with great caution, some of the statements made by MATTHEW or LUKE alone.

We shall, however, submit every statement to the test of REASON and scientific criticism. We must not forget that these books were written many years after the events which they assume to describe, in an uncritical and superstitious age, and that their authors are unknown to us. They would naturally contain, therefore, a large admixture of error.

NOTE A.—The leading characteristics of the *Synoptical Gospels* are: 1st, MARK presents the most natural and human view of the character of Jesus (Mark i., 5, 9; vi., 5; x., 18); he exalts his human personality; 2d, MATTHEW represents Jesus as the Jewish Messiah, fulfilling the Messianic prophecies of the Old Testament (Matt. i., 22, 23; ii., 5, 6; 15, 17, 19, 23; iv., 14, 15; viii., 16, 17; xii., 10; xiv., 17, 18, 19, 20; xlii., 14; xxi., 5, xxvii., 9; 3d, LUKE sets aside the Jewish exclusiveness, and magnifies the mission of Jesus to the Gentiles. (Luke ii., 32; iii., 6, 38; iv., 27; x., 1, 14, 25, 37; xxiv., 47).

NOTE B.—The oldest existing MSS. of the *New Testament* date from the 4th and 5th centuries of our era. There are only eight MSS. extant which contain the four Gospels complete. In four others, they are nearly complete, but with some omissions.

NOTE C.—The first translation of the Gospels into English was made by JOHN TYNDALE in 1525. Our common Protestant translation of the Bible was completed in 1611, in the reign of King James of England. It contains some interpolations of matter not found in any of the older MSS. and many minor errors of translation.

General Questions.

1. What are the first three Gospels called? Why?
2. Were they written by the same or different authors?
3. What do they report? 4. Are these writings original or are they copied in part from older traditions?
5. When were these books written? 6. What is the Triple Tradition? 7. What information does this give

us? 8. Which is probably the oldest Gospel? 9. Upon what must we depend for information concerning Jesus? 10. What can you say of the age in which these authors wrote? 11. Can we accept all they have written as historical truth? 12. How must they be tested? 13. What are the leading characteristics of these writings? 14. What is the date of the oldest existing MSS. of the Gospels? 15. When were they translated into English?

To the Teacher.

Use the "helps" recommended in the previous lesson. Illustrate, by giving accounts of the same event as related by the different authors: e.g., the story of Jesus and John the Baptist; the Parable of the Sower.

Give the class some explanation of the new translation of the *New Testament*.

[These Lessons, printed in a convenient four-page sheet, can be obtained at the office of the Free Religious Association at the rate of one cent each. Applications by mail must include postage.]

FOREIGN.

It is stated that the differences between the Vatican and Brazil with regard to the Roman Catholic Church in that country have now been definitely arranged.

In the British Parliament, the Dissenters are more numerous than at any time since the Commonwealth. There are 25 Independents, 5 Jews, 5 Baptists, 9 Wesleyans, 29 Presbyterians, 48 Irish Roman Catholics, 16 Quakers, and 1 Bradlaugh.

THE Bishop of St. Albans opened a new church recently at Bushey. In the course of his sermon, his lordship said that the church was built for working men, who, it was said, were unbelievers; but he did not think they were, though they were miserably negligent in religious worship.

ANOTHER plot against the life of the Czar is reported by the *Warsaw Journal*, which states that a mine containing charges of dynamite has been discovered under the Losowo-Sebastopol railway. The explosion, it is stated, failed during the Emperor's recent journey, in consequence of the accidental cutting of a wire connecting the dynamite with a galvanic battery.

THE owner of a wine restaurant at Brighton, a renewal of whose license has been refused, has revenged himself, by placarding his premises with the announcement that they will be reopened as a general marine-store, where "the best price will be given for rags and bones." He has for neighbors Lord Londesborough on one side, and the Hon. Lady Hill on the other.

THE latest strike is that of the women and girls who work in one of the largest perfumery factories in France. A Paris correspondent states that, notwithstanding the high prices at which the articles of luxury produced by them are sold, the women in question earn only from 1s. to 2s. a day, that large stoppages, frequently amounting to the whole sum earned, are made from their week's wages, and that other grievances are complained of.

ENGLISHWOMEN AS DOCTORS IN CHINA.—A letter from China in the *Temps* mentions that Miss Howard, an English lady, has been appointed doctor to the Countess Li, as also to the management of a hospital established at Peking by the foreign residents. The Countess Li supplies all the medicine for the patients, is a great friend to animals, and on being lately asked by Miss Howard whether it was true she supported a hundred cats replied, "Alas, no! I have now only seventy."

TEN convicts who escaped from New Caledonia have been arrested in Queensland, and will be sent back to the French convict settlement. According to the *Sydney Evening News*, the convicts on their arrival in Queensland represented themselves to be Communists; but the governor received information of their being ten of the worst description of criminals. Since their arrest, eight other convicts have made their escape from New Caledonia, and are supposed to have landed on the Australian coast.

A WAYWARD Hebrew named Marks has been outraging the feelings of the "uncos" at Christchurch, N.Z., by selling on Sunday "apples, oranges, and lemonade," as the theatre confectioners have it. The powers that be have decided that the vending of stick-jaw, acid drops, and fruit on the Sabbath is inimical to the moral welfare of the people, and that the baneful influence of such traffic is heightened by the accompanying trade in those maddening drinks called lemonade and hop-beer respectively. This

marks an era in civilization, observes a press correspondent.—*Sydney (Australia) Bulletin*.

OUTBREAK AT AN ENGLISH REFORMATORY.—A mutiny broke out recently at the reformatory, Stanwix, Carlisle, where forty-three boys are confined. Mr. Crowther, the governor, has two assistants, one of whom left for the night at seven o'clock. On going into the dormitory, the governor found the gas turned out, and on asking the reason he was struck on the head with a stick. Other blows followed, and he fell insensible. All the boys rushed out and escaped, but some returned voluntarily to the reformatory. Others were arrested in Carlisle. The police continued the search for the remainder, about half of the whole.

The tenth anniversary of the entry of the Italian troops into Rome under General Cadorna has been commemorated in Rome. There was a grand popular demonstration, in which the members of the government, representatives of the Senate and Chamber, and the principal State dignitaries, took part. Wreaths were laid on the tomb of Victor Emmanuel, and speeches were delivered by Signor Cairoli, the Italian Premier, and Signor Armellini, the Syndic. A royal decree has been published in Rome, granting an amnesty to all persons convicted of offences against the press laws. A Roman telegram announces that about forty Internationalists attempted a Republican demonstration at Cesaro on the 19th inst. They were, however, dispersed by the police, and ten of their number arrested.

AMONG THE AMERICANS.—The *Manchester City News* says: "Mr. George Jacob Holyoake is about to contribute a series of articles, under the title of 'Among the Americans,' to the *Co-operative News*. The successive chapters, some fourteen in number, will deal with the voyage out, pleasant days in New York, interviewing, political affairs, eminent men in Boston, pulpit and political orators, manners and opinions, discoveries and incidents, and other subjects. Mr. Holyoake's fascinating essay on his American journey in the *Nineteenth Century*, two months ago, encourages the hope that the promised series of papers will prove exceptionally suggestive and entertaining." These articles will include an account of correspondence and interviews with the Canadian, American, and English Governments respecting co-operative emigration, and the Official Guide Book for emigrants. The following will be the titles of the chapters: Sea Ways and Sea Society; Courtesies of New York; The Republican Convention at Saratoga; Propagandist Uses of Interviewing; Men of Action in Boston; City of Holyoke,—Discourses in Free Churches; Wanderings in Five Great Cities; American Orators,—Wendell Phillips, Ingersoll, and Curtis; Famous Preachers,—Ward Beecher, Robert Collyer, and Professor Adler; Co-operation in the New World; State Socialism in America; Co-operative Emigration; Visits to the Premier of Canada and President of America; Wayside Incidents; Manners and Opinions in America.

STATUES.—During the past week, the town of Blois has been *en fête*; and all the local celebrities, together with two or three high officials from Paris, have been unveiling a statue of Denis Papin, the discoverer of steam-power. Every kind of steam-engine (with some few trifling exceptions) includes a cylinder and piston; and of the cylinder and piston Denis Papin was undoubtedly the inventor. It was from Denis Papin that Newcomen and Watt, the English fathers of steam machinery, gathered their first ideas on the subject. Newcomen, adopting the cylinder and piston of Papin, added to it Savery's method of condensation, and produced the first atmospheric engine. It was in experimenting with a model of what was then known as "Papin's Digester" that Watt himself saw his way to farther mechanical triumphs. Papin having been a victim of the edict of Nantes, the Republicans of Blois took advantage of the occasion of the fêtes in his honor to manifest their liberal and anticlerical ideas. At Clermont-Ferrand, a statue has been erected in honor of Blaise Pascal; and in a few days a statue of Frederic Sauvage will be erected at Boulogne-sur-Mer. Frederic Sauvage was the inventor of the screw-propeller, on the perfection of which he expended all his energies and resources, insomuch that he was lying in prison for debt at Havre while other people were profiting by his invention. Alphonse Karr, in one of the volumes of his *Livre de Bord*, relates how he found out this injustice, and did his best to repair it. Sauvage finally went mad, and died in misery in 1857.—*Parisian*.

JESTINGS.

THE process by which a church fair pays church debts is thus described by a Presbyterian elder: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food. Then give it to the church. Then eat it up, and then—your church debt is paid."

"Go WHERE there is the most sin, sir," said the old clergyman's coachman, when asked which of two calls the dominie ought to accept. The good man thought over it, and concluded that where there was most money there would be most sin. So he accepted the call which offered the most substantial salary.

UNTO an Oxford professor, married late in life, a child was born. That child has now advanced to the mature age of three years. "A charming little fellow!" say all the professor's friends. "Yes, yes," replies the learned man, dejectedly. "But I fail to see in him the least leaning toward the exact sciences."

BELIEVERS in metempsychosis have had their faith refreshed by a recent child, who, upon coming into the world, made a searching scrutiny of his surroundings, and sinking back in the nurse's arms remarked, "Thank Heaven, at last I have got myself born into a family that is comfortably fixed."—*From the French*.

"WERE any minutes taken at your meetings?" inquired Mr. Hickman Molesworth, barrister, Belfast (Vic.), of a member of a school committee against whom the teacher had brought an action for illegal dismissal. "Minutes!" exclaimed the witness. "It wasn't minutes we tuk: we wur hours at it."—*Sydney (Australia) Bulletin*.

LITTLE Robby came home with his new hat limp as a dish-cloth. "For goodness' sake," cried his mother, "where have you been?" Robby began to whimper as he replied, "A fellow threw my hat into a frog-pond." "Oh, Robby!" exclaimed his sister: "you threw it in yourself. I saw you do it!" "Well," said Robby, contemptuously, "ain't I a feller?"

THE Orangethorpe Sunday-school celebrated its sixth anniversary last Sabbath afternoon. In the review of past lessons, the question was asked: "What did God do on the seventh day?" (referring to the creation of the world.) Answer: "He rested." "What else did he do?" Promptly came the answer from a little eight-year-old boy: "He read his newspaper!"

NOTHING neater and more pointed has been said in the way of gloom than the remark of a New York wholesale liquor-dealer, who said that, since Mrs. Hayes came in, his orders for wines to serve to parties and at dinners at Washington had fallen off immensely. "Ah," said he, mournfully, "I don't know as it seems so to everybody, but I think the world is going backward."

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THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

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

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

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Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

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To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place.

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which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors.

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Who can deservedly be called a conqueror? He who conquers his rancorous passions, and endeavors to turn his enemy into a friend. Thou shalt not say, "I will love the wise, but the unwise I will hate"; but thou shalt love all mankind.—*Hebrew (Talmud)*.

RENDER to all what is due to them: tribute to whom tribute is due; honor to whom honor. Owe no man anything but fraternal love; for he that loveth others hath fulfilled the law.—*Paul*.

ONE came and said to the Prophet, "My mother has died: what shall I do for the good of her soul?" Mohammed thought of the panting heat of the desert, and replied, "Dig a well, that the thirsty may have water to drink." The man dug a well, and said, "This have I done for my mother."—*Mohammedan*.

THUS saith the maiden Lachesis, the daughter of Necessity: Ye short-lived souls, a new generation of men shall here begin the cycle of its mortal existence. Your destiny shall not be allotted to you, but you shall choose it for yourselves. Let him who draws the first lot be the first to choose a life which shall be his irrevocably. Virtue owns no master: he who honors her shall have more of her; and he who lights her, less. The responsibility lies with the chooser. Heaven is guiltless.—*Plato*.

MORTALS, that would follow me,
Love Virtue, she alone is free;
She can teach ye how to climb
Higher than the spher's chime:
Or, if Virtue feeble were,
Heaven itself would stoop to her.—*Milton*.

O YOUNG men and women, you who are still upon the threshold of life, who may reasonably hope to see the years unrolling before you in long and glad succession, to whom life is precious, who can dream and hope, and purpose and aspire,—I beseech you, I implore you, before the evil days come in which there is no pleasure, before the beautiful gates of satisfaction are closed, make up your minds to earn for yourselves a passage into the world of nobleness, of truth, of purity, which is not necessarily a world of happiness or fame or power, but which has all that is implied in character. Happiness? It is for the very few, and with them it does not last long; but to be human is the universal privilege. Power disappoints, reputation flourishes but its hour. There is but one thing that endures: the heart, the conscience, whatever of kindness, of justice, of truth, is in you,—that endures; and, by virtue of that, you are carried into an ideal world, where, if there be not happiness, there is contentment which is never disappointed, and peace that is never broken.—*O. B. Frothingham*.

FOR myself, rather than anything else, I would seek the joy that comes from helping others. The greatest pleasures and the most lasting satisfactions of my life thus far have come to me when some one has taken me by the hand and said: "That which you did, that which you wrote, that which you said, helped me. It made me stronger, it lifted a burden off my heart; it was a little ray of light, when I was in doubt and darkness, which cheered, which comforted me, and gave me a motive for doing good; it helped me to believe in God, it helped me to believe in my fellow-men." And, when I die, rather than anything else would I have it written upon my tomb, "Here lies one who did what he could to help his fellow-men."—*M. J. Savage*.

CURRENT TOPICS.

THE Middlesex Club fittingly observed the twenty-first anniversary of the hanging of John Brown. Thus the old hero's "soul is marching on!"

THE *Christian Union* says that "one hundred Jesuits expelled from France have been sent to Constantinople, where they will doubtless increase the difficulties and labors of our missionaries." How these Christians love one another!

GREAT jealousy of the Jews appears to have broken out in Prussia, going even to the extent of a memorial to Parliament, signed by eminent names, asking that Jews be excluded from all public offices, and be weighted with other disabilities. No result has yet been reached beyond a warm debate in Parliament. Bismarck, it is said, gives the silent aid of his sympathy to the memorialists, but he has not yet openly shown his hand; while Emperor William would stand by the Jews. It does not seem possible that Prussia should take such a retrograde step toward intolerance as the memorialists ask for, especially as no heavier grievance seems to be alleged against the Jews than that in the "struggle for existence" they have a persistent habit of coming uppermost.

THE Catholics in New York, judging from the testimony of their own journals, are deadly in earnest in hunting down the *Herald* because of its hostility to them on the mayoralty question. A very large number of Catholics, it is reported, who have been steady patrons of the *Herald* for years, now forbid its coming to their houses or places of business, and have ceased to advertise in it. The priests are taking the matter up, and are beginning publicly to denounce members of their congregations who help in any way to give pecuniary support to the paper. The *Herald* is a powerful antagonist; but so is the Catholic Church in New York. It will hurt neither of them to be subjected to considerable loss of power; and, if they will do this good office for each other, all the better for the community.

THE special attention of our readers in Boston and vicinity is invited to an appeal in the advertising columns of this number, in behalf of the well-known and very worthy liberal German Association, the Turnverein, which opens a fair in this city the present week. The card referred to is signed by some of the leading German citizens of Boston, and sufficiently explains the character and merit of the Association to entitle it to a generous response. The fair, we understand, is for the purpose of removing a debt upon the building of the Turnverein, in Boston. As the society is not accustomed to thus present its claims often to the public, we trust its effort at this time may receive deserved and helpful consideration. It is our intention to give in a later issue of the *Index* a fuller account of the Turnverein and its objects.

If all reports from Paris are true, the French government would do well to turn some of the zeal it has shown against the religious orders in the direction of the press. The most abominably immoral literature, in the shape of newspapers and cheap novels, seems to be having free course. If the State's necessity was good ground for the laws suppressing the religious orders, it should be better ground for laws adequate to suppress licentious publications. Bigotry may be dangerous to the freedom of a people, but even more dangerous is the impure literature that saps a people's morals. Nor does a sane mind have any difficulty in drawing a clear line of distinction between liberty of opinion, which a free State must preserve at all hazards, and obscenity, which the same free State must hunt down without mercy.

It does not seem too much to expect from those who have in charge the interests of education a more than average share of wisdom. It is on this account that we were led to wonder a good deal at what struck us as a very absurd and illiberal resolution submitted at the last school board in this city. We refer to that which proposed to exclude married women from teaching in the public schools. Why a married woman should be less eligible to the office of a teacher than a single one, if she have the recognized essentials in other respects for its requirements, is something that passes our comprehension. The simple fact is she may be the better qualified of the two, while there may be special reasons beside that the position should be open to her. We are happy to record that the resolution was tabled, as very properly it ought to have been.

WE comment elsewhere on a discourse delivered in Philadelphia, before a special audience of women, by Rev. W. J. Knox-Little, one of the extremest of the English Ritualists. It being understood that he has been subjected to somewhat of a persecuting spirit in England because of his opinions, and that his Episcopal brethren in this country are generally inclined to turn the cold shoulder to him, solely in the interest of free speech we signed, with representatives of various religious beliefs, an invitation to him to give a lecture on Ritualism in Boston; for we would allow even to Ritualism a fair hearing. But, since reading the sermon to women, we are disposed to believe that Mr. Knox-Little has met with no antagonism but that legitimate kind of mental and moral resistance which such sentiments deserve. The lecture on Ritualism was given in Boston to a large audience in Meionaon Hall last Monday A.M. And, having sincerely done our small part toward helping the Ritualist missionary to a free platform, we exercise our reciprocal right through a free press to express the opinion (judging from the portion of the lecture we were able to hear) that Mr. Knox-Little is a fervid sentimentalist, with no brains to spare for giving instruction, and who would do better to confine himself to the "works of charity" of his order.

For the *Free Religious Index*.

What is the Religion of Humanity?

Delivered before the Society for Ethical Culture, at Chickering Hall, New York city, Nov. 14, 1880.

BY MONCURE D. CONWAY, M.A.

The phrase "Religion of Humanity" has been much and vaguely used, and best phrases so used are liable to degenerate into cant. There is something pleasant to everybody in the word "humanity." No doubt, all sects would claim that theirs is the religion of humanity. Even sects with creeds based on a curse upon human nature would declare their religion adapted to and revealed to save humanity,—therefore the religion of humanity.

Among more liberal people, we sometimes hear the word "humanitarian" used for a believer in the religion of humanity. "Humanitarian" was coined to represent the doctrine that the nature of Jesus was human as distinguished from divine or angelic. It is a good sign when such theological disputes are so far past that their phrases are put to more substantial work. And this other phrase, the Religion of Humanity, which I believe came from the merit of Positivism, also shows a tendency to do various duty. To the majority, it probably means a religion which believes in the perfectibility of mankind: it would include the idea of human progress, also the sentiment of charity, of sympathy with mankind, and a spirit of benevolent reform. No doubt, underneath the humanitarian hypothesis of the nature of Jesus, there was at work a faith in human nature; and under any conception of a religion of humanity there would be found the spirit of love to man, the feeling of fraternity, and belief in a happy destiny for all mankind.

These high feelings will, however, be reinforced in proportion as it can be made clear to our minds whether there is any sense in which that group of sentiments in us which relates to humanity can be defined as a religion; in what sense it is a religion, distinct from other so-called religions; and whether it is one which is fully credible to us,—whether, that is, it represents the facts and phenomena regarded by the religious sentiment.

That which we call "humanity" is the totality of all that is moral in nature, all that distinguishes and chooses; which discriminates right from wrong, good from evil, where all nature not human is unmoral, gives equal support to good and bad.

All history is the history of the war of mankind against external nature. When we go beyond history to tradition, and behind tradition to mythology, we find this, and only this,—man combating arctic frost and torrid heat, tempest and flood, the barrenness, the ferocities of the earth, the pitiless cruelties of the pestilential and the rainless atmosphere. That siege of man against nature has never been relaxed: it goes on still; and, in all that time, man has learned that his own nature represents all that is moral in the universe he can comprehend. I say "represents," for certain animals seem capable of love and mutual service; but they possess these in the ratio of their approach to human nature, and of their association with it. Therefore, they are man's humble constituency: their feeble mind and affections are represented by him as against the inorganic universe, their common enemy.

Now, this ancient interminable war between man and inanimate nature has not been one of sentiment, but of necessity. To wage it has always been the condition of human existence on the planet: all the animals that could not wage it to some extent have become fossil; and man would have followed them into extinction, if he had not steadily resisted his hostile environment. But, during all this war, man's sentiments were on the side of his great adversaries. He sung hymns to the sun which consumed him, to the storm which beat upon him; he evoked a vast array of deities out of the elements, and, prostrating himself before them in one moment, in the next arose to fight and conquer their cruelty.

Primitive man ascribed to the gods as their particular realm all the elements and regions of nature which he himself could not control. His own empire was built up in practical hostility to this elemental empire of the gods. It was the necessity of the humanized world that it should ever be encroaching on the gods' world, turning the chaos they had created

to order and use. So thus there was no love lost between the two. Man's attitude toward the gods was fear; and that of the gods toward man was deemed to be jealousy,—sometimes fear also, lest he might build a tower high enough to besiege heaven, or seize on the apples of immortality. Then resulted a divorce between man's practical life and his theology. That set of beliefs and diplomatic ceremonials to the sky which were called religions had nothing to do with man's humanity, which was necessarily devoted to constant revision and correction of that nature supposed to be the creation of the gods.

All of which may seem very childish notions. Yet the so-called religions of the world have been generally cast in the same mould; and that is the shape they bear to this day. The wild powers of nature are translated by theology and catalogued in the creeds. Where do you find the doctrine of satisfaction or expiation? Where do you find any basis for the doctrine that no deity can forgive an offence except the penalty be suffered and the law satisfied? You find it in every creed, but you do not find it in the heart and life of humanity. People do not so exact from others rigid legal satisfaction. The parent who worships a god demanding satisfaction forgives the child daily without any satisfaction. Humanity could not have survived, if it had practised the theology of invariable expiation. But you will find that dogma a reflection of the unswerving course of natural objects, the unvarying sun and seasons, the ever-recurring, remorseless powers that now freeze, now bring famine, and listen to no entreaties.

Where will you find the doctrine of vicarious suffering? Not in the voluntary life of humanity. The judge or the parent may worship a deity satisfied by the suffering of the just for the unjust, but he would be shocked at any suggestion in the court or the home that the innocent should suffer for the guilty. And, in the household or society, who would deliberately visit the sin of a father upon his children? Where, then, do the creeds get these notions? From the hard forces of nature, which furnish transgressions of natural law, even though they be virtuous deeds; secure the good of one by the sacrifice of another; now make the mother victim of the child, next make the child heir of the parent's infirmities.

We might, indeed, go through the whole list of dogmas, and we should find them to be a rough translation of nature's roughness; not religion at all, because confusing good and evil; unrelated to the moral sentiment; a crude, primitive science, or attempt at a scientific theory of nature. Those which were anciently deities personifying the inorganic aspects of nature, are now abstract dogmas reflecting the same thing; and as when they were deities or demons, so now when they have become dogmas, they represent precisely all that part of nature which it is the business of humanity to resist, restrain, or even exterminate.

We must indeed never forget that human beings are much better than their creeds; that inside their stony, dogmatic walls are cultured spots of humane feeling; that they speak and act gently, while they worship wrath; and deal justly, while worshipping an unjust deity. There is a blessed Necessity which exterminates from the practical life anti-social principles; and, while it allows tongues to recite what creed they please, holds heart and hand to their need and duty by an iron grip. Nevertheless, mankind are not passing unharmed through this opposition between their dogmas and their humanity. It is a very serious thing that men should throw the sanctions of sentiment and piety around deified reflections of that inorganic world which it were man's real religion to master and make into his own human image and likeness. These ancient "religions" have adopted many humane sentiments; some of them even patronize human life and its joys; but they never make humanity the main thing, the great religious force and director. All those immense powers of piety and devotion and enthusiasm, which together make religion, are still on the side of the inorganic universe and its traditional phantoms.

We may then answer our question, What is the Religion of Humanity? by saying, It is a religion which transfers to the moral and intellectual forces which are mastering nature all the piety that now worships personifications of the obstructions mastered. There is need that our sentiment and our work should be on the same side in this great struggle of humanity with mountain and desert, volcano and flood. It is a griev-

ous anomaly to worship the mountain-god, while we tunnel the mountain, and praise the lightning-god, while we raise a rod to divert his bolt. What kind of homage and praise are due to skill and science and hard-handed labor, not to the wild powers they are levelling and curbing for us! It may be said that such adorations of personified forces do no harm: they are directed to powers that cannot hear or heed them. But there is harm done when the finest seeds are sown on clouds instead of in a soil where they might bear fruit. We little dream what a reinforcement of the human work of the world it would be, if all the devotion and wealth lavished on deities and dogmas were directed to aid and animate man in his tremendous task of humanizing his world.

But it may be asked,—and it is the anxious question of many hearts,—Is there no God of nature, no God in nature? Is there no power above ourselves—or power not ourselves—that makes for righteousness? And, if there be none, are we not orphans? Are we not robbed of all heart and hope in our struggle with earthly evil, having no certainty of ultimate success?

The Religion of Humanity answers, Yes, there is a God in nature, a God and ruler of nature; but that divine Parent is nowhere discoverable except in the spirit of humanity. You may cry for help to glowing suns and circling stars, to gravitation and electricity, to ocean and sky, or to all of them together; but no help or ray of pity will you get, until you have turned to lean on the heart and arm of human love and strength. For these are the answers of the universe to your cry. The proof of love in nature outside you is a loving heart inside you. Nature has labored through untold ages to give you that heart to rest upon, that hand to clasp yours. We must credit nature with what has come out of it. Wild as are the forces around us, terrible as is this vast machinery roaring around us,—amid which we move like wandering children, or at some misstep of ignorance are caught up and crushed,—we may still say that out of it all was evolved the thinker to warn us, the man of skill to devise good for us, the man of science to show us the safe path, the physician to heal us, the artist to beguile us on the way, the poet to cheer us; the friend, the lover, the father, the mother, who try to guard us, or, if we are wounded, seek to heal our wounds. All these were evolved out of nature. They show us nature pointing us to humanity,—to humanity the crown and hope of nature's own self, the power which nature has created for its own deliverance,—in distrustful which, we distrust the only God in nature, the God manifest within us, and in the sweet humanities around us. Therefore must we love nature. As we go forth to contend against its inorganic forces, we recognize that our contest with nature is a friendly contest for deliverance of that inanimate world itself, which suffers the pains of labor until now, awaiting its adoption into the liberty of the sons of God: it is the steadfast transfiguration of nature in a light higher than any dawn, a grandeur which its beauties but faintly hint and symbolize.

In these days, when, under the fierce light that beats upon the throne of superstition, the ancient images are falling from many household shrines,—images which, however low their origin, have been hallowed by the tender pieties and associations twining around them, there is a pathetic cry on the air. The fine gold has waxed dim, the white statues are crumbling. "Give us back our gods!" cried the pagans of old, when the Christians shattered the fair idols of Europe. "Give us back our saints, our blessed Mother!" cried the Catholics, when Protestantism broke up the altars. "Give us back our faith, our divine Lord!" cry Protestant hearts in turn. But know they not why these perished, and can never return? They could not do the work of humanity: they could not hear, they could not heed, the cry of hearts that needed something more than statues, pictures, or sentimental beliefs.

The other day, we heard of the Holy Virgin appearing in Ireland. The press even sent reporters, who gathered detailed information about the light that was seen, and Mary, Joseph, and John in the midst. But, in their descent, these heavenly beings did not bring bread to save one starving Irish family. That was left to Saint America, who went over with a loaded ship and is now doing for poor human beings what the Virgin Mary does only for her own altars and priests.

The heretic is not heartless, because he cannot be silenced by the piteous appeal of piety that its idols

and illusions shall be spared. He is listening to a more sorrowful cry than that: it comes from the great deeps of human agony, want, evil, despair; it is a cry ever burdening the air, but never heeded by the idols, which have neither eye, ear, heart, nor hand. How sweet those idols seem to those who decorate them, cover them with devotion, heap on them their gold, their love, and bathe them with their tears, when so cruel they seem to one who knows that it is for want of just that devotion that millions of human beings find this world a hell! Poor humanity, how is it tortured even by those abstract dogmas, which, inheriting the sway of demons, have power to pervert the human heart, to make it act cruelly, unrelentingly, like the brutal elements they embody in words and images! I picture humanity as poor Juliet in her agony. There she is, the beautiful soul, the perfect heart, the supremest thing in nature! Around her an environment of persons who represent the wild elements. The vindictive feud of Montague and Capulet, cruel as venom of serpents, parents who have taken pomp and pride into their breasts instead of hearts, a silly, ignorant nurse. They all represent the inorganic elements surviving in human nature, pride, ignorance, vengeance; these not hidden there as shameful things, but consecrated as duty and dignity: this is the lot with which that heaven, to which Juliet has prayed all her life, has surrounded her gentle soul in its sore need!

"Is there no pity sitting in the clouds,
That sees into the bottom of my grief?
O, sweet my mother, cast me not away!"

But the mother, slave of her lord, has gone. Then once more to the clouds Juliet cries, "O God!" No answer,—the poor, ignorant nurse alone is left.

"O nurse! how shall this be prevented?
My husband is on earth, my faith in heaven:
How shall that faith return again to earth,
Unless that husband send it me from heaven
By leaving earth? Comfort me, coun-
sel me.
Alack, alack, that heaven should practise stratagems
Upon so soft a subject as myself!"

Alas! Juliet finds that heaven is against her. She thinks how different it would be, if Romeo were only able to leave earth and be God for a time. She meets religion presently: the sympathetic, helpful friar is a disguise for the Religion of Humanity. For this friar is a true, holy father where the lordly father had failed: he does not point Juliet or Romeo to heaven, nor bid them pray, sing, or confess. When Romeo has slain one in his desperation, the friar gets him off to a safe place. He has drugs and secret schemes by which he tries hard to outwit the inorganic tempers that are crushing the lovers. He fails in the end; but that torch he holds over the dead faces of those he sought to save is the torch of the true religion, burning through a midnight of tragedies, on to the hour that shall raise its light to be a flaming dawn.

Do you ask what tidings more glad can the Religion of Humanity bring to hearts in their agony, the agony caused by the discord, pride, ungentleness of spirit in men and women? Why, it brings hope of a time when hearts will not be proud and harsh, because religion will have concentrated all the power of its renovation upon them. Religion will recall its protecting forces from the gods, and gather them all around human beings, to love them, help them, save them; so that when Juliet cries, "O God!" her father shall be at hand, her mother shall serve her as if Juliet were the one Holy Virgin; so that no human being shall ever be brought up to fancy that there is any higher religion than to promote human happiness, the purity and the wisdom of mankind. Do you suppose the strength-power in man, the power which has made men sacrifice millions of their fellows, would not be equally strong to save man, if that were its supreme aim? Do you suppose that the sentiment which beautifies the world with churches and temples would not also build houses for the poor, if that sentiment of humanity were its supreme end and aim?

The Religion of Humanity thus has its meaning and promise for the individual heart, for the soul with its own grief, in that it brings back piety from its wanderings to seek out and love the divine in every heart; but it also holds out to the world at large a hope unknown to any theology, the promise of a perfectly developed humanity implying a perfect world. For this religion shows mankind to be the creator, and a loving creator, whose eternal design is not the salvation of certain elect ones, of those only after they are dead,

and from evils that do not exist, but the salvation of all, of the living, from actual evils. It reveals to each generation that it is not only the heir of all the ages, but the incarnation of their summed-up powers; that this trust bequeathed from all preceding generations represented not only man in the past, but all that preceded man,—every bird that ever sang to its mate, every tiger that ever defended its young, nay, every atom that ever clung to its fellow-atom amid the star-mist, in the first throb of that spirit of life which has climbed on to the splendor of reason and glory of a heart, beside which the sun and moon are mere sparks.

This is the Holy Mother. This is the ever-blessed, unwearied Madonna, bearing her man-child in her arms. A legend runs that, when Mary was travelling in Egypt, and her arm failed from long bearing her babe, a third hand grew out to sustain the child: even so is it with the maternal spirit which is caring for the world, watching over human hearts, bearing it onward. Does the old support fail? Lo! and then already our dear mother is many-handed. Wherever are love, thought, sympathy, and a devotion to truth and right, there are her sustaining arms. Her unwearied watch is with the student seeking truth and wisdom, with the reformer, the philanthropist, the physician, the man of science, the poet, the artist. Wherever there is one who is contriving a new benefit for the earth, some relief from evil, some mitigation of pain, some beauty which shall soothe and delight earth's way-worn pilgrims, some sweet song to beguile sorrow and pain into forgetfulness, win hearts from vain regrets, cast a sunbeam into the darkened breast of guilt, proffer a draught of Lethe to the lips of despair and death, there is our divine Father, and there is our heavenly Mother, majestic and beautiful. All nature is glorified in them: with them are the sign and seal by which all nature, however fierce and wild, is forever bound to follow and obey their eternal attraction.

This Religion of Humanity, therefore, has not the disadvantages of some new sect or new idea: it not only exists already, but it has existed for ages. I believe it to be the only religion that does really exist, and that alone which the great teachers have taught.

It is a very common experience with those who abandon an established church, sect, or creed, that they never cease to honor the great teacher said to have founded that church or creed. Most freethinkers feel that they love Christ much more than the Christians do. The same phenomenon appears throughout the world. Wherever there is a protestant movement, we hear the cries: Not Buddhism, but Buddha! Not Confucianism, but Confucius! Not Christianity, but Christ! It is not difficult to see why, we love the teacher while opposing the system named after him. The teacher represented the Religion of Humanity. No matter what he taught, he was another step: he sought to remove some evil or error, and added something to the ever-growing life of the world. But the system which has borrowed his good name is invariably one based on that which he resisted. Every so-called religion is a new edition of the old nature-worship: it is a system trying to sanction its power with the prestige of a breaker of systems. But such power can never be built up except by reversing the freedom and humanity of the system-breaker, because it must rule by bribe and menace. There never was a prophet who did not teach love, forgiveness, gentleness: there never was a system which did not make its prophets teach wrath, expiation, vengeance. "Love your enemies," says the prophet as he was: "Depart into fire," says the prophet as the system makes him.

As time goes on, this anomaly is seen. The Human Religion is at work. People grow ashamed of their dogmas: they more and more dwell on the sweet parables, the kindly deeds, the human side of their prophet; they try to hide and forget the awful character which the system assigns him. But it is impossible. That awful character is an old rôle in the drama of the gods. Jehovah had to play it, Zeus and Jove, and Jesus. Every successful name has to be put to that part, if a creed is to survive after it is unloved and unbelieved. So, steadily, as knowledge and liberty advance, must such systems crumble and their idols follow them. When their supernatural terrors have become grotesque and their essential promises antiquated, there are left only the vulgar fears and interests to which every existing order appeals, and from that moment the familiar face of selfishness is seen beneath the mask of piety. Such is the process

now going on. By it, true and faithful hearts are hourly set free; and there is fair prospect of seeing a swiftly growing and expanding union among the really religious, through the discovery that what each sincerely loves in his prophet his seeming opponent loves equally, and what he discards is that which none can love, though it may be tolerated. No man loves Jesus for his miracles; no heart responds to his curse on a fig-tree; none rejoices in his formula for cursing the goats at the last day. The Jesus beloved is he who spoke of the forgiven prodigal, who wept tears over his dead friend, who knew the scripture of the lilies and the waving corn, who promised peace, and bade men rest in the faith that, even as they forgave the trespasses of men, all the more would the divine love forgive them. That is the Jesus really beloved by the sincere and lowly hearts that are not concerned in Christianity as a politic system; and they do not love him more than those called infidels.

There is one belief concerning Christ in which all sects, churches, secularists, theists, athelists, agree: they all agree that he was a man. Some believe he was a God-man, others a miraculous man: all agree that he was a man. That, then, is the only doctrine that can be pronounced literally catholic,—that is, universal.

And, as the definition of a man grows truer, and as more and more mankind come to feel how dependent they are for all advancement upon the fidelity and wisdom of great and good men, it will not be thought derogatory to Jesus that he should be called a man. But it will be found derogatory to connect him with the thunder-gods of primitive ages. It will be resented more and more, as a lowering of his goodness and greatness to call him the "Incarnation of Jehovah," whose Biblical record is one of wrath, injustice, and cruelty. As Jove and Jehovah have died of inhumanity, so will the doomsday Christ pass out of human love and belief. When Christians speak of God becoming man, we have only to say, Let him be a real man, and we can believe on him. Remove from him the theologic costume of miracle, of unforgiving, last-day wrath, of ceremonials and ritual preserved from the ancient worship of the elements by cowed and terrified barbarians. Give us the great heart and brain, the real man as he was, ally him with the grand work of humanity on earth, unite him with his true brothers, his peers of every age and race, and be sure there will be no heart on earth which shall fail to surround him with love and homage.

Already there are signs that this is the way Christianity is tending. The character of its defence has completely changed. We no longer hear its defenders resting it upon miracles or upon Judaic history, but upon the moralities and the humanities they believe bound up with it. They plead for the social and domestic virtues, and say that for the masses these rest upon Christianity. That is a good sign. It is necessary to prove to them that Christianity does not come into this moral tribunal with clean hands; that it carries into homes a book containing cruelties and obscenities as God's word; that it propagates superstition, and teaches man to rest for safety upon metaphysical dogmas rather than righteousness. But, while maintaining this, we may gladly recognize a happy change in the fact that the dogmas are steadily overlaid by considerations of practical virtue. This I believe will go on until out of these transitional controversies shall emerge the full-formed religion of Humanity, to be loved and honored of all, and to include all races in a fraternal competition to promote the health, happiness, and virtue of the family of man. Those styled "apostles" felt and foresaw this. "Be not deceived," cried one: "he who doeth righteousness is righteous." Said another, "Pure religion and undefiled is to visit the widow and the fatherless in their affliction, and to keep one's self unspotted by the world." A third added, "Love is the fulfilling of the law." Equally was this the testimony of Zoroaster, of Buddha, and Confucius.

In this religion have the prophets and sages lived and died; and this will remain forever the religion of the faithful and the true, the helpful and the just, when all our controversies have died away. When the dogmatic systems have taken their place among other relics of antiquated philosophy, there will still be growing and expanding in the earth the religion of humanity,—the hatred of pain, which to superstition was a means of grace; hatred of all sacrifice of human welfare on any account whatever; passionate horror of all evil and all that inflicts suffering; passionate

love of all that promotes happiness; worship of health, concentration of all powers within man and out, which health of body and mind alone can wield to the humanization of man and his world; and the immortal hope that humanity will survive forever, conquer all evil, attain perfect knowledge and joy. This religion will flourish over the graves of all idols and creeds; and this is the Religion of Humanity.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

THE LIFE AND TIMES OF GOETHE. By Herman Grimm. Translated by Sarah Willand Adams.

The charm of this book will be most fully felt by those who thirty years ago shared in the great intellectual and æsthetic revival caused by the introduction of the study of German literature. Then Goethe illumined the heavens and the earth, and all science, religion, philosophy, and art "were the colors of his spirit."

It has seemed an almost inexplicable phenomenon that the books then the daily companions of life should have remained for days or months unopened, during all the crowded years which have followed; and yet the spirit and the wisdom of this great master went with us through them all, and now the new interpreter comes to bring us to his feet again, and he recognizes the necessity of the seeming departure.

"We live in a new era, which must create anew its own image of him: it overthrows the old one, but does not touch him. To-day, more than ever, it is important that our attention should be turned to him; but another stand-point must be accepted."

If this be true,—and many indications show that it is as true of New England thought and culture as of German,—we must be profoundly grateful to Professor Grimm for having given us these lectures, which present to us not the old picture of Goethe cracked and faded by time, but a new and vivid portrait as he looks to the young German of to-day, who understands his life and work by the new light of German freedom and unity.

The book is dedicated by the translator to Ralph Waldo Emerson; and most fitly is this done, since the writer acknowledges his large debt to one whom he styles "the greatest of living authors," and since we find the fruit of Emerson's influence in his own work. How like Emerson are many passages, in his description of Goethe's personal power! Speaking of private letters from Weimar in Goethe's time, he says: "If the people have nothing else to say, they announce at least whether Goethe is at home or on a journey; mentioning the last as an abnormal circumstance, as if they had a right to his presence among them. . . . Every one who comes in contact with him by the instant surrender of himself makes the highest demands upon Goethe, and he fulfils them all."

It is impossible now to give an analysis of Professor Grimm's work. Enough to say that it is a rare intellectual delight to come again into Goethe's atmosphere, introduced by one of such rare poetic imagination and critical insight.

But we also owe a great debt to the translator, who by her patient labor and by her loving perception has made of her translation a work as fresh and beautiful as an original. Herself deeply imbued with that early reverence for Goethe, and with rare literary culture which eminently fitted her for her welcome task, she has taken us with her to listen to the words of the Professor. We are not conscious that we are not hearing his own words, and yet not a trace of the German idiom mars her pure and fluent English. It reminds one of the translation by Bettina Brentano of her own letters into English, when her intense search for the exactly fitting word banished sleep from her pillow.

We are proud that an American woman abroad has done herself such honor and her country such service, and we trust that this will not be the last work of her pen. The reader will find in this book a rich mine of instruction and enjoyment, and the expressed satisfaction of the author will assure him that he has the advantage of getting his thought as truly as he could in the original.

E. D. C.

LITTLE WOMEN; or, Meg, Jo, Beth, and Amy. By Louisa M. Alcott. Boston: Roberts Brothers. 1880. "Here's richness!" as said the immortal Squeers of Dotheboys Hall. We do not propose to go into the

merits of *Little Women* at the present time. Its fame is secure. One might as well question the hold of *Robinson Crusoe* on the affections of the universal boy as the hold of *Little Women* on the affections of the American girl. And the girls are not alone in liking it. It has been read by hundreds of thousands of children, by many of them over and over again with increasing delight. And now at length, as is fit and right, we have a beautiful illustrated edition to take the place, on Christmas day, in hundreds of happy homes, of the much thumbed and battered copies of the old edition, that have comforted and entranced so many flying hours. There are over three hundred illustrations, all made for this book. That all of them are excellent we shall not pretend. But many of them are full of spirit and admirably reproduce the sentiment of the text. Many of the figures seem to us over-tall, not to say long. The illustration opposite page 449 is one of the best. Very admirable, too, is the engraving of Miss Alcott's face, and on the opposite page "the Home of Little Women," which is at the same time a confession; for it bears an unmistakable likeness to Mr. Bronson Alcott's home in Concord, Mass. Happy Miss Alcott, to have carried pleasure to so many children's hearts and to have now the prospect of renewing and extending it to an unlimited degree!

A GUERNSEY LILY; or, How the Feud was Healed. A Story for Girls and Boys. By Susan Coolidge, author of *What Katy Did*, *The New Year's Bargain*, etc. Boston: Roberts Brothers. 1880.

"Blessed are the eyes that see the things that ye see," may be said to the children of to-day confronted by this *Guernsey Lily*. Very different were the books that our childhood enjoyed. Think of it! Two hundred and sixty-seven illustrations! And many of them very charming, though few, if any, of them have, we imagine, been prepared expressly for this volume. The pictures are good, but the story is better. It is by Susan Coolidge, and this makes its goodness sure. It is the story of a family feud, and tells how the children put their heads together and made a sort of bridge by which the older folks could go half-way and meet each other with reconciling hands. And the print is so good that the children can read without injuring their eyes and the old folks without spectacles. And over and above the story there is a great deal that is very interesting about the Island of Guernsey, of which there is a map on the fly-leaf. Even the advertisements on the insides of the covers are a pleasure to the eye. The fragrance of the "Guernsey Lily" pervades every chapter of the book, but we shall not forestall the pleasure of the reader by saying one syllable in regard to its genus or species.

THE SPELL-BOUND FIDDLER. A Norse Romance. By Kristofer Janson. Translated from the original by Auber Forestier. With an Introduction by Rasmus B. Anderson. \$1.00. Chicago: S. C. Griggs & Co. 1880.

This little book shows how Ole Bull and other Norwegian violinists have been persecuted by the Orthodox clergy. Instances are given in the introduction, and also in the body of the work, of men of high musical genius being driven into poverty, despair, and drunkenness by these bigots. How the hero of the romance, whose real name was Torgeir Audunson, learned all his music by listening to the Force-grim, the water-fall near his father's mill; how he won the high-souled Kari for his bride, and how happy and innocent they were for some years,—is related charmingly. Then came the rule of a cruel Sabbatarian, whose hatred of all merry-making prevented Torgeir from earning his living at home, and tortured him with fears of endless misery. He wandered away, and became dissipated. His style of music grew wilder and wilder, so that often he was carried away completely, and could not stop until utterly exhausted. His wife remained faithful to him and his art. On his death-bed, he was haunted by strains of music in the air, and begged Kari to send for the priest to drive out the black devils; but she did not wish to have him "die with a curse over the best there had been in his life." She was still in doubt what to do, when their son returned from his musical studies abroad. The sound of his violin called up all the bright visions of the father's boyhood, "and all living things came and thanked him who had woven them into his tunes." Then the music grew sadder, but it turned to "praise to God and thanksgiving for all his struggles and sufferings," as "his son gathered up all his gloom and

sorrow into a flood of melody, and carried him into God's own bosom without asking leave of any one."

POEMS OF THE LIFE BEYOND AND WITHIN. Voices from Many Lands and Centuries, saying, "Man, thou shalt never Die." Edited by Giles B. Stebbins. Second Edition. Boston: Colby & Rich.

The title of this compilation expresses its general character, but the selections are really very much better than the title necessarily indicates. As most of our readers are aware, the editor is an ardent Spiritualist; and we confess that we opened the book with some trepidation, as we reflected upon the kind of twaddle that might easily be gathered under the above heading. But we closed the book with thanksgiving. The selections are in excellent taste throughout, judging by what is omitted as well as by what is retained. Only once does the editor seem to us to yield to a direct temptation of the devil, and that is when he inserts an imitation of Burns produced by a "medium." "I have aimed," says Mr. Stebbins in his preface, "to be catholic and impartial, and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Northern Europe, from the Catholic hymns of the Middle Ages, from early Protestant sources, and the great poets of the centuries in Europe, down to some of the best words of living men and women in our own and other countries, closing with inspired voices from the spirit land." The aim has been well carried out, and the selections are mainly from classical writers. Only three "inspirational" poems are given,—the one to which we have objected, and two by Lizzie Doten. The last of these, supposed to be an inspiration from Poe, we do not hesitate to pronounce equal to some things which Poe himself really wrote.

The selections are printed with clear type, on tinted paper; and the volume is tastefully bound.

THE North American Review for December opens with a vigorous article on "The Future of the Republican Party," by George S. Boutwell. The ex-Secretary is in the habit of thinking clearly, and stating freely and fearlessly the results of his thought. We think he sums up the situation well, when he says: "We demand a full, free vote and an honest count. The duty resting upon the Republican party is to exert from the Constitution every legitimate power for the enforcement of this demand." This is its opportunity, in his view; and it must go forward to improve it with the courage of its convictions. He believes that our policy toward the South should be "determined, bold, aggressive." He holds that a case has arisen in nearly half the States of the Union, where the bayonet must be used to protect the ballot or Republican institutions will disappear, and puts a great deal of truth tersely, when he says, "With the ballot free, we can control the bayonet; but, when the ballot is suppressed, the bayonet is supreme." He would have each House of Congress reject all claimants to seats the record of whose election is "tainted with fraud or stained with crime," and calls for the exercise of the power, and indeed the discharge of the duty, provided for by Section 4 of Article IV. of the Constitution, which decrees that "the United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them from invasion."

The essay on "Rational Sunday Observance," by James Freeman Clarke, is a most interesting one, both on account of the subject and the author. Mr. Clarke says, "Whether the results of telling the truth seem to be good or bad, the truth ought to be told"; and he has put no small quantity of very wholesome truth into this article. He brushes aside the absurd idea that, even from the Biblical stand-point, the command to keep the Sabbath has any bearing upon the Christian Sunday, and asserts that there remains, for the Protestant, no argument for the observance of Sunday as a day of rest from the avocations of the week, "save its utility, or necessity for the good of man." It is necessary as a day of rest; it is necessary as a day for popular education and refreshment. He indorses the use of public parks on Sunday afternoons and evenings in the summer, paints with evident satisfaction the picture of Coney Island on a hot Sunday, and suggests that the usefulness of our city churches would be greatly increased, if public halls could be connected with them, where on Sunday and week-day evenings during the winter months "music, pictures, reading-rooms with newspapers, coffee-rooms, and places for conversation," might be furnished to the well-dis-

posed. Mr. Clarke has certainly done the rational cause a valuable service in championing without qualification a free and sensible use of Sunday for the good of man.

The article of Mr. Richard Grant White, on "The Public School Failure," is destined to excite much unfriendly criticism, more we think than its general thought deserves, because of many extravagant statements which are exaggerations, some of them very extraordinary exaggerations of the truth. The title itself is the truth so magnified as to make it a lie. His closing sentence, speaking of our school system as one which results, as the experience of half a century shows, "in deterioration in purity of morals, in decency of life, in thrift, and in all that goes to make good citizens," is wide of the mark. Still, it is too true that, as a complete system of education, as a system calculated to fit men for the duties of life, our public school is a failure. No doubt we have prided ourselves too much upon it, no doubt some of us have expected too much of it. Every day increases the necessity for an improvement of its methods even in the intellectual field it claims to till, and the addition to it of the essential elements in industrial and moral culture. We think Mr. White realizes this necessity, though his criticisms in our judgment would have been more effectual, had they been a little less antagonistic.

Articles by Prof. Ernest Curtius on "Discoveries at Olympia," John Jay on "Southern Statesmen and their Policy," Désiré Charnay on "The Ruins of Central America," Dr. Leonard Waldo on "The Distribution of Time," and Aaron A. Ferris on "The Validity of the Emancipation Edict," complete the number, which is rich in its breadth of view as well as in the quality of its discussions.

F. A. H.

THE *Catholic World* for December criticises very severely the late Episcopal convention. There is a very suggestive and sensible article on "Irish American Colonies," which urges that the emigrants to this country should settle as farmers in the West, and not go to the cities. It proposes a systematic movement to this end, and points out how it may be accomplished. In an article on the "Transitions of American Literature," there is a remarkable amount of misstatement, and a general misconception of the tendencies of American literature. It rightly criticises, however, the tendency to look to Europe for models and for inspiration, and finds that American literature is not properly encouraged.

For the *Free Religious Index*.
A SPIRITUALIST'S WORD.

It was with much regret that I saw Mr. Abbot's relinquishment of the editorial conduct of the *Index*. From its first issue, under his able management, it had endeared itself to me, more particularly so during its latter years, owing to its persistent and consistent advocacy of the purest morality in conjunction with the largest liberty, in contradistinction to the loose system of morals, coupled with practices corresponding, in vogue with a large class of so-called Liberals. Mr. Abbot's bold and aggressive warfare upon all laxity in the ethical domain, whether theoretical or practical, won my most hearty approbation; and just when, as it seemed, moral looseness was in the ascendant in liberalism, came Mr. Abbot's severance from the *Index*, to my deep regret, as before remarked.

Anxiously were the first few numbers of the *Free Religious Index*, under its new management, examined, that its policy might be compared with that under its aforesaid management; and glad was I to find that the Elijah mantle had fallen upon a worthy Elisha's shoulders, and I am sure that the many readers of the paper must rejoice with me to find so little change in its spirit and general conduct. The same breadth of scholarship pervades its pages, the same reverence for truth, the same deep insight into the mazes of quasi-liberal casuistry and sophistry, the same devotion to the cause of universal justice and equity, the same broad philanthropic and humanitarian sweep, the same cordial indorsement of the scientific method of investigation and analysis, in ethics as in physics, in religion as in mathematics. For one, I am more than pleased with the *Free Religious Index*; and, if its career of usefulness should be at all commensurate with its evident merits, the friends of "cultured freethought" could scarcely wish for more.

Some individual utterances in the *Index*, recently,

having been the subject of rather sharp criticism from some of my spiritualistic *confrères*, and the *Index* having published some words of cordial approval from one Spiritualist, in partial counterpoise, I, as a Spiritualist, was moved to send you a few words of appreciation and cheer, as above. I have read with interest the editorial on "Spiritualism and Science" in the *Index* of November 4; and I have been thinking of submitting to its readers, at no distant day,—provided I can find sufficient time for their preparation,—a few remarks thereupon. At present, suffice it to say that it was a fair and candid statement of the difficulties attending the acceptance of Spiritualism by the cultured, thoughtful non-spiritualist; and it embodied much truth regarding the defects inherent in the popular phases of the spiritualist movement. In my opinion, it does not cover all the ground, though; and I have thought to briefly supplement your statement with some facts indicative, probably, of a deeper basis for *bona fide* spiritual actualities than would appear from a perusal of your editorial.

Before concluding, allow me to express my emphatic approval of the remarks of Mr. B. F. Underwood, in the *Index* of November 4, concerning the Liberal League and the "Repealers." His observations anent Mr. James Parton, Mr. Elizur Wright, and Mr. Wakeman, are eminently true; indeed much more could with truth have been said in criticism of those gentlemen's proceedings,—the infamy at present attaching, to a large extent in the public mind, to freethinkers in general, as defenders and advocates of immorality and vice, being largely due to the extremely unwise line of conduct pursued by them and their associates, of whom many of the latter are far beneath their more cultured coadjutors in honesty of intention and purity of conduct. I am in hopes that the conjunction of the American Liberal Union and the new secular organization, as suggested by the *Index*, may be effected; so that all the friends of State secularization not in sympathy with the present status of the old League may be in unison in organization and practical work; and could a strong Secular Union be built up, with Mr. Abbot the founder of the League, at its head, so much the more would I rejoice. Perhaps in time even this desideratum may be realized.

WM. EMMETTE COLEMAN.

PRESIDIO OF SAN FRANCISCO, CAL.

PERSONAL ITEMS.

THE collection of Mr. Ruskin's scattered letters, which will shortly appear, is to bear the characteristic title of *Arrows of the Chace*.

THOMAS HUGHES has arrived safely home in England, in excellent spirits. He is delighted with his visit to this country, and is full of high hopes for his Tennessee colony.

EUGENE HARDING, the well-known Signor Blitz, of slight-of-hand fame, accidentally shot and killed himself, while duck-hunting on the Hackensack River, near Little Ferry, N.J., last week.

CHARLES READE, the English novelist, has sent Mayor Cooper of New York slips from Shakespeare's mulberry at Stratford-on-Avon, with the suggestion that they be planted in Central Park.

DR. ANDREW WILSON, of the Edinburgh Medical School, has in press a volume of *Chapters on Evolution*. Dr. Wilson has been supplying the desk of Mr. Conway, in London, during his absence in this country.

AN enterprising Japanese sent his son to Switzerland in 1877, to learn watch-making. The boy has now gone home, and established a factory with government help, at which father and son are industriously teaching the trade to native Japs.

A NUMBER of friends of John S. Dwight of Boston, among them Henry W. Longfellow and Robert C. Winthrop, have written him a complimentary letter, proposing a testimonial concert at Music Hall in return for his services in behalf of music; and he has accepted.

THE Harvard students, not to be outdone by their fellows at Oxford, are mastering Sophocles' *Edipus Tyrannus*, and will produce the play some time next spring; Professors White and Goodwin drilling the actors in pronunciation, and Professor Norton planning the costumes.

It appears that we still live in the age of the

prophets, as the following newspaper item testifies: "Henry G. Vennor, the Canadian weather prophet, foretells a good ice crop; and John H. Tice, the St. Louis weather man, heavy rains at the South, and heavy snows North."

REV. GEORGE C. MILN, whose heretical tendencies forced him recently to dissolve his connection with the Orthodox Church in Brooklyn, N.Y., over which he was settled, is reported to have been invited to become the successor of Robert Collyer in the Church of the Unity, Chicago.

A COLORED man of Philadelphia, an owner of property and a tax-payer for twenty-five years, is unable to get his children into the public schools on account of their color. And yet the children of our schools are taught that all men are created free and equal, etc. Is it any wonder that we have occasion so often to complain of untruthfulness and insincerity in these days?

HENRY BACON, a noted American artist, who has been living abroad for the last ten or twelve years, most of the time in Paris, has lately returned to this country for a visit. He is the son of the Rev. Henry Bacon, a distinguished Universalist preacher in his day, who was settled for many years in Philadelphia, where he died some twenty years ago. Mr. Bacon is also the brother of Edwin Bacon, the managing editor of the *Boston Advertiser*. His old Boston friends will extend to him a cordial welcome.

DR. WILLIAM S. DENNETT, of Boston, has examined 1,100 children of the public schools of Hyde Park in regard to their eyesight, and his work shows some interesting results: "76 per cent. were found to have what may be considered perfect sight; 12 per cent. were prematurely far-sighted; 8 per cent., near-sighted. These eye troubles were found mainly among the older children. Of the 530 scholars under ten years of age, only 18 per cent. were found to have defects of vision; while, among the 60 high-school scholars, 31, or over 50 per cent., were found affected in some degree. This is a strong argument for regular examination of school-children's eyesight, and timely intervention to prevent injury. Of the 279 children whose eyesight was found defective, 134 were prematurely far-sighted. They will have to put on glasses quite early in life. The 95 who are near-sighted testify that they experience constantly increasing difficulty in distinguishing objects. All these cases might have been mitigated, if not prevented, by the timely use of properly selected glasses."

POETRY.

For the *Free Religious Index*.

FOREIGN TRAVEL.

The vast sky dwarfeth all below,
That man has reared or earth can show:
Then wherefore wander to and fro?
Mount, minster, pyramid, and sea
Are trivial matched with cosmic space
And pomp of worlds which night displays:
Then wherefore bird of passage be?
In every land, the str and strife
Are for the bread that feedeth life:
One spot, one people, teacheth all
The lore of this terrestrial ball.

The relics of the past are vain:
The haughty palace, pillared fane,
Cemented were with human blood,
And bestial keep the multitude.
Lone prairie of the unploughed West,
That poor man welcomes to its breast
With wheaten plenty, land and home,
Is fairer spot than storied Rome.
The old States moulder into dust
With all their pomp of palace, shrine,
And sceptred sway by right divine,
Because to man they are unjust.
What though the golden prairie flower
Blooms not amid superb decay?
The rising, not the falling, tower
It perfumes,— structures of to-day:
For people, not for priest or king,
Their doors unfold, their arches spring.

R. W. BALL.

The Free Religious Index.

BOSTON, DECEMBER 9, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in his columns except his own.

WILLIAM J. POTTER, Editor.
DAVID H. CLARK, . Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

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WILLIAM J. POTTER, Secretary F.R.A.

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

THE IRREPRESSIBLE CONFLICT.

It is a common saying in our time that the spirit of theological difference is abating, and that there is a tendency among the different religious sects toward unity and cooperation. And this, in a measure, is true. With regard to the so-called Evangelical sects of Protestant Christendom, for instance, there is very much less antagonism than half a century ago; and in many ways they work together. And between the Liberal sects of Christendom, on the one hand, and the Evangelical and occasional participations together in religious gatherings, which show that the old-time bitterness and hostility that separated them have largely departed.

Yet all the sects in themselves are subject to an internal conflict. It is a conflict of ideas, of tendencies, of interpretation of doctrine, of ecclesiastical method. The conflict may not anywhere come to an open separation,—no new sects may grow out of it,—because there is not such momentous emphasis placed on the forms of belief as once there was, and nowhere is the sectarian spirit so dominant. Yet the conflict none the less exists. In a general way, the parties to it may be denominated as conservative and reformatory, stationary and progressive. On the one side there is tenacious adherence to the old creeds and to the old forms of church action, and a corresponding suspicion and fear of any change as fraught only with evil. On the other side there is openness to new thought, a more cordial welcome to the progressive influences of the age, and a serener trust in the spirit of truth as still holding some things in reserve not revealed to former generations, and as continuing to be a safe guide to mankind. In a word, the conflict that is now going on in all the Protestant sects of Christendom is the old conflict between authority and freethought in religion, or between the conclusions reached by the human mind centuries ago, and believed to be vested with supernatural sanction, and the conclusions of the same human mind reached by the freer inquiry and the wider knowledge and the more scientific investigation and the clearer comprehension of nature and man, that are in vogue in the modern world. It is the "irrepressible conflict" between the human mind bound and the human mind free, which has more or less shaped the whole course of Christian history, which produced the Protestant movement and the various sects into which it subdivided, and which must needs go on until freedom of thought has conquered and placed the seal of its possession on the whole domain of religion.

W. J. POTTER, Sec'y F. R. Association.

It is evident that the elements of a conflict were all there, and that it will be the part of prudence (which the Episcopal Church usually heeds) not to turn those screws too tightly. In the more recent National Council of Orthodox Congregationalists, at St. Louis, the same conflict appeared, only in still more open and intense form of antagonism. Two or three times, the differences culminated in discussions that are pronounced as "heated" and "acrimonious"; and, on one occasion, the prolonged and excited debate is described by the reporter for the *Christian Union* as "quite reaching the extreme limits of Christian courtesy." Another witness speaks of the scene as calculated to grieve all good Christians and disgrace the cause of religion in the eyes of the world. The subject-matter of this latter discussion was an elaborate report by Dr. Smythe, of Andover, recommending some stricter regulations with regard to ministerial standing, the gist of them being the appointment of a standing committee in each local association, who as a kind of grand jury should have jurisdiction over the credentials of ministers. One, perhaps the chief, object of this measure was to protect the churches from what were called "ministerial tramps," who are quite likely to turn out immoral men and bring scandal upon their profession. But it was not disguised that another end, which the plan was intended to accomplish, was to protect the churches from *heresy*. And it may be safely assumed that it was this latter point that brought on the "heated discussion."

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Another animated but briefer debate ensued on the proposition for the framing of a new creed, or a statement of a consensus of belief in the Orthodox Congregational churches at the present day; and still another on a report favoring some change in the old Puritan Parish system, by which the church proper rather than the society should have the greater power.

All these propositions were regarded by the jealous defenders of the independence of the local churches as tending strongly in the direction of ecclesiastical centralization—as, indeed, they did; and hence they were vigorously resisted, not only by the liberal wing in theology, but also by those who are conservative in matters of church polity, though it should be said that some who favored a new statement of beliefs did it because they believed the old statements outgrown. But, on the other hand, it was argued that the National Council should not be vested with any authority to form such a statement. All the vexing questions were finally disposed of by referring them to committees who should report, *not back to the Council*, but to the churches for their consideration, or by voting to print the reports and send them to the churches for such action as the churches should deem fit; which, of course, was a victory, for the time being, of the principle of the independence of the individual church, and to that extent a victory for freethought as against ecclesiastical encroachment.

But the battle is not ended. It is only shifted to other ground. The two principles are there in conflict, Freedom and Authority,—freedom to think out one's own beliefs, acceptance of beliefs externally imposed. The two principles are irreconcilably opposed. There can be no peace between them. One must conquer the other, or they must separate as wide apart as the poles. The ultimate of one is the papal infallibility of the Church of Rome, the ultimate of the other is absolutely Free Religion.

A FRIEND has sent us the Philadelphia *Times* of November 25, containing a report of a sermon to women, delivered in St. Clement's Church in that city, by the Rev. W. J. Knox-Little of Manchester, England. The Reverend Knox-Little is a representative of the extreme High-Church type of an English clergyman. His views of woman and of the marriage relation are, certainly, quite in keeping with the mediæval character of the High-Church theology. Indeed, they go quite back to the "primitive simplicity" of barbarism, when woman was held as a slave, or we might even say to the pre-adamite era of brutalism. Hear him: "To her husband, the wife owes the duty of unqualified obedience. There is no crime that a man can commit which justifies his wife in leaving him or applying for that monstrous thing, divorce. It is her duty to submit herself to him always, and no crime that he can commit justifies her lack of obedience. If he is a bad or wicked man, she may gently remonstrate with him, but refuse him never." And again: "Widows and maiden ladies are designed by Providence for the purpose of giving a tone to society. They should all be religious women. An irreligious woman is a bad man spoiled. For the disgusting product of modern times, a woman who does her own atheistical thinking, I have nothing but contempt." And there is more of the same sort *ad nauseam*. It is not such weak and wretched talk as this that is going to confirm the sanctity of the marriage relation in public opinion. On the contrary, it is such views as these—survivals of an era when animal strength was law—which have led to the present demoralizing reactionary sentiment concerning marriage that appears in "Free-Love" theories and easy divorce laws. If this English missionary has nothing better to teach American

women than he offers in this sermon, he had better betake himself at once across the Atlantic. America has just lost a woman—Lucretia Mott—who was accustomed to do her own thinking and acting, and one remembered word of whom will do more for American women than all the sermons this preacher of the primitive gospel of the woods can have ever uttered. She at once meets his barbarianism and the modern reactionary license from it by that favorite sentence of hers, "In the true marriage relation, the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal."

If the Ponca Indians do not succeed in getting their wrongs righted, it will not be for lack of earnest friends and sympathizers in Boston. The meeting held in this city last Friday evening, though not so numerously attended as might have been expected, was nevertheless exceedingly interesting, and on the whole successful. Indeed, Mr. Phillips pronounced it the most so of any that had ever been held in Boston on the Indian question. Governor Long, who presided with his usual ease and grace, made a telling and vigorous speech, in which he severely arraigned the government for its course in respect to the Indians, and particularly the Poncas. The addresses of Mayor Prince, Mr. Tibbles, Little Bright Eyes (Miss La Fiesche), and Wendell Phillips, were forcible and pointed, and calculated to excite the desire to do justice to a long-suffering and abused people. Letters were read from Rev. Edward E. Hale and Senator Dawes, and the following resolutions written by Judge Russell were adopted:—

1. *Resolved*, That the removal of the Ponca Indians from the lands which they held on the faith of a treaty with the United States was an act of grievous wrong, without reason, excuse, or palliation; that national honor demands their prompt restoration, with such compensation for past suffering as is possible, and that nothing short of this will redress their wrongs or repair the violated faith of this government.

2. *Resolved*, That it is unbecoming in a free government to allow its agents to slander, persecute, and imprison those whose only offence lies in befriending the victims of that government's oppression; and that it shows consciousness of wrong and fear of justice, when high officials belie their principles by denying a hearing in our own courts to those who claim the protection of our laws.

3. *Resolved*, In the light of the facts now fully known and admitted, we call upon the President to promptly use the large powers conferred upon him to rectify the injuries done to these people during his administration; and we urge our senators and representatives in Congress to secure by all practicable means the enactment of laws which will enable Indians who may hereafter be exposed to like perils to defend themselves in our courts.

A late newspaper despatch announces that it has been decided by Judge Dundy in the United States Court of Nebraska that the Poncas are entitled to the lands of which they have been dispossessed. It simply remains now for the government to act in accordance with this decision.

In the *Independent* of November 18, Rev. Dr. Martin, president of a college in Peking, China, gives an interesting account of a sect in Japan, whom he calls Reformed Buddhists. They claim still to be true Buddhists, but Dr. Martin thinks they have been much influenced by contact with Christian doctrine. He says:—

This sect assumes the title of *Shinsin*, or the "True Religion"; and a temple of vast extent, bearing their name and dating back several centuries, suggests that the spirit of reform is not of yesterday. The temple differs little from others; but the college connected with it is without a parallel in the empire, and proves conclusively that the reform spirit, whatever may have been its origin, has of late awakened into fresh

activity. The buildings, in the most approved style of European architecture, and said to have been erected at the cost of 360,000 *zen*, or about \$300,000, supply accommodations for the several departments of instruction usually found in our Western universities; but the organization is not yet complete. In the department of natural philosophy, we saw a large assortment of apparatus for physical experiments; and in that of theology we saw a class of forty candidates for the priesthood, taking notes of a lecture which was being delivered by a venerable-looking Bonze.

In a tract handed to Dr. Martin by the vice-principal of this institution, the special doctrine of the sect is thus described:—

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of extinction of passion. . . . This salvation we call Nirvana, which means eternal happiness and is the state of Buddha. It is, however, very difficult to cut off all the passions; but Buddhism professes to teach many ways for obtaining this object. . . . These ways may be classed in two divisions; one being called self-power, or help through self, and the other being called the power of others, or help through another. Our sect, called *Shinsin*, literally meaning "free doctrine," teaches the doctrine of help from another. "Now, what is 'the power of another'?" It is the great power of Amita Buddha. Amita means "boundless," and we believe that the life and light of Buddha are both perfect. . . . Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment, invocation of his name is observed to express thankfulness and gratitude for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent and as welcome as light on a dark night, we must also keep the laws, which are fixed for our duty during our whole life.

This approaches the Christian doctrine of salvation by faith, but without the adjunct of the sacrificial atonement. It may have come, without any "Christian" influence, as a natural reaction in the development of Buddhism, and is not in all respects a progressive "reform."

OUR LIBRARY.

V. English Novelists.

George Eliot is so consummate an artist that she shows full sympathy with mystics like Savonarola, Dinah, and Mordecai, and lays no stress on her own advanced ideas. The piety of her noblest women, Romola, Maggie, and Dorothea, is free from superstition or extravagance, and full of culture, philanthropy, and self-reliance. Some of her strongest and noblest men—Lydgate and Felix Holt, for instance—are thorough radicals; and one of her weakest, Bulstrode, tries to justify his sins by his devotions. Here and there, too, we find shrewd sarcasms, like the account of Aunt Glegg's shutting herself up with Baxter's *Saint's Rest* whenever she quarrels with her husband. Among her stories most full of satire on fanaticism and formalism is *Janet's Repentance*. But she is never so bitter as Dickens, with his grim Miss Murdstone and Mrs. Clennam, rapacious Pecksniff, greedy Chadband, and red-nosed Stiggins.

Both these writers show far less knowledge of the weak points of the popular churches than does Canon Kingsley, whose novels much resemble those old-fashioned English comedies, in which witty and daring libertines succeed in everything, even in reforming just as the curtain falls. So the wealthy and philosophic Hebrew in *Hypatia*, the poor Chartist poet in *Alon Locke*, and the shrewd, burly doctor in *Two Years Ago*, triumph over the church-people in both love and argument, until the concluding chapters, when they suddenly appear as new converts, for no particular reason except to

give a happy ending. The asceticism, bigotry, and ignorance of the early Christians, are made all the plainer by the contrast to the pure, earnest, thoughtful woman who kept alive all that was best in pagan philosophy until the monks made her a martyr. The novels about England complain bitterly of the priests for trying to monopolize education and keep the poor from getting any more than will make them slaves and bigots. One of the most powerful passages is that in *Two Years Ago*, telling how the revivalist who is frightening to death a cholera-stricken village falls himself before a sermon against his "devil's doctrines." Curious, too, is the caricature in *Alton Locke* of that optimistic pantheism which makes no difference between right and wrong. The great charm of this book, however, is its sympathy with the down-trodden operatives.

The same spirit is shown in *Sibyl, or The Two Nations*, where Disraeli expresses his wonder that England cannot spare missionaries from Tahiti for her own heathen. His *Tancred* and *Lothair* also deserve our notice, on account of the vigor with which in the former book he defends the Jews against persecution and slander, and in the latter takes sides with the liberators of Italy against the Church of Rome. There are few books, however, which rebuke bigotry more severely than *Jane Eyre* does; and Miss Brontë seems to take a special delight in heroes and heroines who are thoroughly secular and unconventional.

But to mention all the novels inspired by this feeling would fill our remaining space. We must hasten on to Bulwer's *Zanoni*, as an instance of the height to which religion can rise, when wholly free from institutions; and then to Jenkins' *Lord Bantam* and Mallock's *New Republic*, as evidence that our views have such beauty and strength as even caricaturists cannot help reproducing.

Thus we come to the novels avowedly on our side; and, among these, the most telling, I think, is Mrs. Linton's *Joshua Davidson*. The hero is the son of a Cornish carpenter, but of royal race. He is a mere boy when he asks the rector in church, why he does not follow Christ, and give all he has to the poor. After some vain attempts to work miracles, he devotes himself to trying to reform the London outcasts and criminals, and is particularly successful with a street-walker named Mary. He gets so little sympathy from pious and respectable people that he is provoked into blaming them severely. At last, he is driven into revolt against the existing social order, and joins the Communists. Mary follows him to Paris, where she is shot; but he returns to England, and is murdered by a priest-led mob. His biography is supposed to be written by a faithful companion, whose first name is John. The meaning of all this must be plain, especially when we remember that the Old Testament Joshua is called Jesus in Acts vii., 45. We cannot read Mrs. Linton's story of the purity, tenderness, and self-sacrifice in which her hero gives his life for the poorest and most sinful, without being deeply moved. Surely, if he erred, it was only because he was too faithful a follower of him who came seeking for them which were lost, and who found his work so opposed by the pious and respectable men among whom his own disciple, Paul, was proud to claim a place, that he was led to denounce them as vipers and whited sepulchres. Can we look at taking sides thus with the outcasts against respectable people as culpable folly in London, but the holiest wisdom in Jerusalem?

The same dilemma—namely, that, if our public opinion is right, Jesus was wrong—is handled with great power in Wilkie Collins' *Fallen Leaves*, where the Magdalen ultimately marries the hero,

a Christian Socialist from America; and also in *Modern Christianity a Civilized Heathenism*. The preface of this little book urges that the religion of the New Testament and the early Church, with "its incessant enmity against the world," its fervent piety, and its anxiety to be saved, differs so much from the life of worldly pleasure, formal ceremony, and self-complacency led by most of those who call themselves Christians, that these latter are really heathens. To illustrate the inconsistency of claiming to follow Christ and yet trying to get all we can of the social standing, transitory wealth, and earthly pleasures which Jesus bade his disciples disregard, we have a conversation of a Hindoo with a clerical friend, whom he tells that he sees no reason why he should become a Christian, since doing so does not, according to received usage, involve any improvement of the life he already leads out of regard to common-sense:—

"Christ has said that the joys of this life are wholly incompatible with the joys of the life to come. You Christians take your fill of pleasure on this earth, and expect to have pleasure also in heaven. . . . It is all very well for your archbishop to talk about converting us poor heathen. Let him try his hand first at the conversion of the House of Lords. Why, if he would speak and act like his master, Christ, for one single week, he would not have a friend left in London. . . . If Christianity has anything to do with Christ at all, civilization must ever be its deadliest foe. The two labor in totally different fields. Christianity wins souls for heaven, civilization wins prosperity for men on earth. Christianity works for the glory of God, civilization does not pretend to take any such object into account, but simply works for the glorification of human talent and the success of human enterprise. . . . It is perfect mockery to tell me that I must imitate a Christ who, all his life, was covered with reproach and ridicule, and, in the same breath, to tell me that I am not required to expose myself to ridicule and reproach."

While talking thus, our Hindoo keeps offering to try to be a Christian, if he can be shown one living instance of real imitation of Jesus. At last, he finds what he seeks; and the book ends with a pathetic picture of a true pastor, who gives his income to the poor, spends his time in reproving the fashionable, comforting the wretched, and pleading with the wicked, and, in visiting a dying sinner, is smitten fatally by scarlet fever.

Both these books are very readable; and so are Maitland's *Higher Law*, and *Pilgrim and Shrine*. The latter professes to be the autobiography of a young Englishman, named Ainslie, who has nearly finished his studies for the Anglican ministry, when his doubts become so urgent that he leaves his home in search of an ideal which can satisfy all his love and faith. This, after wandering through many lands and many views, he finds at last in the lovely and thoughtful Mary Travers, whom he meets in Australia. His adventures there and among the gold-diggers in California are told with much vigor and humor; and the book is full of bright speeches. For instance, a sea-captain asks a priest, who is arguing that faith is better than experience, how he happened to take passage in his ship. His reverence answers:—

"I have seen too many vessels not to know when they are all right."

"There now," exclaimed the sea-captain, in a tone of mock disappointment, "I was going to give you credit for faith; and I find it only experience, after all."

The whole problem of how far we may believe, and when we must doubt,—or, in other words, what regard we should pay to authority,—may easily be

settled by remembering that it is only such faith as is founded on experience that is trustworthy, and that any belief not so supported can be nothing better than a delusion and a snare.

Ainslie's own final results are these:—

"Within the limits of the finite and the knowable lie the whole duty and happiness of man. . . . In love alone, in pure and unreserving love, does all questioning find answer. At once tree of knowledge and tree of life, fortunate are they who can eat thereof without trespass and without penalty. Believe me, my friend, only those who feel know; and where love is there is no dogma."

The novels just described are remarkable mainly for their heroes; but the interest of Frederika Macdonald's *Nathaniel Vaughan* centres in a girl of eighteen with blue eyes, a rippled stream of sunny brown hair that flows down her shoulders to her waist, a clear, fearless gaze on her delicately lovely face, a warm, sunny heart, full of delight in nature and love toward all around her except her priest, a highly cultured fancy, and a quick and thoroughly healthy intellect, trained to rest serenely in her knowledge of the visible world and the present life. She is the ideal of freely yet highly developed womanhood, and superior to Mrs. Linton's Patricia Kemball, delightfully unconventional as the latter is. Miss Macdonald's Fay is, indeed, almost equal to Judd's Margaret, and especially like her in appearing all the brighter for her perfect freedom from the bigotry and superstition which darken all the background of these fascinating books. Nathaniel Vaughan himself is so powerfully drawn in his hopeless love for Fay, his gloomy self-denial, his blind, pernicious zeal, his unconscious but fatal cruelty to the child whom he kills in a vain attempt to force her into his own pattern, that our only doubt is whether we should look at him with hatred or pity.

Freethinking novelists, like all others with a polemic purpose, are too apt to put all the virtue on one side; and this failing is especially marked in McDonnell's *Exeter Hall* and *Heathens of the Heath*, which compare philanthropic infidels to pleasure-loving and selfish priests with too great severity. *Thorndale*; or, *The Conflict of Opinions*, on the other hand, is highly philosophic, but rather too much so for the interest of the story. Miss Fothergill's *Probation* and *Wellfields*, however, show such skill and vigor that they have a place in the Leisure Hour Series.

For notices of Mrs. Linton's *Under which Lord* and Miss Christie's *Lady Laura*, I must refer to the *Westminster Review* for January, 1880, and to the *Nation* for October 7. The former book represents a clergyman's sister as saying that all infidels are "emissaries of the evil one, and this so-called modern science is the means by which he works." Miss Christie's doctrine is: "All that man believed God to be in the past he must himself be in the future. That is the new covenant. We must be gods on earth, or we shall be eternally condemned for having hinted that there is no God in heaven."

It is so difficult to find such books, either in public libraries or the bookstores, that we should do what we can to assist the circulation of our views in this interesting form; and, as the season of gifts draws near, we should take care to select such presents as will give our friends not only momentary pleasure, but lasting strength and peace. I must therefore take the liberty of mentioning that *Lady Laura* was published by Strahan & Co., London, that *Joshua Davidson* has been reprinted by Lippencott & Co., and *The Pilgrim and the Shrine* by G. P. Putnam's Sons, that *Nathaniel Vaughan* can be procured for \$1.50

of Charles P. Somerby, New York, and that among our best books, not already mentioned in this article, are George Sand's *Spiridon* and *Sept Cordes de la Lyre*, *Faust*, *Nathan der Weise*, Swinburne's *Songs before Sunrise*, Bayard Taylor's *Prince Deukalion*, Edwin Arnold's *Light of Asia*, the works of Shelley, Emerson, O. W. Holmes, Darwin, Tyndall, Huxley, Proctor, and Renan, the autobiographies of John Stuart Mill and Harriet Martineau, and the little book by Janson which is noticed in another column. F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

The Diet of the Poor.

MR. ROGER S. TRACY, described as a sanitary inspector, has been engaged in making an investigation into the health and physical condition of the shop girls of New York city. Under whose auspices the investigation was made, and how thorough it may have been, we have no means of knowing, but Mr. Tracy's report states that the pallor and general appearance of unhealthiness noticed among the shop girls are occasioned by their manner of life out of working hours. Late hours, attendance at balls and parties, indulgence in confectionery and pastry, and an insufficient supply of wholesome and well-cooked food are enumerated as reasons for the ill-health of shop girls as a class. We notice that the facts upon which Mr. Tracy bases his conclusions were chiefly derived from employers, and that they are quoted to refute the notion that the practice of compelling shop girls to stand all day has something to do with their physical feebleness. This is clearly a *non sequitur*. We do not need statistics, nor an investigation by a sanitary inspector, to prove that having to stand continuously through a long day's work, week in and week out, is exceedingly injurious to girls and women. Employers who impose this needlessly upon their shop girls cannot evade the responsibility for their inhumanity by producing counter evidence to show that the girls further injure themselves by the hours they keep or the food they eat. When we remember what a desperate struggle the average shop girl has to keep soul and body together on the scant wages she receives, we are surprised that they maintain any degree of health, and that more of them do not go altogether to the bad, morally as well as physically. That they huddle together in unhealthy rooms, and that they eat too little and choose their food unwisely, are evils quite as much due to environment as to choice. When one attempts to figure out the average shop girl's problem, and see how room-rent, meals, and a certain amount of clothing respectable enough to enable her to keep her position, are to be paid for out of three or four dollars a week, one is ready to judge her mistakes more charitably. While these facts as to the improper and insufficient food consumed by shop girls are not to be accepted as an excuse for the unnecessary hardships imposed upon them by their employers, they are nevertheless worthy of the serious attention of the philanthropist. Not only as regards shop girls, but the poor in general, it is undoubtedly true that a better knowledge of what is suitable for food and of the best methods of preparing it would accomplish more than any single agency that could be named toward improving the morals and elevating the home life of the community. The first temptation to take to drink often comes from eating unfit or ill-cooked food.—*Boston Journal*.

The Religious Newspapers and Hop-Bitters.

NAPOLEON used to say, "Four hostile newspapers were more to be dreaded than a hundred thousand bayonets." I suppose, on the other hand, four or several great religious weeklies favoring any one thing will bring to it glory and fame and riches: at least so thinks, evidently, the president of the Hop-Bitters Company in Rochester, N.Y. For all quack medicines, I am told the religious press is far preferable to the secular as an advertising medium, probably because the Christian sanction thus given makes the mass of the people believe the patent medicines thoroughly reliable and efficacious. Hostetter's Bitters cured all ills, and were duly advertised a few years ago, till by some accident the papers discovered that these contained 43 per cent. of alcohol; and then, after all the harm had been done, they were dropped by the press, and are now found in their appropriate place on the ale and beer list at restaurants. Having

seen a column weekly concerning hop-bitters in a large number of religious papers recently, some persons asked the Massachusetts State Assayer, Mr. Charles R. Fletcher, an able chemist, to carefully analyze a bottle of these bitters. He found, to our astonishment, that they were composed of water 85.056 per cent.; alcohol, by weight, 14.630 per cent.; and hop-bitters and extractive matter, 0.314 per cent. In other words, they contained from three to four times as much alcohol as there is in lager beer, and over one-third of 1 per cent. solid or hop matter! And the following is what the religious papers say this marvellous compound will do: An old lady over seventy, and entirely helpless, after using one bottle walked about the house, and after two walked to her neighbor's! A paralyzed man was completely cured by two bottles! The wife of a member of the Canadian Parliament had a pimpled face "that annoyed the life out of her. One bottle made her face as smooth as a child's"! A lady who had travelled all over Europe to regain her health, spending thousands of dollars, took two bottles, and is now perfectly well! A man of seventy-eight took one bottle, and feels as though he were thirty! The president of the Hop-Bitters Company says, "when a man whose moral nature has been perverted by indigestion" is condemned for crime, he recommends society to order him a bottle of hop-bitters rather than put him in jail. The fourteen per cent. of alcohol would probably be more relishing to the criminal than prison fare. Col. W. H. W., of Baltimore, was completely cured of drunkenness, appetite quite removed, says the press, by hop-bitters,—“a perfect panacea for the drunkard's curse"! This is the first time we have ever heard of alcoholic patients being cured by alcohol. Irritable and fretful ladies are made lovely! The *Living Church* says: "We do not allow anything in the line of bitters to enter our paper that contains alcohol, but we are satisfied that your bitters are free from that ingredient." This is used by the president as an advertisement. Can it be that a thing of his own making has fourteen per cent. of alcohol, and he not know it? He says there is more hop strength in a bottle of hop-bitters than in a whole barrel of beer. As there is over one-third of one per cent. hop matter in a bottle, it shows how little there must be in a barrel of beer. Most patent medicines are humbugs, and this new applicant for favor would seem to be as much so as the rest, save that it uses water more freely, is cheaper for the producer, and, therefore, more of a money-making affair. It is to be hoped that the press and the people will some time learn not to be imposed upon.—*Sarah K. Bolton, in National Temperance Advocate*.

LESSONS

ON

The Origin and Growth of Christianity.

VIII.

THE KINGDOM OF GOD.

"Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."—*MARK I., 14.*

1. The Kingdom as Defined by the Jews.

The "Kingdom of God," or "Kingdom of Heaven," is a phrase often used by JESUS. It was not, however, original with him. It is of frequent use in the TALMUD and other Jewish writings, where it means, simply, *Judaism itself*,—the true religion,—or devotion and obedience to the MOSAIC LAW.

In the Book of DANIEL, it is identified as the *Messianic kingdom* of the future, and described as "an everlasting dominion, which shall not pass away." (*Dan. vii., 14, 22, 27; ii., 44.*) Into it were to be gathered "the people of the saints of the MOST HIGH." (*Dan. vii., 27.*) The dead were to be raised,—some to "everlasting life" in this kingdom, and others to "everlasting shame and contempt." (*Dan. xii., 2.*)

2. Jesus' Doctrine of the Kingdom of God.

JESUS appears to have held this current belief, but to have modified it by the introduction of certain ideas peculiar to himself. With him, the conception was less material, and more spiritual and moral. His "KINGDOM OF GOD" was a redeemed

and purified world, wherein all would be obedient to the Divine will. The condition of admission to this kingdom was not formal observance of the Jewish LAW, but PRACTICAL RIGHTEOUSNESS. (*Matt. v., 20; vi., 33; Mark xii., 28-34.*) It was not merely an earthly dominion. It depended upon the spiritual and moral state of the individual. (*Luke xvii., 21.*) The "sons of the kingdom" were to make preparation for it, by beginning now the divine life of righteousness. It was to be received with the simple faith of a little child. (*Mark x., 13-15; Luke ix., 46-48.*)

Yet, on the other hand, the coming of this reign of good would be a grand and sudden REVOLUTION. A new order would govern the world. Those who are now first would be last, and the humble, if righteous, would be exalted. (*Mark x., 31; Matt. xix., 30; xx., 16, 20, 28; Luke xiii., 30.*)

3. The Speedy Advent of the Kingdom.

JESUS taught that the time of the establishment of the HEAVENLY KINGDOM was "at hand"; that it would come in the generation of those then living. (*Mark i., 15; xiii., 30, 31, 35, 36; xiv., 62; Matt. iii., 2, 17; x., 23; xvi., 28; xxiii., 36; xxiv., 34, 44; xv., 13; Luke ix., 27; x., 11; xii., 40; xxi., 32, etc.*) It would come suddenly, at an unexpected hour. (*Mark xiii., 35; Matt. xxiv., 36.*) Its coming would be preceded by tribulations, woes, and wars between the nations. (*Mark xiii., 19, 24, 25; Matt. xxiv., 21, 29; Luke xxi., 9-13, 16, 25, 26.*) Its advent would be heralded by the appearance of the SON OF MAN, "with power and great glory," "in the clouds of heaven." (*Mark xiii., 26; Matt. xxiv., 27, 30; xxv., 31; Luke xxi., 27.*) After its establishment, he would sit upon the Messianic throne, as King of the new ISRAEL; while the twelve apostles would also sit upon twelve thrones as judges of the twelve tribes. (*Matt. xix., 28.*)

NOTE.—Talk about Christian views of the "Second Advent." (Read to the class Whittier's poem, "Abraham Davenport.")

4. Jesus and the Messianic Office.

JESUS appears, at first, to have deemed himself to be simply a prophet of this heavenly kingdom, warning his people of its speedy advent, and exhorting them to REPENTANCE. Later, he unquestionably held the conviction that he was the MESSIAH, who was to bring about this reign of GOD on earth.

He first accepted the titles: "SON OF MAN,"—a common designation of the later prophets, sometimes meaning the MESSIAH,—and "SON OF GOD,"—which indicated his office as messenger or forerunner of the kingdom of the HEAVENLY FATHER. Toward the end of his public career, he permitted himself to be addressed more plainly as "MESSIAH" or "CHRIST." (*Mark viii., 27-30, etc.*)

NOTE A.—The expression "Son of Man" is found a few times in Job and the Psalms (*Job xxv., 6; Psalms viii., 4; lxxx., 17; cxliv., 3*), but only as a poetical repetition of the general term "man." In Daniel and Ezekiel as well as the New Testament, it is used as a personal title. In Daniel, it appears to be synonymous with "Messiah." (*Dan. vii., 13.*) EZEKIEL is called "Son of Man" about ninety, and JESUS about eighty-four times. JESUS designates himself by this title more frequently than by any other.

NOTE B.—The term "Son of God" was not only applied to JESUS in recognition of his office as prophet of the kingdom of God, but it was also a common designation of all who accepted this doctrine. (See *John i., 12; Romans viii., 14, 19; Phil. ii., 15; I. John iii., 1, 2.*) GOD, the ruler of this Theocratic kingdom, was the "FATHER," and all the true believers were his "sons" or children. This phrase was wholly unconnected, in the minds of JESUS and his early Jewish disciples, with the subsequently developed notion of a miraculous birth.

NOTE C.—This idea of the "KINGDOM OF HEAVEN," as held by the Jews and early Christians, is evidently wholly irrational. JESUS, in this instance, as in others, simply accepted a current belief of his time. The New Testament prophecies of the speedy advent of the Messianic kingdom were unfulfilled.

But is there not something in this teaching of JESUS,

which is true now and for all coming time? Is there not a sense in which we may all cherish this hope of a *regenerated world*? May we not rationally desire the establishment of the KINGDOM OF HEAVEN on earth, through the more perfect obedience to all *physical, mental, moral, and spiritual laws*? Ought we not to work for it, with all our might, every day of our lives?

General Questions.

1. What was the Jewish idea of the Kingdom of God? 2. How does the Book of Daniel describe it? 3. Did Jesus accept this doctrine? 4. In what way did he change it? 5. What was his condition for admission to this kingdom? 6. Upon what did he make it depend? 7. How was it to be received? 8. How would it revolutionize society? 9. When was this kingdom to appear? 10. What signs would precede its coming? 11. How would its advent be heralded? 12. Who would reign in it? 13. What titles did Jesus accept? 14. How is the term "Son of Man" used in the Bible? 15. What did the title "Son of God" indicate? 16. Can we accept the Jewish idea of the Kingdom of Heaven?

To the Teacher.

Read the admirable chapter on "The Messiah and the Christ," in Allen's *Fragments of Christian History; Bible for Learners* (vol. iii.), ch. xii., xiii., xxv.; Renan's *Life of Jesus*, ch. vii., viii., xv.; Chadwick's *Bible of To-day*, lecture on the Four Gospels. This lesson contains material enough to occupy the class for two Sundays.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, NOV. 15, 1880.

The *Workingmen's Union Advocate*, organ of the Joint Labor Committee, has suspended publication, after an existence of but a few months. It was the first attempt to establish a journal in this city for the special advocacy of labor interests, and appears to have failed for want of appreciation by those it aimed to serve, as well as from the unpopularity of the socialistic doctrines of the editor. It is announced that an effort will be made to revive it again by securing the necessary funds. As one instrument to stir up a sluggish community to the latest phases of modern thought and the evils of unchecked demagogism, the *Advocate* was valuable; and, for the general good of this section, a revival should be hoped for.

There is an association of Spiritualists here, small in number, earnest in devotion to their religious revelations, and composed of people of very fair intellectual and social standing. I attended a meeting at Minerva Hall, on Clio Street, Sunday, 7th inst. Captain Grant presided, and nearly twenty-five ladies and gentlemen were present. A lady lecturer from Texas (Mrs. Auck) was the speaker of the occasion, and delivered an address, without notes, well received by her hearers. Possessing experience as a public speaker, and a good knowledge of her theme, her effort was impressive, if not a convincing exhortation. I learn that the association met for a time in an upper story of the Bible House, until the managers of that institution, failing to appreciate a free religious standard of toleration, declined to rent longer to these unorthodox brethren. Since then, meetings have been held in private residences, and occasionally in Minerva Hall. They seem to have undergone just enough of intolerance and teaching to make them steadfast in their faith, and to go on their way rejoicing with the approval of their consciences. In so far as Spiritualism is an ally to the Free Religious forces of the country, its presence is welcomed.

The police jury of Lafourche Parish received two petitions, for and against a Sunday ordinance, and with true republican spirit referred the whole matter to a vote of the people. By a large majority, on the 2d inst., they voted against an ordinance. In Calcasieu Parish, temperance prohibition was rejected in six of the eight wards. It will operate in the two wards where approved by majorities, by virtue of the Revised Statutes on local option, the wisest of Louisiana laws.

The Jewish South mentions a circular letter addressed by Israelites of Brownsville, Texas, to co-religionists in that State, calling upon all Jewish organizations to join them in petitioning the Legislature to revise Article 2838 of the Revised Statutes, which provides that "all regularly licensed or ordained ministers of the gospel," etc., "are authorized to celebrate matrimony between all persons legally authorized to marry," etc. The word "gospel" is so identified with the Christian religion that it virtually excludes a rabbi, and it is thought advisable to place the matter

beyond such a limitation by courts of law. Nearly the same words occur in the statutory law of nearly all the States where a license is required. The *South* suggests that Dr. Vorsanger, who will be at Austin in January, to advocate the abrogation of the Sunday law, will give the subject his attention.

The *South* recently republished a London *Standard* article, announcing that the ancient "Palace of the Inquisition" at Rome was for sale, advertised by an auctioneer, "without any reserve," with all its "changes, dungeons, torture-cells, ghosts, and associations of every sort," because the late proprietor had reduced his establishment, and was in no farther need of the premises. Said the *South*: "We would suggest that some of our Jewish wealthy men purchase this distinguished palace, and convert it into some charitable institution. How refreshing it would be for the eyes of the inquisitors, if they happen to turn up from their graves, and could behold such a great change in the history of Israel! Yes, buy it, and place upon its portals the inscription, 'The Lord preserveth all those that love him.'" What a comment! But it carries a lesson with it. E. B.

FRAGMENTS OF SCIENCE.

London Fogs.

The dense fogs which so frequently convert London day into night, while the surrounding country is bright with sunshine, are commonly attributed to the smoky coal which London burns; and it has been proposed to import Pennsylvania anthracite as a remedy. Doubtless, smoke has something to do with the density and blackness of London fogs; but we very much doubt the possibility of largely dispelling them by any change of fuel. It is, we believe, not so much the smoke of London fires as the great volume of water vapor which they produce that serves as the primary cause of the fogs. A necessary product of combustion is water; and the million or more fires of London must send into the air of the city enormous volumes of heat vapor, in addition to the steam of boiling water incident to cooking, manufacturing, and similar operations. While the atmosphere of London is thus being kept at the point of saturation, the manner in which the city is laid out prevents any free passage of wind to sweep away the superabundant moisture. London is made up of a congeries of towns scattered over a hundred square miles or more of area, each with its peculiar network of streets and roads, and all grown together into such a snarl of passages, all short and nearly all crooked, that a hurricane would be confused and lost in an attempt to pass through the city. No other large city in the world bears any comparison with London in this respect. All other large cities have long thoroughfares through which the winds can sweep their entire length or breadth. In most cities, such avenues are not only long and broad, but measurably straight. The nearest approach to such a thoroughfare in London begins at Shepherd's Bush and runs along the Uxbridge road, down Oxford Street to Holborn Viaduct. This allows the west winds to penetrate to the very heart of the metropolis, and it is a fact well established by observation that this route is singularly free from fogs. The native Londoner is apt to deride the chess-board plan of most American and many European cities, with streets crossing each other at right angles and running in monotonous straight lines, mile after mile. This plan may not lend itself so readily to architectural effects as the short and tangled streets of London, but its sanitary and commercial advantages are beyond question. It may be that, after all is said and done, London may have to choose between enduring an almost ever-present fog or the breaking up of its beloved labyrinths by cutting broad and straight avenues, in various directions, across the length and breadth of the city.—*Scientific American*.

A New Barometer.

A new glycerine barometer has been invented by Mr. James B. Jordan, of the London *Mining Record* office, and is being tested at Kew. The cistern is a cylindrical vessel of copper lined with tin, five inches deep and ten inches in diameter, fitted with screwed cover, the air having access through a small hole in the cup attached to the cover, which has a recess holding cotton-wool for filtering out the dust. The main tube, twenty-seven feet long, is connected with the cistern by attachment (with a soldered joint) to

a projecting piece of tube, which enters the cistern through the bottom, and is fitted at its opening with a screwed plug. The tube is an ordinary piece of metal gas-pipe, five-eighths of an inch in diameter, furnished at the top with a gun-metal socket, into which is cemented a glass tube four feet long, with an inside diameter of one inch, terminating in an open cup, and fitted with an India-rubber stopper. The fluctuations of the level of the column of glycerine are observed and read off on brass scales, placed on either side of the tube, and fitted with indices and verniers moved by mill-heads at the bottom of the scales. One of these scales gives the length of the column of glycerine, the other the corresponding length of a column of mercury. A variation of a tenth of an inch in a mercurial column is shown by a change of more than an inch in the glycerine column, and the latter is therefore expected to show minute variations which are imperceptible in the former. Glycerine absorbs moisture freely, when exposed to the air; but this is prevented in the new barometer by covering the exposed surface in the cistern with a layer of heavy petroleum oil specially prepared.

FOREIGN.

A VOLUME of poems in Burns' handwriting has been presented to the trustees of the Burns monument at Ayr. It is a small quarto of fifty pages, and was given by the poet to Mrs. General Stewart, of Afton, in 1787.

FELIX PYAT, the communist, has suspended his paper, the *Commune*, as his sentence to two years' imprisonment has been confirmed, on appeal, for publishing articles justifying the attempt to kill the Russian czar in Paris in 1867.

A STATUE in bronze, to the memory of Robert Burns, was unveiled at Dundee recently by Mr. Henderson, M.P. A procession of from fifteen thousand to twenty thousand workingmen paraded the streets, and the ceremony was witnessed by nearly one hundred thousand spectators.

M. EMILE BLAIN, the author of a disgusting tale published in the *Petit Republicain*, of Paris, has been condemned to one year's imprisonment and a fine of five hundred francs. The manager of the paper in question was also sentenced to four months' imprisonment and a fine of five hundred francs.

A CURIOUS relic of Robert Burns was recently sold at auction in London, in the original draft of the poem, "The Friar's Curse," written on two panes of glass in the summer-house of Robert Riddell, near Dumfries. The panes have been put between two pieces of plate glass, and heavily framed in oak.

It seems to be decided that the use of the drum is to be abolished in the French army. The reasons assigned for this step are that the drum cannot be heard amid the din of battle or on the march by the ranks in the rear. Then the drum is useless in rain, as well as an incumbrance in the field. There is also talk of suppressing the regimental bands, and of only having one band in every garrison town. The question is one of economy both in men and money.

ANGELS IN THE HOUSE.—In the last fasciculus of the *Bulletins de la Société d'Anthropologie de Paris* (tome iii., fasc. 2), M. Bertillon gives the results of his comparative analyses of the statistical tables of suicides for France and Sweden. These results show singular accord between the two countries, and the author considers himself justified in maintaining that they establish the two following laws: 1. Widowers commit suicide more frequently than married men; 2. The existence and presence in the house of children diminish the inclination to suicide both in men and in women.—*British Medical Journal*.

DR. SCHAEPMAN, a Roman Catholic priest, who has been elected a member of the Second Dutch Chamber, has been allowed to take his seat, in consequence of the vote of the majority of the Chamber. He is the first Roman Catholic priest holding a seat in the Dutch Chamber. By the Constitution of 1840, Roman Catholic priests were formally excluded; and the Constitution of 1848 says, in Article 91: "The members of the Second Chamber cannot at the same time be ecclesiastics." Dr. Schaezman, however, had declared that from the day of his admission to the Chamber he would cease his ecclesiastical functions.

A SPIRITUALIST "MEDIUM."—Mr. Pain, solicitor, attended at Marlborough Street police-court, on

Wednesday, and reminded Mr. Newton that a few days since a summons was granted, at the instance of Mr. Stewart Cumberland, against Miss Houghton of Park Street, Grosvenor Square, as "healing medium," for obtaining money under false pretences. He had now to apply for a farther summons against the same lady for having obtained, on the 18th ult., the sum of 5s., by using a "certain subtle craft to deceive and impose," by pretending to hold communication with a deceased person, Dr. Harvey, the discoverer of the circulation of the blood. Her theory was that Dr. Harvey was her controlling spirit. Mr. Newton referred the applicant to Mr. Mansfield, who had granted the summons. On Thursday, Mr. Pain repeated his application to Mr. Mansfield, who granted the summons.—*London paper.*

MR. RUSKIN'S RAVINGS.—Mr. Ruskin, who is the Conservative candidate for the Lord Rectorship of Glasgow University, wrote in July last the following letter to Mr. A. Mitchell, of Inverness, who has forwarded it to the press for publication: "Brantwood, Coniston, Lancashire. My dear Sir,—What in the devil's name have you to do with either Mr. Disraeli or Mr. Gladstone? You are students at the University, and have no more business with politics than you have with rat-catching. Had you ever read ten words of mine with understanding, you would have known that I care no more either for Mr. Disraeli or Mr. Gladstone than for two old bagpipes with the drones going by steam, but that I hate all liberalism as I do Beelzebub, and that with Carlyle I stand, we two alone now in England, for God and the Queen. Ever faithfully yours, J. Ruskin."—It is stated that the above note has caused the students to send an invitation to Mr. Irving, the tragedian, requesting that he will allow himself to be nominated for the Lord Rectorship. Mr. Irving's reply has been satisfactory.—*Lloyd's Weekly.*

THE Rector of Sparkford (the Rev. C. W. Bennett) and about seventy others of the clergy of Somerset have just prepared a petition for presentation to the magistrates at Wincanton, Yeovil, and other places, asking them to refuse any application for extension of hours on club days or fête days, as being conducive to an increased danger of riot, disorder, and drunkenness. The first-named memorialist sent a copy beforehand to Mr. T. E. Rogers, of Yarlinton, one of the county magistrates; and Mr. Rogers, in reply, has addressed a long letter to the rector, in which he expresses his hearty dislike for all unnecessary legal restrictions on the liberty of the subject, which, he says, used to be the pride of Englishmen. He regards it as the function of the State rather to punish with severity offences against order than to interfere with the legitimate freedom of purchase and sale and the ordinary conditions of demand and supply. It is, he says, an extremely painful thing to have to see the Anglican clergy banding together to invoke the aid of the law for the purpose of hampering the recreations of the people and of "making those sad whom the Lord has not made sad."—*Pall Mall Budget.*

REFUGE OF SUPERSTITION.

Prayer-cure.

On Tuesday night, Mr. W. J. Harris held an inquest at Upchurch, a village about five miles from Sittingbourne, touching the death of Henry Arthur Sears, aged thirteen months, the infant child of John Sears, agricultural laborer, who died from inflammation of the bowels under circumstances which have led to the committal of the father, who belongs to the persuasion known as the Peculiar People, for manslaughter. For some years past there has been a considerable following of Peculiar People at Upchurch, and they hold their meetings there in a disused wheelwright's shop, situate near the parish church. Among the "brethren" present were two of the "elders," named Smith and Coppins, men who are brickmakers by occupation. The latter explained to the coroner and jury that "Brother Smith" was an "appointed elder," and he himself was an "ordained elder."

Alice Ann Sears, mother of the deceased, who was dressed in the style adopted by the "Peculiar" women, was examined, and stated that her child was taken ill on Monday, September 13. She gave him nothing, but laid her hand upon him in the name of the Lord. The Lord delivered him. On Tuesday, she took the child out into the hop-garden; but, as the weather was wet, she brought him home. He was then better. She

did not take him out again until Thursday, the 16th, when he was taken ill, and his eyes became thick. She carried him home, and sent for "Brother" Smith.

The Coroner: Do you mean your natural brother?

Witness: No, my spiritual brother. Brother Smith is an appointed elder of the Peculiar People, to whom I belong. He is not a man skilled in medicine. He is employed in a brickfield. He anointed the child with oil in the name of the Lord, and said prayers over it. The child appeared to have diarrhoea, and still grew worse. On Sunday evening, the 12th, she sent for Brother Coppins, an ordained elder; and he anointed the child outwardly with oil, and prayed. During the child's illness, she gave it beef-tea, port wine, cornflour, and arrowroot, and it took the breast until Thursday, the 23d, when it died. During the whole of that time, she or her husband did not send for medical aid. They had religious objections to doing so. She believed in the Lord, and that He would answer the prayer of faith, and would have raised the child up, if it had been His will to do so. It was not for want of means that she did not call in a doctor. She left him in God's hands with faith. Many times the Lord had delivered her dear babe. Mrs. Sears added that she gave the brandy, arrowroot, etc., to the child as nourishment, and not as medicine.

Samuel Smith, about thirty, a laborer employed in the brickfields, stated that he was an appointed elder of the Peculiar People. He was sent for by the deceased's mother on Thursday night, September 16, and saw that the child was very ill. He anointed him with salad oil, and laid his hands on him in the name of the Lord.

The Coroner: That is, literally in compliance with the directions contained in the fourteenth and fifteenth verses of the Epistle of James? He read the verses referred to. *Mrs. Sears:* Yes, and I believe it, praise God. *Smith* (to the coroner): It is in accordance with the word of God. *The Coroner:* You did that, believing the cure would follow? *Smith:* Yes, believing that God heals the sick, if it is not unto death.

Mr. Henry Penfold, surgeon, practising at Rainham, stated that by direction of the court he on Friday last inspected the body of the deceased child, and made a *post-mortem* examination. The cause of death was enteritis,—exhaustion produced by inflammation of the mucous membrane of the bowels. From the healthy state of all the other organs, he was of opinion that the child might have recovered under proper medical treatment.

The coroner asked the father of the child if he wished to say anything, and informed him that he was not bound to do so, unless he chose.

Sears replied that he had nothing to say, except that he had the same opinion, and believed in the same things as his brethren who had given evidence.

The coroner briefly summed up the evidence, and a verdict of "manslaughter" was formally returned against John Sears, who was committed for trial at the next Kent assizes. He was taken into custody thereupon by Police-superintendent Mayne.—*Recent English paper.*

A WELSH MIRACLE.—Wales, not to be outdone by Ireland, is enjoying a miracle of its own in the form of apparitions at Llanthony Abbey, the retreat of the famous Father Ignatius, the father himself being the principal witness of the transaction. He declares that on August 30th, during the celebration of the sacrament, the silver vessel in which the host is held at benediction was distinctly visible through the thick doors of the tabernacle. A sister afterwards witnessed the same phenomenon, and in the evening of the same day four boys saw the figure of the Virgin Mary. The figure was dressed in white alb, only the sleeves were wider than alb sleeves. The hands were both raised, and from head to feet a dazzling white light, oval shape, was shining round the body. The figure glided toward an adjacent hedge, and vanished; but "the bush continued in a dazzling light for some minutes after its disappearance." In concluding his narrative, Father Ignatius says: "These are extraordinary, absolute facts. They challenge inquiry; and the boys are still on the spot, and free to be catechised respecting their amazing statement. That the two apparitions occurred on the same day seems most marvellous, as the Lord intended one to corroborate the other. The sceptic may and will scoff; but his scoffing will not explain or diminish the truth or supernatural character of these absolute and incontrovertible facts."

JESTINGS.

Boston is trying to compel gentlemen to appear in full dress at opera. That is right. It doesn't look well to see a man at the opera pull off his coat and vest and throw them over the back of a chair, and then remove his neck-tie and unbutton his shirt-collar, just because the temperature of the room goes up to 89°.

A WELL-DRESSED gentleman sauntered up to a street-car driver to ask him what time it was, when the driver, with an emphatic gesture, called out: "Keep away from that mule. He kicked three times at the president of the street-car company, when he had his Sunday clothes on. That mule isn't scared of anybody."

VISITOR from the country, to German next door: "Jane not at home, did you say?" *German:* "Nein; Chane's not at home." *Visitor:* "Where is she?" *German:* "She's gone der cemetery down." *Visitor:* "When will she come back?" *German:* "Oh, she von't come back already any more. She's gone to stay: she's det."

"WELL, I'm getting about tired of this 'ere life," said an ultra specimen of the genus Tramp. "Going half-starved one day, and drenched to the skin another; sleeping one night in a barn, the next night under a hedge, and the third in the lock-up,—this life is not what it used to be. Tell yer what 'tis, boys, if 'twasn't for the looks of the thing, I'd go to work."

A LITERAL-MINDED little fellow visiting on Cape Cod, who found the inscription in the village graveyard, "Not dead, but sleepeth," ran to his mother and said: "We must go home right off. I won't stay here all night, anyhow. They bury people here, when they go to sleep. I saw one of them out in the graveyard; and do you suppose I'll sleep here to-night, and have them bury me?"

REV. MR. GENUFLEX fell downstairs last Sunday morning, with a flower-vase in one hand, a pitcher of water in the other, a lamp-globe under his arm, and a china saucer tucked in his coat-pocket. He was trying to carry all these things downstairs, and he succeeded. But, when he got them to the bottom, and his anxious wife screamed from the head of the stairs to know if he had broken anything, he took an account of stock, and calmly reported that "he had broken everything but the Sabbath." "The only thing," petulantly commented his careful and economical wife, "that we could afford to break."—*Burlington Hawkeye.*

The Boston Turnverein,

The oldest and most numerous German Society in this city, intends to hold a Fair from the 11th to the 18th of December next, for the purpose of raising part of the heavy load of indebtedness resting upon its building.

The Undersigned, a Committee consisting of persons who are NOT members of said Society, appeal to the public at large for assistance, on the ground that the BOSTON TURNVEREIN is an educational and charitable association; that for thirty years past, it has devoted itself to the mental and physical education, not alone of its members, but of a Germans of Boston and vicinity, whom it could reach; that thereby it has assisted to educate a class of citizens worthy of this city; that it has contributed its share to all public charities, besides assisting in the support of needy Germans, so that they should not become a burden upon public charity; that its usefulness is greatly hampered by this debt, and that it has never before appealed for aid.

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L. BABO, 12 Boylston St.

L. PRANG, 286 Roxbury St.

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 AT
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EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.
 For list of co-laborers, see editorial page.

The **FREE RELIGIOUS INDEX** is the continuation of **THE INDEX**, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

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ESSENCE OF ALL FAITHS.

LET us be such as help the life of the future.—Zoroaster.

GOD hath made of one blood all nations of men to dwell on all the face of the earth; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live, and move, and have our being.—Paul.

ALL thinking beings have been made one for the other: they owe patience one toward another, for we have all one and the same nature. We are made for co-operation, and to act against one another is contrary to nature. The good man remembers that every rational being is his kinsman.—Marcus Aurelius.

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone, but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.—Buddhist Liturgy.

THE best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind.—Abul'fazi.

THERE is nothing on earth divine beside humanity.—Melanchthon.

TO FOUND the future in the highest sense, Humanity must be our ever-present end and aim: through the human is it that our heaviest ills are healed.—Goethe.

THE Universal Religion is necessarily destined to regulate human life, whether personal, domestic, or civil, by bringing them all into their true relations to Humanity.—Auguste Comte.

THE world as it is grows somewhat dim before my eyes, but the world that is to be looks brighter every day.—Harriet Martineau.

NO PILED-UP wealth, no social station, no throne, reaches as high as that spiritual plane upon which every human being stands by virtue of his humanity.—E. H. Chapin.

THE great change for which the secret religiousness of the age pines, and which it is sorely straightened until it can accomplish, is the deliberate adoption into "heavenly places" of this world, its faculties and affairs, just as God has made them, and man's unfaithfulness has not yet spoiled them.—James Martineau.

SECULARISM holds it to be the duty of every man to reserve a portion of his means and energies for the public service, and so to cultivate and cherish his powers, mental and physical, as to have them ever ready to perform service, as efficient as possible, to the well-being of humanity. No weakness, no passion, no wavering, should be found among those who are battling for human welfare, which such errors may fatally injure. Self-control, self-culture, self-sacrifice, are all essential to those who would serve that cause, and would not bring discredit upon their comrades in that service.—G. J. Holyoake.

THE great faith or moving power of Free Religion is faith in man as a progressive being.—F. E. Abbot.

In countless, upward-striving waves,
The moon-drawn tide-wave strives;
In thousand far-transplanted grafts,
The parent fruit survives:
So in the new-born millions
The perfect Adam lives.

—R. W. Emerson.

CURRENT TOPICS.

GAS and horse-cars in the streets of Jerusalem! This is among the most recent announcements of the progress of civilization.

THE Home and Foreign Missionary Society of the Roman Catholic Church, whose head-quarters are at Lyons in France, received last year for its work the sum of \$1,200,000. Full three-quarters of this sum came from France.

THE churches of Auburn, Me., we learn are canvassing the city for the purpose of reaching strangers and those who do not attend public worship, and for the special object of promoting a religious interest. One worker is assigned to each district. This seems like putting the primitive command, "Go ye out into the highways and hedges, and compel them to come in," into practical execution.

THE latest defence of the "Sacred Sabbath" comes from the liquor-sellers in Washington. Because the clergymen of the city united in calling a temperance meeting on Sunday, for the special purpose of making a public protest against the liquor-saloons in the immediate vicinity of the government buildings, the saloon-keepers held a meeting and resolved, "That we denounce all such gatherings and assemblages for business or political purposes on the Sabbath day as unchristian, and as subversive of the time-honored custom among civilized people to observe the Lord's day with becoming meekness and charity." Of course, these rumsellers have such respect for the Christian Sabbath that they meekly close their shops and stop all business at midnight, or, perhaps, like the old Puritans, at sunset Saturday evening, and "observe the Lord's day" by going to church in a becoming manner with their families.

THE late Mr. N. C. Nash, of Boston, bequeathed \$5,000 as a contribution to the erection of a statue of Theodore Parker. The executors of Mr. Nash's will have signified to the Boston Memorial Association that they will transfer the custody of this legacy to that Association on condition that it endeavor, by securing other contributions for the same purpose, "to erect the statue contemplated by Mr. Nash in some public place within the city of Boston." The Executive Committee of the Memorial Association have announced that they have accepted the trust, and they call upon "the public interested in the varied services and memory of Theodore Parker to aid in the object by such pecuniary contributions as may be deemed expedient." The cost of the proposed statue is estimated at \$10,000 or \$12,000. Henry H. Edes, Esq., Treasurer of the Memorial Association, at 87 Milk Street, Boston, will receive contributions.

THE *New Religion*, a bright liberal paper published at Norway, Me., in summarily referring to the work of the liberal churches the past year, thinks the Unitarians make the best showing. It says the Universalists have made little, if any, prog-

ress, which seems to go toward confirming what a recent writer affirmed in the *Boston Herald* in respect to the decline of the denomination. "They have lost," it states, "one of their ablest and most influential papers, *The Star in the West*, and quite a number of their ministers have sought the fellowship of other denominations. What little energy the Universalists have shown is in the struggle to maintain their educational institutions. No other denomination reports such general apathy and indifference and such feeble responses to its call for contributions. The Free Religious Association and the Liberal Leagues have made some little progress, but nothing equal to their opportunity."

WE have received two numbers of a publication called the *Exodus*, issued in this city in behalf of the interests of the colored refugees in Kansas. The *Exodus* is a campaign sheet in philanthropy. It presents in strong array the testimony of Governor St. John, Mrs. Comstock, and other equally well-informed persons, as to the urgent need of contributions for preventing bitter suffering among the colored people who are still flocking into Kansas from the South. The want is not so much among those who came a year or two years ago, and who have to large extent now become self-supporting, as among those who are just arriving. Articles of strong clothing as well as money are asked for: money to be sent to H. P. Kidder, Esq., 40 State Street, clothing to Garrison & Co., 137 Federal Street, this city. *Exodus* also gives some strong evidence of the "shot-gun rule," practised especially in Louisiana, which is driving out the negroes.

WE learn through a correspondent of the *Boston Commonwealth*, who appropriately signs himself "Shadows," that the purchase of the Parker Memorial Building by Mr. Rich, for the use of the Spiritualists, "was made by the advice and influence of Theodore Parker's spirit," and that all Parker's friends should be thankful that the building is going where it is, "for it will be in the hands of Theodore Parker more than it ever was before," and "the spirit of that great and good teacher will be consulted on matters pertaining to it." We are informed by the same authority, who assures us of his positive knowledge on this and the other points named, that "Theodore Parker has been the chairman for many years of the message department of the *Banner of Light*." As to the sale of the Hall, this announcement, of course, entirely settles the propriety of it—for some minds; but those of Mr. Parker's friends who specially appreciate his vigorous thought in his vigorous English, and have any knowledge of the page of spirit-messages printed weekly in the *Banner of Light*, can but deeply commiserate him on the unhappy fate of being put at the head of such a literary task. Let his Hall be sold, if it must, but do release Theodore Parker's soul from that purgatorial torment.

For the *Free Religious Index*.

THE SPHINX;

— OR —

THE PROBLEM OF LIFE.

BY GEORGE CHAINEY.

The fable and image of the Sphinx are without doubt an image and fable of life.

The fable represents the Sphinx as sitting by the wayside propounding her riddle to those that passed; and, if they could not answer, she slew them. At length came Oedipus, who solved the enigma. Whereupon, the Sphinx drowned herself in the sea. The African image of the Sphinx is a lioness resting at full length, with a human head of great strength and beauty, with eyes of deep and wonderful meaning, as of a soul seeking to express itself through them, dumb with otherwise inarticulate yearnings. Like this Sphinx, is not life of womanly loveliness and tenderness, the face and bosom of a goddess, but ending in claws and the body of a lioness? In each of us lie these two possibilities. Shall the womanly tenderness or the leonine cruelty get the mastery in our souls? Shall the strength of the lioness nourish the life of affection and beauty, or shall these be outlawed by the cruelty of anger and hatred? Shall our path through life be that of a goddess dispensing life and blessing, or that of a fiend meting out death and destruction? Shall the love that flames in each womanly heart be but the type of the all-conquering passion, that shall wed our souls in holiest consecration and enthusiasm to humanity, or shall the cruelty and devouring wrath of every lioness robbed of her whelps, or lurking by the wayside in search of prey, symbolize the evil that shall mark our path?

The artist who brought together in one form these two types saw clearly into the secret of life, and, though unknown, deserves our highest reverence and gratitude. So also does Thomas Carlyle, who first interpreted this hidden meaning of the enigma. In crowning the Sphinx with the love and beauty of woman, we have preached for us the old, old gospel of love,—the gospel that is older than Jesus and the Golden Rule, older than Confucius and his one word Reciprocity; older even than he who thus in this expressive way sought to reveal it; spread forever as a curtain about our couch in the blue sky; gleaming to us from all the stars, the altar-lights before the Invisible; spread upon all the heights that invite man's soul to bathe in the hush of their solitude; blooming in each flower that nestles in jewelled glory in the valleys at their feet; thrilling in each yearning of the heart, beaming from every smile of gladness, resting on the palm of each friendly grasp; intoned in every word of real human sympathy, and giving blessing in all the deeds of human helpfulness. To what sublime heights of womanly tenderness and passion, flooding earth with divinest beauty and love, man can attain unto, are seen in such souls as those of Jesus, Buddha, and Florence Nightingale. To what depths of leonine, devouring cruelty, scattering fear and ruin on every hand, man can sink, are seen in Nero and Caligula and the like. Not so much that these are exceptional figures as typical, through the prominence of their lives, of all the rest of mankind. In each soul are these possible heights and depths. We are all ready to pronounce Nero an incarnate fiend. But there are those who walk our streets to-day, among our money kings, who are probably just as cruel. No words can paint the cruelty of a man who in this world of want, of anguish, of tears, of cold and hunger, of heart struggles with destiny, thinks only of his bonds and bank-stock. To such, in time, this selfishness shall reveal itself as the enraged lioness with hooks and claws. When those things upon which they now set such store fail them, there will come an overwhelming sense of what they lost in not following this other side of their nature. In like manner there are all about us thousands who, by persistent devotion to the good of others, have brought into dominion the womanly affection that brings comfort and rest to many a weary head.

This is the divine love which all the seeking ages have striven to find enthroned in the heavens, when we should look for it wherever love reigns, queen of passion and of strength. In bidding you think of the shining exemplars of this principle of love in the history of the race as more accidental in their prominent place than superior, I touch one of the greatest truths of life, that stands mirrored for us in all the face of

nature. In the heavens above and around us, there are, it is true, planets and stars that shine brighter than others, and seem to be more nearly related to the destiny of our earth. But every star, however faint its light may be to us, is part of the glorious universe in which our own world rolls forth as a star in its mighty orbit. Among these stars that come and go from our sight as we gaze, because of the feebleness of the ray that comes within our vision, are suns that are the centres of mightier planetary systems than that of which our own earth is a part. Yea, hidden altogether from our sight, there are doubtless more suns and systems than all that come within our ken, that are yet, by that all-pervading law of gravitation, constantly influencing and being influenced by us. So these souls that shine with the superior splendor of love are stars whose orbits of activity are nearer to our vision. But still, as distant specks on the horizon are entirely unseen by us, so there are millions equally resplendent moving in their silent orbits, who are a part of that power that is leading us along the path of light and truth into the universal spirit and beauty of love. Would you fill your place in this celestial orbit? Then learn to think how you can minister to others, and help them to escape the lioness of pain and live the life of friendship and love; for all who are great here are those that serve. To them, life has been as earnest as it is to the true mother who sits by the bedside of her offspring raving in the delirium of fever. All human life is to them eloquently pleading for help, guidance, and love. Their hearts are wedded to humanity, and all life's joys are those that spring out of the happiness of others.

There is also in this Sphinx celestial beauty, which mean celestial order and pliancy to wisdom; and there are also a darkness, a ferocity and fatality, that are infernal. Shall our lives express this divine beauty and order, or shall they reveal the blind passion and fatality that control the beast? Shall divine reason and foresight reign in our lives, or mere sensual passion? Shall we, like a divine goddess, whose sceptre brings harmony out of chaos, light from darkness, rule beneficently our lower nature, or shall that lower nature trample all higher claims in the dust, and blindly rush with us over the precipice of ruin? Shall life be to us beautiful and harmonious, as the life of noblest woman, or shall it lead us like the lioness through dark and almost impenetrable jungles of confusion? Notice now that this goddess is half-imprisoned: the articulate, lovely, still encased in the inarticulate, chaotic. How true is it that life is to all of us, in some part of it, such an imprisonment, such a mingling of the expressible with what cannot be spoken! The more there is in any life that can be spoken to any one, the nearer are we delivered from our prison. But the more there is that must be dumb and silent, known to none but ourselves, the more are we still imprisoned in the animal. Free thought and free speech are the measurement of the world's civilization. Sincerity and frankness constitute the highest charm of personal character. Secretiveness and hypocrisy are akin, and belong to the brute side of human nature. We inherit them from the lioness lurking in secret ambush, waiting in silence for prey. The young man and young woman who have secrets that they cannot confide to their parents; the husband or wife who has confidences apart from the other; the merchant who confesses his unbelief to a freethinker, but smiles blandly upon the church member, and talks pious cant in order to secure his custom; the minister that thinks thoughts in his study that he dares not proclaim from his pulpit,—are ruled in these things by the inarticulate lioness. Let every one who is crouching in the darkness, stealing in any way from the light of day, remember the Sphinx and its riddle. Beauty, order, and intelligence do not thus shun the light. Beware, young woman, of any lover who dreads the light, who blushes for shame when other eyes witness his attentions. Beware, young man, of going to any place that needs to be hidden from your parents or from one still dearer. In each of us is this brute nature that needs to be subdued by intelligence, beauty, and love. Live then as though the eyes of all men were resting upon you. Fear not the condemnation of God, but of man. Fear not any distant theatrical spectacular judgment-day, but rather reverence the present time, each day, as a doomsday. Consecrate life to sincerity and the pursuit of all that is true, good, and beautiful, and existence, with all its daily struggles, shall yet be as a heavenly bride.

Heed not this lesson, and *life shall be a thing of teeth and claws, rending and devouring with fierce pain.*

Another lesson of the Sphinx is found in the fact that the head represents the masculine strength and courage beneath the softer outlines of woman. It is clothed at once with majesty and beauty. The truly noble life is only reached when we combine in it the softness and tenderness of woman with the strength and majesty of man. Man and woman are one in a nobler sense than many dream. All that is best in either is possible to both. This is the secret of a true marriage,—that the woman strive to be strong and self-reliant, and the man to be gentle and affectionate; that each worship what is noble in the other, until the two streams of their lives mingle and flow onward together, a broad and majestic stream of blended strength and beauty.

Another lesson of the Sphinx is to be found in those dumbly speaking eyes of which I have already spoken. Behind them seems to sit the imprisoned goddess, pleading mutely but eloquently with each passer-by for deliverance. So does each man's soul plead with him for full liberty from animalism. Are not the eyes the real tell-tale windows of the soul? The man or woman who is ashamed of the company he or she keeps, avoids letting you look through those windows. No deception can put a blind on these. The haggard cheeks may be painted, the wasted body hidden by the tailor's and dressmaker's art; but, if life has been degraded to base uses, the fine spiritual lustre of truth and beauty has been taken from the eyes. Here blaze the fires of love and genius. In each true soul struggling in the world for victory, there is a great ideal of divine possibility that escapes all expression in words. The soul sees it, as it were, from afar. The gaze passes beyond the present into the boundless future. The clearer truth, the larger joys, the richer love, the greater courage, the brighter hope, and nobler communion with the wise and good are there, and they in some way reflect themselves back into the soul through the eyes.

Thus, the Sphinx sits by the wayside along which we pass, propounding to each of us its riddle; for, in all this that I have endeavored to express, the Sphinx is but the type of every man's life. Thus, we all must confront the problem of life with its antagonisms and varying possibilities, and out of its enigma of complications and contradictions produce for ourselves the solution, whether it be good or bad. If we solve the problem wrong, it will slay us; but, if we are wise to discern the true meaning, the enigma shall vanish, and the light of victory shall strew our path with the flowers of truth and love.

Tell me, What is the meaning of life? Do not I hear one answer, "There are so many different theories about it, I don't know which is right; so I will stay by what my parents did, and let the priest or minister be my guide"? Stay by that, if you please, but first be sure that it is right. You will never know what it is to live until you have convictions that you know are right, and to which you can give all your heart's enthusiasm. The thousands who have no opinion of their own, who live second-hand, credulously, on the creeds of their fathers, do not live. They are mere excrescences, *fungi*. They belong to some one else, as the branch belongs to the vine. They swell the sum of existence for Jesus or Luther or Wesley, but do not live themselves. They have answered the riddle wrong, and it has slain them. All our churches are peopled with such living corpses. Having a name to live and yet dead! A creed is a great slaughter-house.

Say, what thinkest thou, then, is the meaning of thy life? Do not I hear some one answer again: "I don't care about these things. I need food and clothing. The world owes me a living, and by hook or by crook I am going to have it"? But stay. That is the method of the beast in the jungle. Living thus, you will slay conscience, crush out the joy of love and bliss of humanity, and condemn yourselves to the darkness of falsehood. You have other wants beyond those of food and raiment. There is another side to existence, that demands that even hunger shall be subject to it. Beware! Life without order, truth, obedience to the everlasting laws of nature's right and justice, will be worse than death. Say, then, what is the answer? Do not I hear one answer again: "What is life for but to be happy? I will consecrate my life to joy and gladness. I will sing and dance and sport with the good things of the world, as the butterfly dances in the sunlight"? But stop again.

Happiness is desirable. It is in one sense the only good. But there is a right and a wrong way to seek it. You are not a butterfly, and cannot live its way and be happy. There is no happiness for man or woman that is not based on self-respect. Your life has its law, like that of the butterfly; and you shall never quaff its delicious nectar of joy until you have found out its laws, and obeyed them. True greatness of soul is more often a sublime sadness than a happiness. Tears and laughter flow forth together from the perfect life. Tragedy and comedy mingle in the heart of nature. He who finds out what life is, what its wondrous possibilities are, weeps that so many fall to learn its meaning. Joy is but the blossom of existence. You must care for the root and stem before its beauty and perfume come to reward your pains.

Say then, yet again, What is the answer to the riddle? Does not some one say, "To me, life means the saving of my soul from hell"? Wait, and let us look at that. Who told you that you had a soul to save? And, if you have, how do you know that is your business? Is it not a base fear that fills your eyes, instead of love of truth and right? Suppose there is such a heaven and hell as you claim. Then a soul that is deserving of going to hell, were it not for the pains of another soul, is too mean and small to be happy anywhere. It is the very dregs of selfishness that leads you to respond to such a degrading estimate of life. This idea that a man's business here is to save his soul is the teaching of the most fanatical and ignorant sectaries. Think of one's gaze being forever turned inward upon himself in dissection of the condition of his soul, saying, as he turns it over and over, like a baker a piece of dough, what are his feelings and motives in life,—am I right or am I wrong? shall I be saved or shall I be damned? Why, such a one is damned already. I know of no worse damnation than that which this kind of people are in. They suffer the perpetual torment of fear. They are condemned to the darkness of ignorance and stupidity. They are cursed with blindness to the fair beauty of the earth. They have never tasted the high joy of forgetting self in the universal good. Their view of life is so narrow and limited that they cannot see an inch beyond themselves, but sit silent and sad, gazing, like a Hindoo devotee, forever at their own navel. Some of this kind of people actually think themselves saints, when they are so befouled with their own selfishness that the very lust of the most degraded, who sin in good earnest and in self-forgetfulness, would wash them comparatively clean.

In all these and many other different ways, thousands answer this riddle wrong. Why? Because they are not in earnest. They have simply idly guessed at the answer, like children at play with riddles. In this fable of the Sphinx, there were many who answered wrong, but only one who answered right. Each one who lives must solve it for himself alone. There are no substitutions nor vicarious sacrifices in the innermost nature of things. There is no royal road to wisdom. Each one must climb its rugged steep, heeding not the temptation to slumber in idle ease in the valley of ignorance or of pious humility. On the summit, many clad in immortal glory bid us be of good courage. Because they have won the height of fame, so also may we

"Join the choir invisible

Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues."

How shall we do this? First, by being in earnest. Whoever confronts life with a bold and a stout heart, to make the best that can be made of it, is at once at the heart of the secret. All the failures are with those who are either cowardly or careless. The kingdom of life still suffereth violence, and the violent take it by force. None but the brave who dare to take the citadel by storm triumph here. Without earnestness and courageous daring, life is a living death. With it, it is glorious and worth all things. Robert G. Ingersoll solved this riddle, when he said, "Give me the storm and tempest of thought and action rather than the dead calm of ignorance and faith. Banish me from Eden, when you will not first let me eat of the fruit of the tree of knowledge." To

the fearful and cowardly, life is an unending riddle and mystery. But to the brave heart who stops not to look for the broad and easy path when the way of duty is steep and narrow, the path lies straight before him. The moment one fronts life with courage, he sees straight through all the miserable shams, tricks, and delusions with which silly men and women deceive themselves and others. He sees at once that he has nothing whatever to do with all these fine-spun theories, theologies, and creeds about the unknowable. And, so leaving them to the blind leaders of the blind, he says: "My life to me is a present duty. What truth is in me, that will I obey. What right is before me, that will I do." In finding that he himself is a law unto himself, greater than all gods, churches, or creeds, he finds the truth that makes him free. As Matthew Arnold sings,—

"With j y the stars perform their shining,
And the sea its long mooned silver roll;
For self poised they live, nor pine with noting
All the fever of some differing soul:
Bounded by themselves and unregardful
In what state God's other work may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.
O air-born voice, long since severely clear,
A cry like thine in mine own heart I hear:
Resolve to be thyself, and know that he
Who finds himself loses his misery."

Then be to the best thou knowest ever true. So shalt thou find thy duty, solve the riddle, answer the Sphinx, and lose all thy misery. No more wondering which is true of all the conflicting theories of religion. No more dulness and sleepiness in the performance of life's duties and worship. Your prayers will be to love, to think, to act. Our religion is our present conviction and opportunity, concerning which we have no doubt whatever.

No more putting first as our great concern the means of existence. The eternal right and truth is for us before all things. No more misery for fear we shall not be happy. No more miserable, anxious, inward self-dissection, trying to find out the condition of our own souls, like a morbid dyspeptic forever talking about his own stomach, but a healthy, vigorous activity of soul, doing with our might whatever our hands find to do, little caring what becomes of us, so that we but get something done that shall

"Make undying music in the world
Breathing as beauteous order, that controls
With growing sway the growing life of man."

The salvation of my soul, if I have one to be saved, is none of my business. But the life that now is shall be saved. Men and women about me, subject to hunger, cold, neglect, sickness, death, need all the thought and love I can give them. So to live is heaven. So to live is peace and joy. When all the mummeries, tricks, and machine-worship now called religion are swept away, along with all other refuges of lies, and men, looking earnestly into the solemn, dumbly eloquent, and majestically beautiful face of life, shall see that its meaning is to work in truth whatsoever we find to do, the Sphinx shall be no more; for this, To be to the best thou knowest ever true, is all the creed, religion, or God.

For the *Free Religious Index*.

THE REFORMED EPISCOPAL CHURCH.

BY CREDENS.

In a note in the *Index* of November 11, you speak of independency in Chicago, and at the same time suggest that Messrs. Cheney, Swing, and Thomas might unite and form an Independent Church. With regard to the last two of these, such a union is possible. But a union of these two with the first one is an utter impossibility. Your note falls into the common mistake about the Reformed Episcopal Church. Bishop Cummings, of Kentucky, seceded from the Protestant Episcopal Church, not because it was not liberal enough, but because it was *too* liberal with respect to forms. That is to say, it did not restrict its priests to the precise ceremonies and dress current among what are commonly called Low Churches, but allowed the use of forms and garments which have a High Church or ritualistic significance. Dr. Cheney (now bishop) seceded from the Protestant Episcopal Church on almost the same ground. He was however forced to it by the action of Bishop Whitehouse. The manly stand of these gentlemen, and their choice of hardship, rather than submit to any thing which they believed wrong, has given an incorrect impres-

sion in regard to their religious views. Since these also stand as representatives of the Reformed Episcopal Church, the same mistake is current about its doctrinal position. The Reformed Episcopal Church is a reaction from Broad Church doctrines no less than from High Church ceremonies.

One stepping into a Reformed Episcopal Church during a Sunday morning service, unless he were well informed on the subject, would not distinguish any difference between the service read and that of the Protestant Episcopal Church. If, however, he were trained in the Protestant Episcopal Church service, he would miss in that of the Reformed Episcopal Church the word "priest," and also the "absolution" pronounced by the priest in the service of the former. If he were to take the Prayer-Book of the Reformed Episcopal Church home, he would find that the lessons for the day were different from those of the Protestant Episcopal Church. He would notice several like changes.

Turning to the first pages of the Prayer-Book of the Reformed Episcopal Church, he would find this declaration: "This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." Now this is apt to mislead, and seems to indicate a freedom from the control of the bishops: whereas, the fact is that the Protestant Episcopal Church does not hold more tenaciously to the Episcopacy than does the Reformed Episcopal Church. In the one case, we have bishops who claim to be in apostolic succession and a third order, while in the other (the Reformed Episcopal Church) we have bishops who claim to have apostolic succession, if any one has (and this is with the Reformed Episcopal Church no unimportant matter), and who are distinct in office from the presbyters. Now, to the non-Episcopalian, there is no difference here, and in fact it must to all be only a difference in words. In a word, so "very ancient and desirable" is this "church polity" that the Reformed Episcopal Church is just as likely to give up the Episcopacy as is the Protestant Episcopal Church; but not one whit more so.

When we come to the ceremonial part of the worship of the Reformed Episcopal Church, we find no more freedom in fact than in the old Episcopal Church. In the "Declaration of Principles," it is true the Reformed Episcopal Church declares that its Liturgy "shall not be imperative": nevertheless, in the churches it is imperative, and the canons of the Church make it obligatory that the morning service shall "invariably" be used. In the dress used by the minister during service there is no difference between that and the dress of the minister in the Protestant Episcopal Church. There may be a Reformed Episcopal Society, which is an exception; but this is the rule. Indeed, it is a noteworthy fact in the Reformed Church that, while the bishops claim to be only presbyters, they officiate when acting as bishops in robes the exact same as those of the bishops of the old Church. It is only a question of time when we will have a pronounced high churchmanship in the Reformed Episcopal Church, if indeed it is not there already.

We have little time to discuss the doctrines of the Reformed Episcopal Church. Too often it has been imagined that it is progressive in doctrine. It is the very opposite of this. If in ritual it is a protest against High Church ceremonies, in doctrine it is a sincere and earnest protest against the liberal drift of thought in our time. In doctrine, it almost out-Calvins Calvin. It is true that here and there a "liberal" man may be found in this Church, but the great number are Calvinists. A reference to the "course of study" prescribed for those entering its ministry or to "the Catechism" will plainly show this. In the "course of study," the bluest lights of Presbyterianism brightly shine. They are the stars of the first magnitude. In the "Catechism," we have almost a reproduction of the Westminster. It opens with the standard: "Question 1. What is the chief end of man? Answer. To glorify God, and enjoy him forever." We have the "three persons in the Godhead"; we have "the fall," which is "into one of sin and misery"; we have this "guilt of Adam's first sin" passing upon "all mankind," which makes us all "liable . . . to death itself and to the pains of hell forever"; we have Jesus, "the second person in the adorable Trinity," who "was and continueth to be God and man, in two distinct natures and one person, forever." In the same Catechism, we have the baldest kind of substitu-

tion: Jesus offers "up himself a sacrifice to satisfy divine justice and to reconcile us to God." The resurrection of Jesus, as taught by this Church, is a resurrection indeed; for it consists of his flesh and bones; and the devil is most personal. The word "Reformed" does not mean a reform to meet the wants of the day, but the word draws all its significance from the fact that the promoters of this Church desire to return to the church of the English Reformers of the time of Edward VI. It holds about the same relation to the Protestant Episcopal Church that the Old Catholics do to the Church of Rome.

"THE LESSON OF IT"—ANOTHER VIEW.

I have just read the editorial comments on the sale of the Parker Memorial building in this week's *Index*. There are points in the article with which I cannot agree; though it would be difficult to put my objections, or even to discover where to begin. Discussing the present attitude of many of my friends in these verbal interpretations and supposed substitutions of new issues for old ones would be unsatisfactory work; and I have neither time nor inclination for going into questions about the meaning of terms and the facts of local and personal history. "Radicalism" has seemed to me for some time to be drifting into the track of Jeremy Bentham and Stuart Mill; and both publicly and privately I have made my foolishly inadequate protests in behalf of what seems to me a higher and freer continuity of evolution. But doubtless it is even harder to explain one's self clearly in the present muddle of phraseology than to get a hearing or to convince one's neighbors. All I am disposed to do at this moment is to say personally, upon the first impulse from reading these comments on the progress of radical thought, that I do not comprehend the distinction drawn between societies such as mine at Lynn (1852-1870), which you call "Christian Congregational," "Transcendental Rationalist," of the "mongrel" species, etc., and the new societies based, or to be based, on "Free Religion." My own society, for one, never took the Christian name, nor any other, save that of an Independent Congregation. The term "Free Church" had reference, not to ecclesiastical relations, but to the free-seat system merely. I do not know that the Florence, Providence, or other "Free Religious" societies are anything else than this, except as having some kind of a verbal creed in the shape of those general liberties and purposes which we could very well do without formulating, putting our faith into our well-understood preaching and doing. I have spoken to most of the newer societies, and have found no such difference from the older as is now claimed to exist. They do not seem to me to be practically more coöperative or less individualist, except as being more numerous than their predecessors. They, too, will probably soon find, as some of them have already found, the necessity, as organized religious bodies, of *personal centres*, if they are to last even as long as one or two of the older free churches. They still adhere to inherited times and seasons of meeting, and even to Sunday-schools. All of which is well enough, nor should I be disposed to adduce it as proof of mongrel breed. But clearly the lines of continuity are not broken, even in their case, and are not likely to be.

So far, by the way, as "individualism" is concerned, there will always be differences among workers for the same substantial ends. It is hardly worth while to launch a crusade against "individualism," of which (as I understand the use of that word by our apostles of organization) there is none too much in our public or our private spheres. I am very far from denying the uses of organizations; but I am quite as far from regarding them as our chief reliance, or as the best channels for the highest forms of thought or conduct.

Quite as hard is it for me to follow our friend Abbot in his movement against "Transcendentalism," which Frothingham, Chadwick, and the *Index* writers generally have seconded. They seem to have identified this method of thought with Theodore Parker's opinions, or other particular phases of it, without much regard to its philosophical foundations or capabilities. These, I think, run a great ways beyond Mr. Parker or the present school of radicals, who suppose themselves to have escaped them. Probably none of us non-Christian evolutionists will be able to consign them to the past.

Personally, I am not conscious of having grown less

radical or progressive, as regards religious ideas and institutions. The fact is altogether the other way. But, through all its manifest development into broader meanings and applications, the old Transcendental *rationale of thought* holds its own, for me, undisturbed. I can see in it neither supernaturalism, nor any other effete or damaged dogma, with which many are now confounding it. Nor could I have been, for instance, less thoroughly non-Christian in my belief than I now am, at the time of writing the essays on the "Worship of Jesus" and the "Foreclosure of Spiritual Unity" (printed long ago), with many others of like tenor, for the old Free Church of Lynn. Of course, these personal references will be understood to grow naturally out of the allusions to the position of our early free churches in the article now before me. So you will pardon the plentiful sprinkling of the *ego*.

In sum, I regard the danger of free radical thought from the intensely social and aggregative tendencies of the time, especially in America, to be that of ceasing to be a leader, and drifting into the popular phraseology; emptying terms of their historic and spiritual values, and finding a *point d'appui* in the general mind by apparent acceptance of its fixed prejudices, which ought rather to be removed. Having ridiculed Transcendentalism in its day, and now gathering no little contempt for purely individual and personal power, except in things desirable for material ends, very ill-informed multitudes are beginning to say of the radical, "Well, now he confesses that we were right." Obviously, I am not here speaking of intention on the part of leaders whose views of Transcendentalism are of course honest, and may perhaps be truer than mine, but of one practical result of their method. The truth will work itself clear from all our confusion. There are many names, the Christian, for instance, long dear to the wise and good, that we have surely forsaken forever. But let us the more firmly hold to the true currency of philosophical and spiritual thought, till we get it recognized and honored at its real value.

This is written, as I said, upon the spur. I hope it does not sound brusque. We cannot be far apart in faith and aim. I wish only to say that the new Mill and Spencer school of religious radicals have, in my judgment, mixed up terms and meanings a good deal, and that I cannot altogether accept their sweeping definitions and rejections.

Cordially yours, SAMUEL JOHNSON.
NORTH ANDOVER, Jan. 8, 1881.

For the *Free Religious Index*. THE "MONDAY LECTURESHIP."

The sixth of the Monday Lectures was given on the 10th inst., by Dr. Howard Crosby, Chancellor of the University of New York. His subject as announced was "A Calm View of the Temperance Question." If we judge by the agitation of the total abstinence pool, the effect of the lecture was anything but calm. For once in the history of the "lectureship," it may be truly said that something was *done*. This time came among them a man who evidently is aware that he is alive, and that this is a busy, practical world, and that society needs vital words upon vital subjects, come what may to theological dogmas.

The lecturer spent no part of his time tickling the bald heads of "eminent divines" with artful prelude of sophistical damnation issued in the name of God against heresy. He was full of his subject; and from beginning to end he treated his audience to a feast of reason and a flow of soul that they will not soon forget.

It would be impossible to give the excellence of the lecture without giving it entire, but a fair conception of it may perhaps be conveyed to the reader.

The speaker said there were two questions involved: first, "Will the plan of total abstinence be adopted?" secondly, "Ought it to be adopted?" The first question he considered *prudential*; the second, *moral*.

As a matter of prudence, whatever plan is acted upon for the promotion of temperance should be, first of all, practicable. He said:—

Reform lies in the domain of the expedient. It seeks to make society better; and, if it cannot raise society to the highest level, it will raise it as high as it can. It will not prefer to let society wallow, because it cannot place it in an ideal Utopia. The most religious and conscientious man will be glad to see men leave off strife and discord, even if they do not act from the highest motives or attain to the heights of a genuine charity. His conscience will

not be injured by their improved condition, however much he would like to see them still more enlightened. . . .

He believed that great harm had been done to the genuine cause of temperance by a violent perversion of the word itself. It has been made synonymous with total abstinence, and everything but the fanaticism of that party was denounced as intemperance.

The word "temperance" has been stolen by the total abstinence party, and they are sailing under a false flag. Scriptures also are distorted to their use, and made to deceive all who accept them as the word of God. No chemist or chemical scholar would risk his reputation on the assertion that there ever was an unfermented wine in existence. No candid reader can doubt that the wine referred to in the Bible was intoxicating, and that Jesus drank intoxicating wine, if he drank any.

To meet this fatal blow to the total abstinence system in the minds of those who take the Bible as their guide, the advocates of the cause have invented a theory that is magnificent in its daring. It is no less than the division of the word "wine" by a Solomonian sword, so that the good and the bad shall each have a piece of it. Whenever wine is spoken of severely in Scripture, then it is fermented wine; and whenever it is spoken of in praise, or used by our Lord and his apostles, then it is unfermented wine. And if you ask these sages why they so divide the wine,—on what grounds they base this theory,—they bravely answer that our Saviour could not have drunk intoxicating wine, and God's word never could have praised such, and, therefore, their theory. They start with the begging of the whole question, and then on this thin air they build their castle.

The public will not submit to intimidation, and total abstinence has been urged by a system of denunciation worthy of the spirit of the Inquisition.

The world is apt to think that such conduct indicates a cause that cannot be sustained by reason, and the reaction is likely to be excessive. It is exactly that reaction which is now making the cause of rum and ruin more successful than ever. Men in their revolt from tyranny rush into licentious extremes; and however honest the tyranny may have been, or however true the cause it supported, it has only itself to blame for the harm it does.

In considering the moral phase of his subject, the lecturer said that independent thought had been so mobbed down by fanaticism that one who took the ground that total abstinence is immoral must expose himself to the assaults of slanderers. The press and the pulpit have both been "bulldozed" to a considerable extent by many "whose fanaticism despises argument and brooks no opposition." But he had no apology to make:—

In this address, I take no apologetic position. I carry the war into Africa. I have no contest with men, but with false principles. I assert that the total abstinence system is false in its philosophy, contrary to revealed religion, and harmful to the interests of our country. I charge upon this system the growth of drunkenness in our land, and a general demoralization among religious communities.

The first moral error of the system is that it insists upon treating all as if they were drunkards. Because alcohol is bad for the drunkard, no one shall drink, is the argument. To this, he replies:—

Are the sick to be the norm of the well? Is the matter of diet to be regulated by the needs of the drunkard? Why not, then, by the needs of the dyspeptic? Ah! but (say they) it is to save you from becoming a drunkard. Well, is the logic anyway improved by this explanation? You would put me on a sick regimen to keep me from becoming sick! Because total abstinence is absolutely necessary to a drunkard's recovery, you would make it necessary to one who is not a drunkard.

The second moral error is the assumption that moderate drinking leads to drunkenness. This was characterized by the lecturer as an "atrocious dogma" that had become an *axiom* with the fanatics. They have put the moderate drinker in the place of the drunkard, and held him up to condemnation and scorn. "The drunkard is pitied and coddled, while the moderate drinker is scourged." This is a "moral jugglery" that is full of harm to the community, because it perverts judgment and throws moral distinctions into chaos. It is a Jesuitical trick intended to mislead the public by confusing their minds as to the real object of temperance.

A third moral error is lack of discrimination between things that differ. Every drink is condemned that contains alcohol, and the condemnation is equally true of all drinks:—

This assault upon common knowledge is a blunder that has the proportions of a crime. To say that certain drinks that are wholesome and beneficial are the same as certain

drinks that are pernicious and destructive is a moral outrage which the whole community should indignantly repel.

The lecturer said that a fourth moral error of the total abstinence system was their assertion that all drinks containing alcohol were poison. He cites eminent authority to show that alcohol in small quantities is often beneficial, and that the wholesale denunciation of it in every form as a deadly poison to the human system is a false assumption.

A fifth moral objection was against the straight-jacket method of total abstinence. Instead of allowing one's individuality freedom to grow in strength, it was wrapped in the bands of a pledge which takes away from him his right to act according to his own conscience. The true reform must be made in the life. The pledge is merely an action on the surface.

The lecturer recommended in place of the total abstinence system one that should make a practical recognition of the difference between excess and moderation. It must be a manly system. The true principle of temperance must not be degraded by hocus-pocus of ribbons and child's play. He would exclude distilled liquors as common beverage, and regulate the use of vinous and malt liquors both by State and social means. He would limit the number of licensed sellers, put them under heavy bonds, and make it easy to gather evidence against violators of the law. He thinks that on a basis like this all temperate men and women could and would work in harmony for the cure of the evil of drunkenness.

The wild radicalism of the teetotalers is just what the rum-sellers and their advocates enjoy. They know that this absurd extravagance disintegrates the army of order and renders it powerless; that, so long as temperance is made to mean "total abstinence from everything that can intoxicate," the great multitude of order-loving men will shrink from joining any temperance movement, and hence these wholesale destroyers of the race can go on in their nefarious work with impunity. Now, what is needed is the union of all good men who desire to stop the fearful drunkenness of the land, with its attendant crimes and misery. That union never can be effected on the principles of the total abstinence propaganda. But it can be effected on the principles of truth and common-sense, and they who prevent this union by their tenacious adherence to a false and fanatical system are responsible before God and man for the spreading curse."

The lecture was delivered to the largest audience of the season at this course of lectures, and created an intense interest. The war was carried into Africa, and the Africans are already on the war-path.

The chairman of the committee in charge of the Monday lectures has already published a letter, in the *Traveller* of January 13, in which he disclaims all part in and sympathy with the lecture by Dr. Crosby. He says, "It is grateful to be able to say to the credit of the Christian and temperance sentiment of our city that the views evidently met with almost no sympathy from the audience." So much the worse for Christianity and the "temperance sentiment," say I. It is only one more proof that theology has no sympathy with the living present, and that, living in the vast graveyard of its own dead dogmas, it would compel mankind to chain itself to a corpse and worship a ghost of departed horrors.

All hail, brave Crosby! ELSIE, Radical.

A LETTER TO MR. B. F. UNDERWOOD.

FRACKVILLE, PA., Dec. 28, 1880.

Dear Sir,—You and I are not personally acquainted. Yet I am quite familiar with you through your writings. I have all your debates and tracts, and I read an article in the *Index* from your pen now and then. This is my apology for addressing you; and I hope that this familiarity with your writings and debates is sufficient to justify me to submit the following to your notice:—

In a certain place, the name of which I shall not mention now, there is a debating society.

The subjects in this society, so far, have not been on religious topics, but purely secular. The members of the society find great difficulty in fixing the proper scope, or the premises that the negative should take in the debates.

The two words *Affirmative* and *Negative* are well understood. The former means to *build up*, and the latter to *tear down*,—construction and destruction.

But the question arises, How extensive is the ground which the negative can claim? Some insist that the negative has the right to raise all the points that can be found unfavorable to the affirmative, even points which the affirmative speakers do not touch. One

gentleman of this opinion expressed himself in this manner:—

"We will suppose that any given subject will admit of five points for argument, but, owing to inability or something else, the affirmative dwell on three points only. The negative then might take the floor, and refute one or two of these points, and leave the other one or two untouched, and that they then have a perfect liberty to raise the two points untouched by the affirmative, and to claim for these the same force in the debate as for any point that was given to them by the affirmative."

There are other members who think that the negative have no right to traverse any ground or touch any point that is not given to them by the affirmative, and that all the efforts the negative may make outside of this should fall to the ground, ineffectual. But they claim that the negative can affirm as well as deny, but that their affirmation must have a direct bearing against the points of the affirmative.

One of the gentlemen of this class expresses himself in this manner: "We will suppose that a prisoner before a court is charged with committing murder in a certain place at a certain hour. He would, if he could, defend himself by proving that he was in another place at that time.

"It is evident that he *affirms* here, but it is equally evident that his affirmation is no more nor less than to refute the charge against him. Therefore, although he affirms, he is still on the negative side."

Now, sir, I think that I have made myself understood. You, probably, will see further than I myself can express.

I beg of you to pay attention to this request, and give light on the question.

ONE OF THE MEMBERS.

PERSONAL ITEMS.

REV. DR. CROSBY, in his recent Monday lecture on Temperance, seems to have touched the minor key.

PROF. HUXLEY has been appointed inspector-general of the British fisheries, to succeed Francis T. Buckland.

MRS. JESSIE FREMONT has organized classes in history among the grown-up sons and daughters of poor settlers in Arizona.

It is announced that Mrs. Carter, wife of Dr. Carter of Erie, Ohio, a sister of Colonel R. G. Ingersoll, died of apoplexy a few days since.

PROF. MAX MUELLER will give us this month a fresh handful of *Chips from a German Workshop*. They are good "chips" to feed the fires of thought.

THE REV. G. W. CUTLER, of Buffalo, preached a sermon Sunday, January 9th, at his church in that city on "The German Persecution of the Jews." The discourse was printed in full in the *Buffalo Express*.

PROF. JOHN FISKE, of Cambridge, is said to be writing an article for the *North American Review*, in which, it is said, he will dissect the teachings of Rev. Joseph Cook, and find a very small basis of scientific truth.

MRS. VAN COTT, the Evangelist, has stopped preaching, and gone into the patent medicine business. It is to be hoped that her remedies are an improvement on those she has been accustomed to dispense for spiritual ailments.

MR. GEORGE CHAINEY, late pastor of the Unitarian church of Evansville, Ind., is to lecture on "The Clergy" at the Music Hall in this city, Sunday evening, February 6. Mr. Chainey is glowingly commended by Colonel Ingersoll.

A SCHOOL friend of George Eliot says that, while Marian Evans was the plainest-looking girl and the poorest in the aristocratic Edinburgh school, she was universally respected as intellectually their superior. The school-girl of sixteen was of a sensitive and retiring disposition, and far before her companions as a writer of prose and verse as well as in her various studies.

THE will of the late Professor Watson of the university of Wisconsin, giving nearly all his money to a scientific society, and leaving his mother but \$150 a year, is severely criticised by a brother at Sioux Falls, Dak., who says that their mother supported the professor by daily labor while he was studying at the Ann Arbor (Mich.) University, and now has nothing but her son's bequest for her support. If the above

is true, it looks like an instance of less heart than brains.

MR. C. P. LATHROP's paper on "Literary and Social Boston," in *Harper's*, has accomplished one desirable object for young authors at least,—that of getting it talked about. It is true that some of the comments that have appeared have been neither amiable nor complimentary. It would seem as though those who are offended at Mr. Lathrop's count of the stars in the Boston galaxy sustain so remote and doubtful a relation to it that they have little cause for offence; while those who have such cause, if there are any, have too much good sense to let any one know they entertain such feelings.

It would seem as though, if a preacher were particularly bright and promising in the Orthodox Church, he is pretty sure to become sooner or later affected with heresy. The Rev. Mr. Pearson, who has just resigned the pulpit which he has filled very successfully in Somerville, Mass., for the last nine years, on account of his loss of faith in the doctrine of the deity of Christ, and other tenets of the church over which he has been settled, is noted for his thoughtful and scholarly characteristics. In a letter of resignation, of admirable frankness and spirit, submitted to his congregation at the close of the morning service, Sunday, the 16th inst., he says: "I hope it may not be deemed presumptuous in me, friends, since I have been so long your pastor, to express the hope that many of you may come, sooner or later, to stand upon the same ground with myself. If so, it will but be in accord with that spirit of candor and intelligence which has perceptibly changed the whole character of preaching during the last generation, converted thousands of individuals to a more discerning faith, and brought scores of churches—notably, as Budington tells us, the transplanted church of Robinson in Plymouth, Higginson in Salem, John Cotton in Boston—to a system of belief different from that in which they were baptized, and for which they were nurtured by their pious founders."

POETRY.

For the *Free Religious Index*.

KAISERSAAL.

Noiseless, without a hammer-stroke, or sound
Of plane or chisel, shall its turret rise.
No trace of busy workman there be found;
No dust of toil that lies

Upon its silent floor, its soundless wall;
No mortal foot shall cross its threshold fair.
No lawn shall flower, no garden-bird shall call
Its mate through songful air.

No Eastern windows shall be widely flung
To catch the potent pulses of the day.
No feast be spread, no massive gate be swung
For guest who comes that way.

No storm shall beat, no lightning terror glance
Along its roof, no flame nor hurricane,
No earthquake shock, no flood of fate or chance,
Shall prove its bastions vain.

Where shall we seek this viewless dome which flings
Far-reaching, bodiless shadow over all?
In hearts of men who worship kindest kings
Is the true Kaisersaal!

Forever sceptred, robed, and crowned, they reign,—
The men who cast their gauntlets to the world;
Who met the scorner's scorn with high disdain,
And back his slanders hurled.

The fearless ones who struck, with words of fire,
The shackles from the Ethiope's tortured limb,
And the fair halls of Truth, and Truth's desire,
Set widely free to him.

The men who die, a little child to save,
Battling with billows or the wreathing flame;
Who seek, in willing martyrdom, a grave;
Who fall, and leave no name!

Such hero-kings must dwell in Kaisersaal.
Such vibrant deeds the rolling world shall sway.
When powers and principalities shall fall,
And thrones have had their day. H. T. C.

The Free Religious Index.

BOSTON, JANUARY 27, 1881.

THE FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, Editor,
DAVID H. CLARK, Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

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F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

Wm. J. POTTER,

Sec'y F. R. Association.

MR. JOHNSON'S LETTER.

We give glad welcome to Mr. Samuel Johnson's letter, printed in another column of our present issue, in which he traverses some opinions of ours expressed in the article of January 6, on "The Lesson of It." Even if it were more difficult to justify those opinions than we believe it is, we should yet be happy to have given them utterance, if only thereby to have called forth Mr. Johnson's view. No person living is, we believe, more entitled to speak of the meaning of the Transcendental movement, especially as applied to religious problems, than Mr. Johnson. The special studies, experience, and work of his life have given him exceptional qualifications as a witness in its behalf. Hence, whatever he says of it is worthy of the utmost consideration. He counts himself an adherent of the Transcendental philosophy, yet does not give of it any narrow interpretation. In its religious applications, he has shown no special desire, not so much, it may be added, as did Theodore Parker, to identify it with any interpretation of Christianity. We do not think that he has been accustomed to say, certainly not in his later years, that Christianity, even as defined by the essential teachings of Jesus, is synonymous with absolute religion. During his very able and useful ministry of seventeen years in the "Free Church" at Lynn, he stood, we believe, throughout on the ground of "universal religion," recognizing none of the special religions as final and absolute. What Mr. Johnson has to say, therefore, of the Transcendental movement, and of its relations both backward to Christianity and forward to the Free Religious movement, deserves exceptional attention and study.

The chief point of objection which Mr. Johnson makes against the article he criticises is that he sees no such break in the continuity of institutions between Christianity and Free Religion as that which we pronounced to be necessary; nor does he think that such a break is consistent with the doctrine of evolution. Of course, in the primary forces of social evolution there is no such thing as an *absolute* break. The human race, at least, continues one. A break in the continuity of institutions is always relative,—a thing of more or less.

When the "more" predominates, as in the separation of the American colonies from Great Britain and the exchange of monarchy for a republic, we have no difficulty in seeing the break, and we call it *revolution*. Nevertheless, there are underlying forces of evolution not broken even there. The American people did not and could not begin their national existence as if they were an absolutely new stock that had been created outright on the spot. It is a break of this kind which, as it seems to us, must necessarily come between Christianity and Free Religion, or—perhaps a more apposite illustration—like that which occurred in the institutions of religion when paganism in the Roman Empire gave place to Christianity. There is, in our opinion, quite as much difference to-day between the popular beliefs—nay, the essential faith—of Christianity and what is getting recognition as Free Religion as there was between Christianity and the old pagan beliefs. And it strikes us as only rational to suppose that this new phase of religious thought will not be satisfied with the old forms of Christian institution. If it can use them at all, it can only be just as Christianity used some of the pagan forms, by a most radical and even revolutionary transformation of them.

That we do not see as yet a break of this kind, do not see the difference of institutions on the two sides of the line, is a matter of course; for the break in institutions has not yet to any great extent actually occurred. We can only see tendencies toward, or just the beginnings of, the break. And only by tracing the drift of these as accurately as we can, and keeping the essential aim of the Free Religious movement in mind, can we catch a glimpse of the future of Free Religious institutions.

We shall return to this point in some later article. We regret that Mr. Johnson did not give his explanation of the fact that all the religious organizations growing out of the Transcendental movement have ceased to exist. We shall be more than willing to allow him room for this or any other point in the discussion of this vitally interesting problem.

A DIFFERENCE IN MENTAL ATMOSPHERES.

The *Independent* appears to have taxed its mental energies pretty heavily, in its issue of January 6, to make a show of wit and irony over the recent account in the *Index* of the Sunday-school of the Rev. Mr. Chadwick's church of Brooklyn, by a correspondent of that city. But it does not strike us that the effort is likely to be regarded, even by the partial readers of the journal referred to, as an eminent success, unless they are more easily satisfied with such performances than we had supposed, which is not improbable. Of course, Orthodoxy is not very promising soil for such products. Moreover, we suspect the subject did not prove a fortunate one. Still, we would advise our contemporary not to be discouraged, if it has ambition in the line of its late attempt, as seems evident. One can never tell what may come of feeble beginnings. Who knows but that there may be a budding humorist on the editorial staff of the *Independent*? Strange and unsuspected things happen in the sphere of psychological phenomena.

The *Independent* cannot see anything *beautiful* in the exercises of the Brooklyn Sunday-school, which is not wholly to be wondered at, in view of the religious conceptions which it represents as a champion of the orthodox faith and which influence its mental perceptions. It is to be presumed that if those exercises laid more emphasis upon the doctrines of the theological system from which many have escaped with much pain and suffering, and that tend to throw a dismal shadow over the natural exuberance of the spirit of childhood, they

would be, in its eyes, more beautiful. People's tastes differ so. The absence of the supernatural is pronounced a lamentable deficiency in the exercises under consideration. On the other hand, we cannot but think that the skill and courage shown in this particular is their special excellence. It seems to us time that the instructors of youth should forego, for a period at least, teaching on the strength of antiquated texts and traditions their unsustained and airy imaginations for positive knowledge. If there is any relation in life that calls for a straightforward sincerity in dealing with others, it is in our intercourse with children. Now, in view of the fact that the tendency of advancing knowledge is to eliminate more and more the supernatural from human belief, the supernatural certainly as postulated in creeds, and to show its untenableness, there is no well-informed mind, conversant with modern knowledge and possessed of a quick conscience in respect to its relation to children, that will not hesitate to make supernaturalism a prominent part of its positive teaching to them; assured that otherwise it may be but imposing unverified and unverifiable hypotheses upon their trusting minds, which at a later day they may see to have no real basis to rest upon, and which may also prove a serious impediment to the vigorous and free development of their intelligence and character.

More especially will the force of this be recognized in regard to the typical teacher, with more zeal than knowledge, into whose hands the children of Sunday-schools are doomed to fall. Surely, the universe, with its infinite sights and sounds, order, beauty, and inspiration, with its impressive and varied lessons of life and experience, the joyous innocence, trust, and fresh susceptibilities of childhood, the wondrous disclosures of ever-developing science and knowledge, is not so destitute of significance or resources wherewith to instruct and quicken the human spirit that resort must be made to the ill-supported alternative of supernaturalism for enlightenment as to the nobility and meaning of our existence upon this planet.

If it be otherwise, then is our lot hapless indeed: all the more so, if there is nothing better left us to this end than what Orthodoxy offers.

Of course, it is to be remembered that the school of theology from which the *Independent* sprang, and to which, under a certain amount of indefiniteness and non-committalism, it still clings, counts all these things of little value.

According to the fundamental principles of its creed, all nature and human life are out of joint, and there can be no order or beauty anywhere but through supernatural aid and influence. Our critic pities the children in the Brooklyn Sunday-school; but it seems to us, if there are those upon whom its commiseration should be expended, it is those whom cruel fortune has doomed to be educated under the ideas of the system to which the *Independent* adheres, or which it has never yet shown sufficient independence to repudiate. Especially is this true, if we may trust the report a few days since, of a speech of a no less eminent Sunday-school worker than William E. Dodge, a superintendent for thirty years in New York, that Sunday-schools, as at present conducted, are in great danger of driving children away from the church instead of drawing them to it.

As one who has long dwelt in a dark place cannot readily appreciate the bright sunshine or clear sky when he beholds them, so we conclude the *Independent's* inability to recognize the superiority of the radical Sunday-school to the orthodox one is due to a difference of mental atmosphere.

It has been so long inured to the murky sky, the

sulphurous fumes, and tangled logic of dogma and tradition, that even amid their retiring shreds and mists it has not yet recovered the power to perceive the brightness and beauty of more rational methods and conceptions. The light is too strong for its eyeballs. D. H. C.

MR. HOWELL COBB, of Georgia, who was President Buchanan's Secretary of the Treasury, and a representative Southerner at Washington in the *ante bellum* days, has learned something by the war. He writes to the *Christian Union*, of the Future of the Negro in the South, in a spirit of justice and humanity, which, if carried into practice, is all that could be asked. He admits and maintains that upon the white people of the South rests the obligation to "liberate the negro from the thralldom of ignorance, and to elevate his moral character"; that there should be a friendly cooperation between the whites and the blacks by which the latter may permanently secure "all their political and industrial rights as equal citizens," learn "the discharge of their civil duties," and "grow as speedily as practicable, mentally, morally, and politically, to true manhood." This is all very well, and betokens progress. Nor have we any reason to doubt Mr. Cobb's personal sincerity. But through his article runs the thread of the proviso that all this will be done *if* the South is only let alone by the North, which reminds us rather unpleasantly of the old claim that the South would have gradually adopted emancipation, if it had not been for the rise of the abolition movement in the North. The truth is, the North emancipated the negro, and put the ballot in his hands; and not until the South has shown itself more in earnest than it has thus far to protect the negro in these rights can the North withdraw its interest in his welfare, or cease to use all legitimate moral and political means for holding the South to a fair treatment of him.

We still continue our offer of the *Index* for one year for \$10 to any one who will send with that sum the address of four new subscribers. An old subscriber who recently responds to this offer, renewing his own subscription at the usual rate and sending four new ones, adds: "This is my contribution to the support of the *Index*, the earnest advocate of freethought and pure morality. May it never want a friend." If only a quarter of our subscribers were to do likewise, each adding four new names permanently to our list, the *Index* would be above beggary, and its future secure.

LET the Universalists count it an honor rather than a shame that they have no missionary for the conversion of the "heathen." The *Universalist Review* is trying to make them believe that it is a cause of reproach that they are behind other Christian denominations in this respect. But, if they will only expend the same zeal in efforts to redeem worse than "heathen" populations at home, posterity will not only pardon, but praise their neglect of the foreign missionary field.

THE Irish agitation is not to be wholly for nought. The Irish people are going to get at least partial justice and corresponding relief from their burdens through Gladstone's administration; that is, if Parliament sustains the Premier, as it, without much doubt, will do.

THE writer of the articles on the "Monday Lectureship" must be understood as speaking for himself, and not for the *Index* as a whole or editorially. Especially in his enthusiastic indorsement of Dr. Crosby on the Temperance problem should we dissent from him.

OUR LIBRARY.

VI. American Novelists.

In a book about Iceland there is said to be a chapter headed "Snakes," and containing only these words, "There are no snakes in Iceland." And it is characteristic of our novelists that none of them bring forward views so advanced as those of the British and French writers I have mentioned. We have no George Sand or Mrs. Linton, as we have no Swinburne. The reason probably is that the churches are so much stronger here than in Europe. I mean not merely more popular, but better endowed with such culture, tolerance, and philanthropy as Freethinkers treat with respect in any company. Orthodoxy, therefore, is not indignantly denounced, as in many British novels, but is calmly criticised with due allowance for every redeeming trait.

The author who has done the best work in this field is Dr. Holmes. His main aim, both in *Elsie Venner* and in *The Guardian Angel*, is to picture New England life, and advocate high culture united to manly vigor; but he incidentally does full justice to the popular theology. Elsie's own pastor is an example of the weakness into which Unitarianism has been brought by its tendency to compromise; but good, old Dr. Honeywood shows us the most harmless, though not the most consistent side of Orthodoxy. We should like to hear his sermon "On the Obligations of an Infinite Creator to a Finite Creature"; though we pity the people who need to be told that "a man with a crooked spine will never be called to account for not walking straight," or that a good father would not "put into a child's hands the title-deeds to all its future possessions and a bunch of matches." Better still is the physician, with his argument that the selfishness of little children is necessary for self-preservation, and that the range of responsibility is limited by hereditary moral tendencies, diseases, and defects of organization. "We are constantly seeing weakness where you see depravity," he tells the clergyman.

This novel was originally called *The Professor's Story*, and is in harmony with all he says at his Breakfast-table: for instance, that he does not know Truth is such an invalid that she can only take the air in a close carriage with a gentleman in a black coat on the box; and that the Church, in teaching total depravity, talks like a medical society who should assert that "All men's teeth are naturally in a state of total decay, and therefore no man can bite until every one of them is extracted, and a new set inserted according to the principles of dentistry adopted by this society."

One of the early chapters of *The Guardian Angel* shows the wickedness of a common practice legitimately based on this theory, and still advocated in newspapers and orthodox books,—that of trying to break a child's will at the first sign of disobedience. Neither the plot nor the setting of this story is as artistic as those of *Elsie Venner*, but the handling of Orthodoxy is masterly.

Myrtle Hazard flings down her hymn-book, and declares that she will not hear her aunt sing such words as the boys say in the streets. Byles Gridley says in his *Thoughts on the Universe*, "Protestantism means none of your business; but it is afraid of its own logic." The old doctor lays in an extra stock of valerian and assafoetida whenever there is a young minister round, for there's plenty of religious raving that is nothing but hysterics. And the Rev. Joseph Bellamy Stoker has his three sermons on the future in store for the great bulk of his fellow-townsmen, known as the sweating sermon, the fainting sermon, and the convulsion-fit sermon, from their various effects

his habit of forking pretty much all the world but himself and his lot into the bad place with the devil's pitchfork, and then toasting his own cheese with it; and his practice of preaching cruel sermons in his pulpit, cold-blooded enough to freeze any mother's heart, if nature did not tell her he lied, and then smoothing it all over with the first good-looking young woman he can get to listen to him.

The Autocrat and *The Poet at the Breakfast-Table* I need not quote, though they have much to say worth quoting.

A somewhat humbler type of rural pietism is vividly though coarsely pictured by Whitcher and Eggleston. The latter's experience as "a callow circuit-preacher" enables him, in *The End of the World*, to show not only the ignorant extravagance of the Second Adventists, but all the narrow bigotry of the Methodists. These latter refuse to let their Cynthia Ann marry shrewd, honest Jones because he is a New Light, or Arian, and insist on his joining her church. But this he flatly refuses to do, telling her he is sure she is "too good a Christian to ask me to change for any such reason, knowin' I wouldn't be fit for you, if I did." He keeps looking for "a man that's got common-sense enough to salt his religion with"; and at last the presiding elder tells the local preacher, "It's my opinion that any member of your class would do better to marry a good, faithful, honest New Light than marry a hickory Methodist."

Whitcher's *Widow Belott Papers* are full of such animated caricatures of the country sewing-circles, donation parties, and similar religious institutions, that the book has been dramatized with some success.

A more partial picture of our village Orthodoxy is given by Mitchell in *Dr. Johns*. The hero is a Connecticut minister's son, endowed with such high spirits, keen intellect, and religious enthusiasm that he is alternately attracted to his father's cold, hard creed, and repelled by it; and it is only after many wanderings that he dies at last in the shadow of the cross. There are good sketches of the deacon, who is always making bargains; of Aunt Eliza, "the impersonation of all good severities"; and of Parson Brunnem, that "heavy-minded, right-meaning man, utterly inaccessible to all the graces; a man to whom life was only a serious spiritual toil, and all human joy a vanity to be spurned, counting the fatigue of his hearers an oblation to spiritual truth, and staggering through life with a great burden of theologies on his back."

Another extreme type, the fashionable Episcopalian, with its fondness for show, dress, and flirtation, can scarcely be better sketched than it is in the chapter of Curtis' *Potiphar Papers*, appropriately headed "Our New Livery."

In the early chapters of Mrs. Stowe's *Nina Gordon*, first published under the title of *Dred*, the frivolity, self-indulgence, and laziness, which often call themselves religion, are exposed with a vigor which may have been one cause of this book's comparative unpopularity. The vivacious little heroine makes a particularly good point, when she answers the charge that she spends too much time on dress in this dying world with: "Why, Aunt Nesbit, yesterday you spent just two whole hours in thinking whether you should turn the breadths of your black silk dress upside down or downside up, and this was a dying world all the time. Now, I don't see that it is any better to think of black silk than it is of pink."

The great wickedness of upholding slavery because the Bible did is denounced with just severity in this book, and also in *Uncle Tom's Cabin*. How good use could be made of the Scriptures as

weapons on the other side, we see in her *Minister's Wooing*, which is full of pictures of the religious life of New England just after the Revolutionary War. Mary Scudder is so staunch a Calvinist that she clings all the closer to her creed, when her lover is thought to have died unconverted, and his mother is made almost insane by despair, since she sees in his fate that of almost all mankind, except a mere remnant. Such sorrow only drives the gentle Mary up to such a height of mysticism that she insists on her obligation to fulfil her promise to marry her pastor, though she knows that her heart belongs to her young lover, who returns just before the marriage day, but has to plead in vain, until the doctor himself refuses to suffer such a martyrdom to false ideas of duty as religionists have usually been eager to sanction.

One of the most original passages is the heart-broken mother's saying: "I have thought of giving up the Bible itself. But what do I gain? Do I not see the same difficulty in Nature? I see everywhere a being whose main ends seem to be beneficent, but whose good purposes are worked out at a terrible expense of suffering. I see unflinching good order, general good-will, but no sympathy, no mercy. Storms, earthquakes, volcanoes, sickness, death, go on without regarding us. The doctor's dreadful system is, I confess, much like the laws of Nature, about what one might expect from them."

I have omitted her fear that this state of suffering may be eternal. Otherwise, her complaint is full of truth which disturbed Parker, and is said, at the time of the Lisbon earthquake to have driven Goethe almost into atheism.

A still darker view of the system we have nearly outgrown forms the background to Judd's *Margaret*, a book richly worthy of Darley's graceful illustrations. The girl herself is simply charming in her enthusiasm for our New England scenery, her superiority to the narrow Orthodoxy which makes her for a time dislike the very name of Jesus, her visions of his tenderness toward the children and the childlike, her constant striving after truth and goodness, and her grand schemes of philanthropy in later life. That so refined and gifted a child could spring up amid the coarseness, ignorance, and vice of her early home, is rather hard to believe, even when we know her parentage. Still we can each of us say, as Lowell does in his *Fable for Critics*:—

"Tis enough that I look
On the author of *Margaret*, the first Yankee book,
With the soul of Down East in't and things further East,
As far as the threshold of morning, at least,
Where awaits the fair dawn of the simple and true,
Of the day that comes slowly to make all things new."

Our ablest novelist has brought in the gloom of early Puritanism for the background of his *Scarlet Letter*, and has also shown us in two of his *Twice Told Tales*, "The Maypole of Merrymount" and "The Gentle Boy," how terrible were the asceticism and intolerance which drove our forefathers to flee hither from the mirth of merry England and the freedom in worship of Holland. But Hawthorne has no keener sarcasm than he darts at Transcendentalism in his *Celestial Railroad* and *Blithedale Romance*. Miss Alcott, too, has shown us how this philosophy sows its "Wild Oats." Both these writers have also done us good service by giving places of honor to heroes and heroines with purely secular views of life. The same may be said of Bret Harte, Howells, and Henry James, Jr., the last indeed going so far as to make the interest of the *Europeans* centre in "an innocent Sabbath-breaker," who says frankly: "I don't care for the great questions. They are much beyond me."

But for the American novel which shall fully set forth our views we have still to look. How long need we look in vain?

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

Manifesto of the Brazilian Anti-Slavery Society.

THE title of this paper will surprise some of its readers, as the reception of the "manifesto" did the writer. Probably we are not alone in having supposed that, ten years back, the work of emancipation was accomplished in Brazil, or so heartily and successfully undertaken that its speedy accomplishment was assured, and the organization of an Anti-Slavery Society at this late day misnamed and useless. Admirers of Whittier will remember his poem, written at an earlier date, even when the Brazilian Government first proposed the liberation of the slaves, in which he eulogizes the Emperor for the undertaking (and, certainly, for both his private and his public efforts for emancipation, Dom Pedro II. deserved the eulogy), and in which he declares so confidently:—

"Yet a few days (God make them less), and slaves
Shall shame thy pride no more."

For the idea thus entertained and expressed there was given sufficient cause. The manifesto itself says that the act subsequently passed, having been "announced as the law of emancipation, gave rise to the belief, outside of the country, that Brazil had courageously liberated the million and a half of slaves which she still possessed."

But it seems that this belief went beyond the real fact. The original proposition for emancipation, laid by the Council of State before the Brazilian Parliament, was published in the *Diario* for April 9, 1867. It was probably instigated by the Emperor, who, some time previous, had introduced experimental emancipation on his own palace plantation. The proposal was for a prospective and conditional emancipation. All slavery should cease in the year 1900. The owners of slaves then held should be indemnified by the government. All children born after the passage and promulgation of the act should be free; but those educated in the house of their parents' master should serve the latter till they became twenty-one years of age. A court of emancipation should be established in each town, to enforce the act. A fixed amount should be set aside to provide for the indemnification, and an appropriation should be made for the annual purchase of a certain number. Such was the first proposition. Final legislative action was not had until Sept. 28, 1871, and then a modified bill was passed. This simply decreed that after that date no one should be born a slave in Brazil. It included the twenty-one years' servitude of the children of slaves educated in the house of the master, "thus giving slavery three-quarters of a century in which to disappear in the midst of the most terrible complications." Meanwhile, the power of the master over his slaves was in no measure limited or modified; and his property in them was guaranteed until the extinction of the last. All this was evidently, at the best, but the simplest beginning of the work of emancipation, only the promise of a possible something in the future rather than any present realization. An attempt seems to have been made, during the last summer, to expedite the work by some more effective and radical legislative action. The precise nature of the proposed action does not appear. But evidently it met with a disheartening failure. Either the Chamber of Deputies deliberately voted down the measure, or, as seems to be intimated, utterly refused it a hearing and dismissed the subject without discussion. This action, which took place on the 30th of August last, is regarded as deferring emancipation, tightening the chains of the slave, and giving him no hope but death.

Since that time, some of the earnest lovers of "freedom for the slave and for the country" have come together and organized the society whose name and appeal stand at the head of this article. Holding all shades of opinion as to the time and method of abolishing slavery, but agreeing in the purpose of abolition, they propose a full and free discussion of the subject before the people. They seek to arouse, unite, and direct public sentiment to the reversion of the recent action of the Parliament,—the reintroduction, consideration, and solution of the problem of slavery. Their avowed purpose, says the *Rio News*, is the "limitation of Brazilian slavery within some definite period, the acceleration of emancipation, and the amelioration of the present status of the slave." They begin their work with the issue of the manifesto, addressed "to the country," pub-

lished in English and French, and extensively circulated. In this, they recognize the fact that from the first introduction of Africans into Brazil, three hundred years ago, slavery has been made the cornerstone of nationality, and has become so interwoven with the national life that, in the belief of many, the nation could not exist without it. Yet the idea of emancipation has never ceased to be cherished, especially since the attainment of national independence. Coincident with that event, a scheme of gradual emancipation was drawn up to give completeness to the national work. The "abolition tradition" has continued, and found occasional expression in individual efforts down to the initiated reform by the government in 1867, and the imperfect result reached in 1871; that action, even, being practically nullified through the resistance of the slaveholders and of a sympathetic or timid public sentiment. The address then portrays, in clear and unqualified language, the personal suffering and degradation and the corrupting social influence of slavery. It appeals to the Emperor to crown his long reign with the glory of emancipation. It calls upon the parties—conservative, liberal, republican—to withdraw their support from an institution banished by the whole world beside. It urges upon the rising generation the relinquishment of the idea of property in man and the advocacy of free and honorable labor. Finally, it places before the slave-holders the alternative of joint amicable effort with the State for an early emancipation of the slave, which may carry with it an equitable compensation to the master; or, by delay and opposition, provoking a final enforced liberation of the former without any compensating provision for the latter. Furthermore, it reminds them of the fact that the mass of the slave population is illegally held, having been introduced or being the offspring of those introduced into the country in violation of the law of 1831, prohibiting such importation.

The address is temperate, but earnest. Its spirit is patriotic, anxious to give Brazil a worthier place among the countries of the world. It claims to act in the interest of her progress, her credit, her moral and national unity. The society issuing it proposes to call a congress of abolitionists in August next, and to publish an abolition paper at an early day. We hope to hear further from the movement; wishing it speedy and complete success, and that Whittier's closing words for their country may be verified, "One by one, he fiends of ancient wroth
Go out and leave thee free."

F. H.

Mechanical Invention as a Civilizer.

A VERY suggestive lecture was recently given before the Lowell Institute of this city, by C. C. Coffin, on "Machinery and Modern Civilization." He defined civilization as the sum of our attainments in the use of materials and forces for the promotion of our physical, mental, and moral well-being. He especially treated of the growth of mechanical invention, and the great changes it has made in our modern life. He showed that almost every invention has been opposed on economic grounds, and how great the benefit, even to the laborer thrown for the moment out of employment, which has resulted from the introduction of labor-saving machinery. The *Advertiser* thus reports his account of the times when hand labor was common in all industries:—

The flagstone fireplace with no chimney, the rough table, the rush-strewn floor, the backless benches, the wooden plates, the horn spoons, and the absence of forks, were all mentioned as characteristics of the castles of the old barons. The homes of the poor were devoid of everything we esteem necessary for comfort. Life was mere drudgery, especially for women who were obliged to ply the spindle. Nowhere is there evidence of a spinning-wheel, till one was made in England in the age of Elizabeth. The first machine invented in England for improving the manufacture of textile fabrics was the stocking-frame, invented by William Lee in 1589. In 1555, the Bishop of Ely saw a saw-mill in France, an invention unknown in England, where all sawing was done by hand. It is not a very long time since ship-planks were sawed by hand in Medford and East Boston. The bishop wrote a description of the mill; but it was a century before a mill was built in England, and then it was by a Dutch mechanic, who was obliged to take it down in consequence of the opposition of the pit-sawyers. Not till 1767 was the second sawmill built in England, and then it was demolished by a mob of sawyers, who said that it was taking the bread out of their mouths. At that time, hundreds of sawmills were in operation in this country. Not till the fourteenth century were windmills known.

With the exception of a few mills driven by wind and water, for sawing and grinding, the human race, down to within a hundred years, was doomed to physical toil.

The vast development of mechanical invention, the almost marvellous increase in the use of machinery, and the growth of commerce, introduce new and most perplexing elements into the study of social science. We can see that in some directions they are working great changes in the life of mankind, while they promise to become the greatest of the civilizing agents of the immediate future. What their outcome will be, we cannot tell with definiteness. All these elements of our civilization are of such recent growth we have not as yet the data on which to base conjectures of the future. This indicates one of the difficulties under which social science labors as a science, and which must separate it from all the other sciences,—that man, as a social being, constantly advances to new and unexpected results. How has this element of machinery changed the conditions of civilization! The problem of labor, also, is one of vast proportions; and the results which its solution will bring none can as yet predict. But social science alone promises to furnish the answer to many a question which concerns the interests of man as a denizen of this world.

a. w. c.

FROM OUR REGULAR CORRESPONDENT.

WASHINGTON, D. C., Jan. 18, 1881.

No name fitter than that of "Lincoln" could be found for the hall in which to hold a memorial service in honor of Lucretia Mott. I sat on the platform this morning and looked over a crowded auditorium, and in the mingling parterre of faces picked out some noble and many notable ones. The strong feminine face, a little severe too in its force, of Mrs. Hayes, was quite marked. By her sat the wife of Bishop Simpson, "the old man eloquent" of the Methodist Church, showing a face of placid yet forceful beauty, the calm repose of ripened old age crowning it as a very mother in Israel. A short distance off, I saw the white-haired head, still fresh and young-looking, of General Birney, whose father's name was once an oriflame to those politicians who loved liberty. The platform was both a picture and a poem: Mrs. Stanton, with her noble face and head, wreathed with its silver hair, reading in a voice still clear and mellow, though weakening a little into the piping treble of advancing years, exquisite words of eulogy, reminiscent of struggle and strife, of endeavor and work; Frederick Douglass, with his massive head and features that, like a cameo cut in onyx, stood out antique in mould from its strong frame of gray hair and close grizzly beard. Nobody can think of Douglas as the vulgar think of the negro. It is only as a man whose life embraced by genius and in tropical fervor had deepened and glowed until the skin deepened into bronze. On the other side were Robert Purvis, with skin kissed by the sun of his ancestral life into warm beauty, one of the most courtly and debonaire gentlemen of his age; and Susan B. Anthony, with strong-lined face, simple in its directness, but losing yearly the severity which struggle can but bring. There is no public person I know who mellows so exquisitely as Susan. All around the platform, with its portrait of the wondrous woman who always bore her testimony in feminine sweetness, but without fear, faltering, or favor, in behalf of "truth for authority,"—her face, looking out from the dead gray of the photograph, still spoke in that lovely steadfastness of spiritual insight and harmony which has made her character and life a type of intellectual and moral beauty, a "thing of joy forever,"—around the platform were such faces as Phæbe Cozzens, May Wright Sewell, Ellen Sheldon, and others. Close by me sat one whose head and face recall the Duyckinck portrait of Shakspeare, a former United States Senator; and next to him were the bearded features, still young in their outlook, in despite of fifty years of work and of sharp and sorrowing strife, of one who was of that band of correspondents that, in the early flush of manhood, with pen and rifle, with brain and courage, fought for freedom against slavery, and, in doing so, roused the North, and shaped the nation through their bold chronicling of the Free Struggle in Kansas. As my eye took in these and other faces, and my brain absorbed what was said and recalled, memory, weird master of life, brought back in wondrous outline the mas-

sive and dramatic purport of the past struggle which these voices and forms embody and enforce.

Just think of it! A review and eulogy of Lucretia Mott, by Elizabeth Cady Stanton, in the Hall of Lincoln, within sight of Arlington and its thirty thousand graves, with the vitalizing presence and voices of Frederick Douglass and Susan B. Anthony and Robert Purvis to make living links with the past, and then these others coming to the front, or already there! The vivacious speech of Phæbe Cozzens, the keen wit of Mrs. Sewell, the approving presence of the President's wife, with the hundreds of listening and approving faces that made up the pictures,—it was indeed an *ensemble* that conveyed in its details the grandest characteristics of American history. I think civilization, if it could have been embodied in one listening face, would have smiled in rapt benediction upon the gathering.

The annual meetings of the Woman Suffrage Associations are the principal stirrers of this pool. Washington, which probably contains, in a nebulous state, a larger amount of liberal thought and of personality influenced by it than any city except Boston within the United States, has in reality not a single organized effort to express such liberal thought and culture. The suffragists do stir the pool, do arouse some discussion, and break the monotony of political discussion and administrative polity. But that is all. There is not a single social centre around which has crystallized any visible and forceful expression of Free Religious activity. The Unitarian Society has become fashionable in its new environment, and cares as much as the "church for gentlemen," as I once heard the fashionable Episcopal Church called, to have its pews labelled by stencil-plates with names that bear the prefix of "Honorable." I saw that of the Nazarene glow in simple grandeur above these pews. Becoming fashionable, I fear its influence is becoming perfunctory in character. At any rate, I find no obvious objective activity resulting from it.

There is nothing in the legislative field or that of broader politics as yet to need comment or special criticism. There is a change going on in the South. Material forces are fructifying in spiritual entities as they should always do, if genuine products of an industrial civilization. Napoleon once said of an army that it travelled on its commissariat. We may as well recognize the fact that civilization does the same. So the South is slowly passing from restoration, reconstruction, and reaction, into a regenerative epoch; and the first clear evidence, as is very natural, comes in the political field. Parties are breaking up, and the solid South breaks too. Was it Lydia Maria Child who once said, "God used instruments whom she would not touch with a ten-foot pole"? In the matter referred to, Chalmers of Mississippi is of more importance and perhaps more useful even than Bruce. Alvin Stewart is recorded to have once prayed in an anti-slavery meeting that the sinners and swearers might be brought to a realization of the evils of slavery, for he was sure that then the saints and the churches would follow. When the sinners are urgent for an enlargement of free schools, and demand an increase of educational opportunities for the "nig-gah" in particular, and "down South" in general, there is cause for rejoicing. Such is now the fact. It is to be hailed as a new proof of the value of free principles. THINON.

RELIGIOUS CULTURE OF THE YOUNG.

Practical Suggestions for Teachers and Parents.

The articles in the two numbers of the *Index* for December 30 and January 13 have treated the question of the religious education of the young very broadly and philosophically, so that it remains for me rather to assume the principles which they have laid down, and to come a little nearer, if possible, to the actual work which we should aim to accomplish. Unquestionably, there is a critical, if not a destructive, work to be done in regard to the old methods of religious training. But has not this work been too negative and sweeping? Do we not now need rather a reproductive criticism, which shall see what was good in the teachings of the Church and the Sunday-school, and insure the survival of the best in it, rather than a protest which shall destroy good and bad together?

It is not at all strange that radicals have felt that it was such an unspeakable blessing to be freed from the incubus of Calvinistic theology which rested upon

them and their fathers that they have thought they had done enough for their children in bringing them up in the fresh air and sunshine, and letting natural religion have a fair chance for growth and life.

But, even on this side, there is still careful and good work to be done for the child. The old theology still exists and is active, and, with all our care, our children are liable to be exposed to influences which are skilfully managed so as to impress sensitive natures and lively imaginations. We ought to know what its real dangers are, and how to guard children from them.

Read in Judge Sewall's Diary the account of the sufferings which his daughter went through in her religious struggles, and see how powerless her noble father and excellent mother were to point out the true meaning of this mental torture. Ask any liberal physician to give his experience of the results of the religious excitements in producing not only immediate, but hereditary nervous disease, and enough will be given to show the importance of guarding children against such influences, not only by shutting them off from false teaching, but by giving them inward strength and faith which will render such doctrines as powerless over their minds as the superstitions of Greece or Rome.

We need a great deal of work in this direction which shall be preparatory, and assist the parent or teacher to know what the needs of the young soul really are.

But this is only prevention against evil from without: it is not really furnishing the young mind with the spiritual nourishment it needs and craves. This critical work needs to be done to help the teacher; but the teacher's direct influence upon the child should be rather affirmative than negative, and should help to develop his own nature rather than to impose limitations upon it.

Without attempting a thorough analysis of the religious sentiment, let us see what it is which we ought to aim at securing to the child by religious teaching. We want to give him a habit of mind which shall keep constantly in view great, universal principles, and wide relations to humanity instead of narrow, selfish considerations. As the child's first lesson in physical life is to become related to his surroundings, learning that he is not alone in the universe, but by sight and touch and hearing is connected with all around him, so his spiritual sense is to put him into relation with all other spirits and with the Universal Spirit. Goethe expresses this in his well-known and most suggestive statement of the "Three Reverences." With the more active consciousness of self, and the sense of self-reliance, must also be developed the dependence upon the higher powers, the mutual dependence of human beings upon each other, and even the dependence upon matter in its lower forms. But the child cannot receive this directly as science and philosophy, but must learn it through the medium of symbolism, through poetry and sentiment.

The observation and study of nature is a great means of religious teaching to a child. Nature is, as Goethe says, the garment by which God is seen; but this study must not be the mere analysis of nature, which is a needful step in science, but it must always keep the part in relation to the whole which, is the function of religion. It is only later in life that we would dissect the animal to see its exact type and form; but we would teach the child to love the bee and the butterfly, the cat and the squirrel, by a sympathetic observation of their lives and habits, and by so doing help him to recognize the order, beauty, and happiness of the universe.

Then we wish to form a spirit within the child which shall give him strength and comfort in the trials of life. Can we not all look back and see how much of this strength we gain from the experiences of lofty souls who have lived before us, the expression of whose thought and experience makes the sacred literatures of the world? How much of this is expressed in hymns which have become dear and familiar to us! When tempted to murmur at some trial laid upon us, do we not brace ourselves with that noble verse,—

"Must I be carried to the skies
On flowery beds of ease?"

Or, in loneliness and sadness, do we not love to hum the sweet lines of the psalmist, "The Lord is my shepherd"? What a help is there in that single expression, "the valley of the shadow of death"!

Do we not owe it to our children to give to them

these helps and soothing ministrations? But just as much are we bound to guard them against "There is a river filled with blood," or that selfish verse,

"I was not born as thousands are
Where God was never known."

We must teach children in fables and parables, for so only can they receive spiritual food, even as they cannot make their daily bread of nitrogen and carbon; but we must remember Plato's caution, "to guard those who teach fables to the children," lest they give poisoned confectionery instead of honey distilled from fragrant flowers. Then, we must in the same broad, living way strengthen the moral nature, make the conscience healthy and vigorous, and the will firm, and yet an obedient servant, and not an arbitrary master.

A twofold work must be done in morals,—by the transcendental method, which appeals to the inward feeling of right, and by the utilitarian standard, which shows the justification of the inward law in its effects upon the well-being of humanity.

Both of these methods are religious, the one relating us to the centre,—to the inward feeling, to the spiritual motive,—and the other connecting us with the whole circle of life and humanity, and involving every question of individual and social ethics.

All these influences should help toward that spirit of love which is the name for a true relation to all that has being,—a love which is one with wisdom and justice, but is also warm and tender. Thus broadly sketched, the extent of the work is evident; but we can only hope to give hints and suggestions of detail and practical methods at first. We invite communication, criticism, and cooperation in it, both in fitting teachers and parents for their work and directly influencing children themselves.

The great means of instruction must be the fresh and pleasing presentation of old truths in the form of narrative and poetry, drawing from actual lives as far as possible. The child says, "I like a true story"; and, much as the fictitious tale of courage may stir the blood, the knowledge of the actual existence of the hero brings the lesson home to us. E. D. C.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

HISTORY OF EGYPT. By Clara Erskine Clement. Boston: D. Lothrop & Co.

We have already had occasion to refer to the series of compendiums of history to which this volume belongs, in course of publication by the enterprising house whose name appears above. They possess in some particulars a unique character. Bound in handsome covers, profusely and fittingly illustrated, with beautiful paper and printing, they are not only exceedingly creditable specimens of book-making, but valuable contributions to the diffusion of popular knowledge in respect to the countries of wonder and antiquity to which they are devoted. The author of the present volume has already won for herself a place in successful authorship by *A Handbook of Legendary and Mythological Art*, and other works which she has given to the public of like research and scholarship. In tracing the course of the history of Egypt, she writes under the influence of an enlivened interest in its records through the fresh impressions of a preparatory sojourn and study among its remains as they appear to-day. The result is a succinct and graphic outline of this ancient civilization extended to the present time, that affords a convenient manual of reference and an excellent groundwork, alike for young and old, for more exhaustive reading in its direction in the future.

THE HEAD OF A MEDUSA. By George Fleming, author of *Kismet* and *Mirage*. Boston: Roberts Brothers.

The author of this story has given so much pleasure by her two previous novels *Kismet* and *Mirage* that she might very properly have come before the public wearing no disguise, especially as in her case the secret of her identity has been no secret from the first, while other writers of the "No Name Series" travel *incognito* even to this day. Putting off her anonymous mask, she now puts on a pseudonymous one, "George Fleming," the name of a character in *Kismet*. The pseudonym is one that will not require many stories of the power of the present one to make it

highly honorable. It is deservedly so already. For *The Head of a Medusa* is a very beautiful, powerful story. It is finely conceived, and it is admirably and consistently developed. The style is equal to the conception and development. There are passages of remarkable force and striking beauty. Very seldom, almost never, is there a false note. A critic has declared the author of the book to be a mixture of Henry James, Jr., and of Ouida. But of Henry James, Jr., there is very little even in the character, Mr. Clifford Dix, who is supposed to represent him because "his books are impartially international," and he says that Boston is the literary junk-shop of Europe. The resemblance to Ouida consists in the intensity of the book, but the intensity is not Ouida's kind. The story is of one who "woke too late to find how bare the rock, how desolate, on which she had cast her precious freight." A profound idealist, she marries a man who is wholly different from her ideal conception of his character. For all its power and beauty, the book is an exceedingly painful one to read. It is one of a large class of pessimistic novels,—novels, that is, that depict the tragic side of life, and especially the tragic side of marriage. That two of the many characters in the book are happily married is a great relief.

THE February *Atlantic* contains its usual amount of good reading matter. Among the most important articles is one from Henry Hull, in which, after enumerating some of the various lines of trade and business that have experienced a marked revival in the past year, he says that the American shipping interest is the only one of importance that has not been benefited. In a commendatory article on "German Co-operative Credit-Unions," Richard T. Ely says: "The tendency of our times is to conduct all business on a large scale, and crush out the 'small man.' . . . The credit-unions aim at preserving the independent existence of as many of the poorer classes as possible." The success of the unions are proof that they supply an existing need. The first was started less than thirty years ago. In 1878 there were 1,841 of them in existence. In an interesting article, John Fiske begins an answer to his question "Who are the Aryans?" He says, "Whence those people originally came it would be idle to inquire, but we may fairly conclude that they first attained to something like world-historic importance in the highlands of Central Asia, somewhere about the sources of the Oxus and the Jaxartes." The name is derived from the occupation of the people, that of cultivators of the soil, and indicated a class of land-owners, who in time came to attribute to themselves a superiority to the tribes who were subjected to their rule and made to serve them. These people have spread widely over the world, and comprehend "the most dominant races known to history, Greeks and Romans, Slavs and Teutons, with the highly composite English." He thinks it not unlikely that in time "men of English speech will by and by have seized upon every part of the earth's surface not already covered by a well-established civilization, and will have converted them all into Aryan countries." Mr. Fiske closes his article with a hint that something more may be forthcoming as an exposition of the prehistoric culture of this lordly Aryan race to which we all belong. Other articles are Perley Poore's "Reminiscences of Washington," R. G. White's "In London Again," Wm. M. Rossetti's "Wives of the Poets,"—La Fontaine, Molière, Racine, Lessing, and Heine.

FOREIGN.

A NUMBER of land meetings have been prohibited in Ireland.

THE usual sermon to children in Westminster Abbey on Innocents' Day was preached by Dean Stanley to a large congregation.

AN anonymous donor, "A. B. C.," has given to the National Society for Promoting the Education of the Poor in the Principles of the Established Church the sum of £2,000.

A TERRIBLE accident occurred on Christmas day at the village of Saillagot, in Tarn et Garonne. The roof of the church fell in during vespers, and seven persons were killed and fifty severely injured.

THE tomb of Immanuel Kant at Königsberg will soon be decorated in a worthy manner. Upon a suitable pedestal, a marble bust of the great philosopher

will be placed. The bust is the work of Prof. Siemerling.

A COMMEMORATIVE tablet was recently placed at Besançon, on the house in which Victor Hugo was born. Victor Hugo, though unable to bear the excitement and fatigue of attending, sent a letter of thanks; and the proceedings were very enthusiastic.

MRS. O'BRIEN writes from Roserville, Ventnor, Isle of Wight, on Christmas eve: "In my garden here, I have in full bloom four different kinds of roses, veronicas of every shade, double stocks, French marguerites, cyclamens, scarlet geraniums, primroses, and violets in profusion."

AFTER a two days' trial, twelve persons have been condemned at Brussels to various terms of imprisonment, ranging from six years to one year, on charges arising out of the traffic in English girls for immoral purposes. Eight of the accused were men, and four women. As the case concerned English girls chiefly, an English solicitor watched the proceedings on behalf of the English Government.

THE Socialists are, it is reported, being attacked with great energy by the authorities in South Germany. It is feared that large and powerful secret societies with Socialist tendencies exist there. In Mayence, the house of a Socialist leader, Herr Leyendecker, has been thoroughly searched by the police; and many treasonable papers are said to have been discovered. A workmen's club or institution has been dissolved by the police in Mayence, and Frankfurt is threatened with a state of siege.

A GREEK "MANIFESTO."—The following is from a document sent by "The Republican Greek Committee of 1880" to some of the resident Greeks of London: "To arms, Greeks! You who are heirs to the heroes of Marathon and Thermopylae, arise as one man against not only the strangers who are without our gates, but also against those who are within. Greece for the Greeks; and no longer to be ruled by foreign nominees, subsidized by Russia, England, and France. Away with the Othos and Georges, and invoke the shade of those Greek patriots who in our time have died for Greek independence. Let us show to the world that we are worthy descendants of those who gave liberty, science, and intellectual culture to the world two thousand years ago. Arise, then, as one man, not only for Thessalia and Epirus, but also for every inch of Greek soil yet within the murderous grasp of the Ottoman. Be Europe with or against us, it matters not; for the aurora of universal freedom begins to dawn upon the world."

GARIBALDI'S letter to the *Secolo* calls attention in his usual style to one of the greatest evils attendant upon the system of universal military service. Of all the emigrants landing in New York, it is declared that "the most deformed, rickety, dirty, wretched, and thievish are the Italians." Too true, says Garibaldi, and why? Because the Royal Cuirassiers, the Royal Carabinieri, the soldiers of all arms, the gendarmes, the police and the monks, must all be picked men. The flower of the population being thus doomed to compulsory or voluntary celibacy, "what remains to propagate the Italian race? The narrow-chested, the rickety, the scrofulous, the deformed, the lame, and all that sort of people." Garibaldi only repeats the warning which Haeckel years ago addressed to the rulers of Germany, when he told them that the principle of universal military service might strengthen a nation for a time, but it insured its ultimate degeneracy by practically decreeing "the survival of the unfittest."—*Pall Mall Budget*.

THE anti-Jewish agitation in Prussia continues. Early on New Year's morning, the Unter den Linden and other streets were made the scenes of most unseemly violence. Large crowds of riotous merry-makers, mainly students, gathered before the chief café of the town, much frequented by the Jews, smashed the windows, and mobbed all the Jews whom they met. The police were comparatively helpless. Another café was invaded, and emptied of its Jewish customers. Large and stormy public meetings continue to be held. A large students' meeting took place on Monday to discuss the best means of extending the agitation. Deputations from the universities of Göttingen, Leipzig, Kiel, Rostock, and Halle were present. Fourteen hundred Berlin students, ten hundred and twenty-two Leipzig students, and numerous others, have already signed the anti-Jewish petition to Prince Bismarck. The agitator, Dr. Henrici,

has been dismissed by the authorities from his post as schoolmaster.

A DISPUTE about burial-fees has led to some disgraceful scenes in Brightside churchyard, Sheffield. On Friday, January 7, a Mr. Fenn, who is a member of the Congregational chapel there, went to bury an infant child; but was met by a demand from the sexton for seven shillings as fees. This Mr. Fenn refused to pay, and the gates of the churchyard were then closed against him. After some altercation, he and two friends gained admission, when they found the sexton and his son filling up the grave. A trial of strength then took place, one party seeking to reopen it, and the others throwing back the earth as fast as it was cast out. Ultimately, the professional grave-diggers gained the mastery; and the parties retired, failing to gain an interview with the vicar, although he was seen looking through the vestry window. On Saturday, the struggle was renewed, Mr. Fenn going to the church-yard accompanied by several hundred persons. Some men proceeded to reopen the grave in which a child had been buried on the previous day. The sexton and his son tried to prevent this, when the crowd pushed them into the grave. After they were got out, the people held them back while the funeral service was conducted by a Congregational minister. The report adds that a collection was then made to provide for Fenn's expenses. From first to last, it is a scandalous story, which reflects discredit upon all concerned. The question of fees ought to be settled in some other way than by a pitched battle over an open grave, and a minister of any denomination should be ashamed of conducting a religious service commenced in such a manner.—*Lloyd's Weekly*.

JESTINGS.

A CONNECTICUT four-year-old, spying the gray hairs on her mother's head, said, "O mamma, you've got a lot of basting-thread in your hair."

THE people of Jamaica turned from the wreck of their homes, destroyed by the late high wind, and demanded of Boreas, "What d'you make a cyclone blow for now?" And Boreas answered with a whisper low, "By ginger, I don't know."

A BOY who had been engaged in a fight was reproved by his aunt, who told him he ought always to wait till the other boy "pitched upon him." "Well," exclaimed the little Cæsar, "but, if I wait for the other boy to begin, I'm afraid there won't be any fight."

A RURAL schoolmaster, coming out of the school-house after the instructions in geography yesterday, said to the young schoolmistress who accompanied him, "Why do you preserve such a frigid aspect toward me, Sarah?" "Because I want torrid myself of you," was the temperate retort.

A GALVESTON poet came into the sanctum hurriedly, with a copy of the *News* in his hand, and going up to the editor remarked: "I did not notice my little poem on the 'Golden Tints of Expiring Autumn.' I suppose it was crowded out." "No: it was crowded in." "I don't see it." "Look in the waste basket. That's where it was crowded in."—*Galveston News*.

SECRETARY EVARTS tells an anecdote about John Marshall, who, when a fellow-passenger in a stage-coach exclaimed, "We are near the birthplace of Patrick Henry: how could he fail to be an orator when born amid this grand scenery?" replied, "Young man, this scenery has been here ever since Patrick Henry was born; but there have not been any more Patrick Henrys."

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This posthumous volume on the life of man immortal proves how deep was Weiss' faith in the sublimity of man's nature. It is worthy the perusal of every one who doubts or believes the principle of eternal personal life hereafter. We bespeak for this strong work a wide welcome among thoughtful persons. The pages are full of gems that might go far to swell a book of notable quotations on life, belief, emotion, faith, work, hope, and progress.—*Boston Transcript*.

In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald*.

"The Immortal Life," by John Weiss, has for its theme "The Idea of the Hereafter," and is a brave and beautiful presentation of the topic by one who was an evolutionist. The author has a rare combination of the dainty and rugged in his style, one moment striking a pick-axe into some stony foundation, and the next planting flowers on the debris he has gathered. Without apparent connection, the chapters of this volume do combine to prove a strong support for the hope of "personal continuance" in the future.—*Independent Methodist (Baltimore)*.

The essays of the late John Weiss on Materialism, Development, etc., continue to excite wide discussion. His harmonizing of the principles of evolution with creation will find many followers. Even some prominent teachers of the truths of revelation accept, or at least omit to deny, that the facts and theories of an original creation and subsequent development do not conflict.—*Indianapolis Journal*.

Those who were attracted by Mr Weiss' genius when alive will find here its best representatives. Here is his mature thought, the last, best offerings of his experience, observation, and reflection. He was an evolutionist and a maintainer of immortality. He can be read with an increasing respect for human nature and a sincerer tribute to Deity.—*Boston Commonwealth*.

Mr. Weiss' great argument for a future existence is the nature of human personality. The argument probably will not convince persons with a strong natural tendency to disbelieve immortality; but it clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it with Mr. Weiss, and yet accept all the attested facts of recent science.—*Index (Boston)*.

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EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

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Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonnenschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian."—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss.—together with letters from John Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps Towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Laker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "The Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

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INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—*Truths for the Times*, by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, \$1.00.

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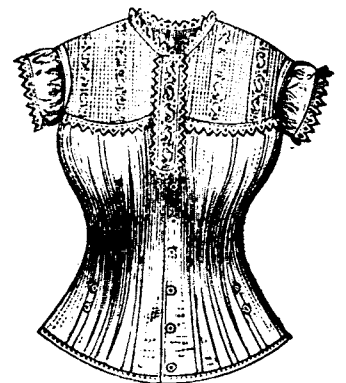
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INDEX
"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." * LUCRETIA MOTT.

VOL. XII., OLD SERIES.—No. 582.
VOL. I., NEW SERIES.—No. 34.

BOSTON, MASS., THURSDAY, FEBRUARY 17, 1881.

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ESSENCE OF ALL FAITHS.

A MAN is devout when his mind is regulated within himself, and he is exempt from lust and every inordinate desire. He delighteth in his own soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which the mind moveth not from its principles; which having obtained, he respecteth no other acquisition so great as it. It is to be obtained by resolution, by the man who knoweth his own mind. Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace. Endued with this devotion, and looking on all things alike, he beholdeth the supreme soul in all things and all things in the supreme soul.—*Hindu*.

I KNOW that one must watch incessantly over himself; that Heaven has an intelligence which nothing escapes, and that its decrees are without appeal. I know that it regards all things; that it enters into all; that it is present incessantly to all. Heaven penetrates to the depth of all hearts, as daybreak illumines the darkest room. We should strive to reflect its light, as two instruments in full accord respond to one another.—*Chinese*.

FREEDOM and slavery are merely names of virtue and vice; and both these are matters of will. But neither of them belongs to things in which will has no share. But Fortune is accustomed to dispose at her pleasure of the body, and those things relating to the body, in which will has no share. For no one is a slave whose will is free. Fortune is an evil chain to the body, and vice to the soul. For he whose body is unbound and whose soul is chained is a slave. On the contrary, he whose body is chained, and his soul unbound, is free.—*Epicurus*.

THOUGH our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.—*Paul*.

THE unconquerable thirst for knowledge, for wide views, for a comprehension of the Order and Beauty of creation as a whole,—this it is that has driven them [naturalists] into solitudes and deserts, and compelled them to bend every energy, at cost of utmost sacrifice, to the work of interpreting the secrets of nature. Truth! Truth has been the Divinity they have worshipped. The great men of science, so far from caring for the body, have cheerfully worn it out in daily and nightly study, have condemned it to exposure, fatigue, suffering, coarse raiment and scanty fare, and have died in poverty, that the soul might live in the light of Truth. How many such glorious martyrs have left their record in the history of science!—*Wm. Ellery Channing*.

ONCE in our lives we all have to choose. More or less we have all felt once the same emotions. We have not always been what the professions make of us. Nature made us men, and she surrenders not her children without a struggle. . . . The soul of man is not a thing which comes and goes, is builded and decays like the elemental frame in which it is set to dwell, but a very living force, a very energy of God's organic Will, which rules and moulds this universe.—*J. A. Froude*.

CURRENT TOPICS.

THE gifts of Mrs. Valeria G. Stone, of Malden, Mass., to various educational, religious, and charitable institutions have reached the sum of \$1,793,292; and this, it is announced, is the limit, Mrs. Stone having reserved from her estate only enough to allow her an adequate personal income for the remainder of her life. The gifts have all gone to institutions that are more or less Evangelical.

IT is said that the American Bible Society cannot print the revised version of the New Testament without violating its constitution, which declares that the Society shall print according to the edition of 1611, without any changes whatever. The revised version is now expected to arrive from England any day; and the orthodox religious journals generally appear to be preparing the way for a favorable reception of it, especially those of liberal proclivities.

THE meeting of sympathy for Ireland last Friday at Faneuil Hall drew an immense audience. The occasion was one of great enthusiasm. Mayor Prince presided, and stirring and eloquent speeches were delivered by him, Wendell Phillips, General Butler, Rev. Dr. Miner, and others. A series of strong resolutions were submitted by John Boyle O'Reilly, editor of the *Boston Pilot*, and cordial letters read from Governor Long, Colonel Higginson, Speaker Noyes, and others.

WE noticed, at the time of the Chicago Conference for forming a new association for secularization of the State, that Colonel Ingersoll was not present, though his name headed the call for the meeting. It now transpires that he does not have full sympathy with the movement, and has withdrawn from it; or, rather, as the *Religio-Philosophical Journal* announces, he "has informed the committee on correspondence that the use of his name in the formation of the Association was against his protest." The committee on correspondence were not informed, it is said, of this protest until after they had issued their address, which was printed in the *Chicago Times* Christmas day. Now, an explanation is in order from the committee who sent out the call for the Conference. The *Religio-Philosophical Journal* says that "Colonel Ingersoll bases his withdrawal on the desire to be untrammelled by organizations and to stand alone, his experience with a previous organization not having been satisfactory." The *Journal* then philosophizes very resignedly on his departure, arguing that as Mr. Ingersoll's special mission is to destroy the Church, while the Secularization Society is hoping to draw to its membership many members of the churches with the single purpose of separating Church and State, it may be better for the movement that he should not be prominently connected with it. The argu-

ment may be good; but, nevertheless, we do not expect to see many church members flocking in to take his place.

IN announcing the catastrophe of the falling-in of the roof of the New York Central Railroad dépôt at Buffalo, the head-lines of some of the dailies had it, "Passengers miraculously saved!" In looking down the column for the kind of miracle, it proved to be of a very natural sort. "The Eastern express, filled with passengers, which had been standing on the track that was buried under the ruins, had been gone only five minutes." But, of course, it had not been sent out by spiritual warning ahead of its time. "Another express due from the West about that time was several hours late." Kept back by a special Providence? No, by the heavy snow,—the same snow that caused the roof to fall. "There were unusually few people in the dépôt at the time." Supernaturally told to stay away? No, again: there being no trains about to come in or to go out, except one small one of not much account, there was nothing to call the people to that portion of the building. But perhaps it may be thought that Divine Providence timed the fall of the roof just at that moment when there were so few people on the spot to be crushed. If so, then the same power, it would seem, might have made the miracle a complete and well-rounded one, and have somehow saved the few helpless passengers that had, unwarned, taken their seats in the single train there "of not much account," as well as the two or three officials of the road that were caught under the falling mass. On the whole, the evidence for a "miraculous escape" is not strong. It looks as if the crash came just at the moment when the burdened roof became too heavy for the physical supports that were meant, but were inadequate, to uphold it, and that no spiritual power had retarded or hastened that inevitable moment one instant. Had that moment arrived when the Eastern express with "its mass of living freight" was waiting on the track, the crash would have come all the same, only the catastrophe have been a hundred times more awful. And we trust that the telegraphic announcement of a "miracle," and the entirely accidental fact that few persons were killed compared with the number that might have been horribly mangled and crushed to death a few minutes earlier, will not have the effect to prevent a rigid responsibility for the disaster being placed upon the railroad company. Engineering science is competent to build a roof equal to sustaining any weight of snow that will fall in the latitude of the New York Central Railroad. It was known, moreover, that this roof had been weakened by the removal of some of its supports where a junction had been made with a new portion of the dépôt. To allow even the possibility, therefore, of such an accident, is an act of criminal negligence,—especially on the part of such a powerful and experienced corporation as the New York Central,—and the act should be indicted as such.

For the Free Religious Index.

ELEMENTS OF HEROISM.

A Discourse delivered before the First Congregational Society, New Bedford.

BY WM. J. POTTER.

In this time, which, compared with previous eras since the beginning of modern civilization, may well be called an age of luxury, is it possible that the heroic quality of character should find so much room for development as in former periods of history? This question presents my subject to-day.

On first thought, the question is most likely to be answered in the negative. There is a general feeling that luxury in itself is enervating, and that heroism can only exist amid conditions of life that are narrow and rough, and where the obstacles to be encountered are many. And this feeling rests on a large generalization of experience, as well as on the natural conclusion of reason in regard to the things best calculated to produce that strength of character which may be called heroic. The story of Hannibal's soldiers, strong and victorious while contending with the hardships of a march over the Alps, but weakened to the condition of defeat by the luxury of their winter quarters in the rich city of Capua, not only points the moral of many a lesson in virtue, but has many forms of illustration in actual life. Emerson truly says in his fine essay on Heroism, which young people especially cannot read too often: "The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. It does not need plenty, and can very well abide its loss." And again: "Every heroic act measures itself by its contempt of some external good. . . . Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. . . . Its jest is the littleness of common life. That false prudence which dotes on health and wealth is the butt and merriment of heroism." And in accordance with these sentiments, which are felt to be grounded in truth, it is queried whether our age, so full of external good, can offer such a field for heroic character as was offered in ancient times.

Look at it mentally, it is said. How scholars and intellectual men once had to toil and contrive and endure for the sake of their achievements,—in the days when printing was unknown, and all books were laboriously executed in manuscript, and the scholar that wanted one had to copy it by hand or pay for the copying, and of libraries there were few and only in the most favored cities, and schools were rare, and knowledge circulated but slowly, and the acquisition of it was, indeed, a tedious and toilsome ascent! And, even for a long period after the art of printing came, it was an expensive art, and a book was a costly luxury which a scholar could rarely secure except by purchase, and could rarely purchase except by privation and self-sacrifice in other directions. And compare that time with the present, when the press is teeming with books of all kinds, and the cry of many people has become that they are drugs rather than luxuries, and the public library makes them accessible to a whole community, and the school is brought into the neighborhood of every family, and the newspaper makes knowledge the common property of all.

Or look at the same question in its moral and social aspects. In the olden time, when society was in close contact with barbarism, heroic behavior in the defence of one's rights, or of virtue, or of woman, was a necessity. The chivalrous soul was never wanting opportunity for chivalrous deed. But, as society has become civilized and refined, it seems as if life had become prosaic too; and, except on the frontier where it still touches the primitive simplicity of the savage, it is complained that it offers little room for the moral knight-errantry that, though out of date, is still attractive to the heroic quality that is native to the youthful heart.

Or look at religion. The time was when to take the Christian name was to confess one's self an alien to the State and an outcast from society. It was to brave every form of opposition and malice and persecution. It was to face the dungeon, the rack, the stake, or the living martyrdom of the world's aversion and contempt. It was to bear the odium of the most

unpopular cause, to put on the badge of infamy, and to court a contest with fashion and custom which called forth all the inner strength of the heroic character. Or, later, when some new view of Christianity appeared; when Protestantism came and was hunted down by Romanism with force; when Puritanism and Independency came, and were driven across the ocean in exile to these inhospitable shores,—then again were times that called for and created the heroic blood. But see Christianity, Catholic and Protestant alike, to-day as it exists among us at least, and what opportunity for heroism does the confession of it offer? Compare our Pilgrim Fathers landing on Plymouth rock in the bleak December, to face a winter in a strange wilderness three thousand miles from home and friends, and to contend with a savage foe for possession of the soil, and actually facing disease and starvation and death, before they could found their little colony in behalf of religious freedom,—compare this picture with the descendants of these Pilgrims in their costly and luxuriant churches all over the country in peaceable possession of their religion to-day, or meeting on the 22d of December in elegant banqueting-halls, with all the different viands of all seasons and climes before them, and all the comforts around them that civilization has invented, to celebrate by speech their forefathers' deeds. The two pictures show us the whole vast distance and difference between a religious belief which, from its very conditions, enforces heroic conduct and a religious belief which, from having become the accepted and popular custom, rather stands in the way of heroism than elicits it. When religion appeals to and demands the heroic in man, as it so often has done in human history, then it gains a right to the application of Emerson's phrase, "the luxury of a religion that does not degrade." But, when religion has won to itself possession of the wealth and luxuries of this world, then it is in danger of sinking to their level; and its enervating influences may have to be resisted in order that the genuinely heroic elements of character may not be smothered in the very abundance of the successes which they have achieved, as Hannibal's army was ruined by the ease and indulgence which its heroic and laborious conquests had made possible.

Yet we are not, from these comparisons, to leap to the conclusion that the days of heroism are past, or that this quality of behavior is necessarily dependent on certain social conditions which the very progress of civilization is abolishing. I suspect that every age has rather looked back to some previous epoch for its standard of heroic conduct than taken for it any contemporary measure. No age is precisely the hero to itself as it is to its posterity. For, first, it is one of the qualities of the most genuine heroism that the people who really are doing its deeds have little thought that they are doing them; and, second, the deeds and characters that made some past age so grand are the main things that are remembered, and are crowded together in the perspective of the years between them and us, so that they fill the entire range of vision, while the many things that were very ordinary and prosaic, corresponding exactly with the ordinary and prosaic and unheroic drudgery that seems to occupy the days of most people now, have passed away both from memory and tradition. Thus it is that we get our idea of what are called the "heroic ages" in the past. The unheroic elements have been sifted out through the intervening years; and a few great heroic facts and persons, really belonging perhaps to many generations, remain to stamp the era. Sometimes, legend has doubtless put the heroic deeds of a whole people and of many generations of such deeds upon some one notable character. The myth of Hercules was probably such a creation. And if the art of printing were now to be lost, and all existing books and records were to be destroyed, and the history of this country since the Pilgrims came to Plymouth Bay were to be intrusted henceforth to oral tradition alone, probably, ages hence, to our distant posterity, these two and a half centuries would be crowded into one heroic drama, in which the old conflicts with the Indians and the Revolutionary War and the war against slavery would seem but acts of one struggle, and Brewster and Standish and George Washington and Abraham Lincoln would appear on the stage of events together, and carry off the chief honors of all that the centuries have accomplished.

But this illustrative glance at our country's history shows us that, even in our short career of two and a half centuries, we have had at least three eras that

the judicial historian would call heroic, both because of the purpose that animated them and the deeds in which the purpose was fulfilled; and one of these eras was within the memory of those who are hardly yet men and women. And yet, before our late war, there were those who, as now, were sighing that the days of heroism were no more. The demands of the war undeceived them, and showed that there are men and women, living to-day in this modern world, who are capable of heroism every whit as exalted and noble as that which shines with such splendor in the ancient story of Sparta or Rome. And the heroism was not all in the blaze and glory of the battle-field. Some of it, much of it, was at home and in the hospital and hidden in the secrets of women's hearts; and much of it was in the long conflict of social tendencies and ideas that preceded the conflict of arms; and not a little of it was in that despised race for whose wrongs the war came, and in the triumph of whose rights victory was won. Indeed, I know not where in all history can be found finer examples of heroism than are recorded in a book published a few years since, an octavo of nearly eight hundred pages, giving an account of some of the most noteworthy escapades of fugitive slaves by the under-ground railroad from their house of bondage. The courage, patience, endurance of hardships and privations, persistency, sufferings serenely borne, of these men and women fleeing from masters and from professional slave-hunters, seem almost incredible, even when we know that the prize of the struggle was liberty. So long as such things can be, the age of heroism is not past.

And such examples prove that every race as well as every age has its heroes,—that heroism is a human quality, and not the accompaniment and product of any one religion or civilization. Given the conditions, inward and outward, and it appears. Its forms and phases will differ; but it is a quality of character that always discloses itself by the involuntary homage that it draws, and in substance it is the same the world over. There have been heroes of royal blood, and there have been heroes born of the humblest of the people. The great and saintly soul whose advent on earth Christendom has celebrated with joyous memories the past week was of peasant stock. Yet a nobler heroism has seldom been witnessed in human flesh. It is no legend, however, that all heroes are of divine lineage on one side. More than in common mortals does the divine energy display itself and act through them. The Greeks were accustomed to believe that their ancient heroes had been deified after death for their great services on earth. This belief bore testimony to the divine heroism of the human life. Christianity, in the popular creed, has deified its founder for the same secret reason. Jesus, born of peasant blood, was accepted as Messiah or King, and then as God,—not because of any kingly prerogatives or even of outward wonders accomplished, but because of the grand royalty of his life. So Buddha, born a prince and heir to a crown, sacrificed it all that he might become simply a religious reformer and teacher; and the people saw the divinity of that act, too,—saw in it a finer royalty than the wearing of a crown could bestow, and declared him, too, a god in the flesh. In later history, the Roman Catholics have shown the same tendency. They elevate human beings whose lives have been spent in eminent religious service to sainthood after death, and then render to them divine homage. The root of the traditional usage, into whatever of corruption and evil belief it may have grown, is doubtless the idea that superior virtue, or that quality of character which we may call heroic, is a divine power; that it is God himself working in and through the human faculties.

The conditions of heroism, then, are inward rather than outward. The outward circumstances may change; but, if the inner heroic quality exist, it will not fail to find ample opportunity for exercise. To it, no age nor country nor career is a necessary condition; while, if this spiritual quality be wanting, no epoch, country, nor career, can possibly produce the hero. The real heroes of our civil war were not always those who had complained of their previous lot in life as prosaic and unheroic. The really heroic souls found and recognized the necessary conditions; while many a one who went from ennui and lassitude into the war, hoping that the heroic days of stories and books had come back at last, yet having no faculty to make them heroic, went through the war, find-

ing it only commonplace prose and drudgery from beginning to end. They longed for adventure, but found themselves under a severer discipline than they had ever known before. The dreamed-of romance of the battle-field had sunk for them into machine-work; and, instead of the gallant knights riding with brave men to the defence of the imperilled right, they seemed to themselves mere puppets moved by some command as stern as Fate, and with a motive as hidden. Not being able to find the heroic in the ordinary conditions and rules of military service, they found it not at all; and they failed to find it because it was not, to begin with, in their own souls.

And, if heroism be a quality of soul rather than a special kind of outward career, then it does not necessarily require a public and conspicuous field of service. "The grandest of heroic deeds," says Richter, "are those which are performed within four walls and in domestic privacy." The great events, the times of public peril, the struggles in defence of country or of justice, the epochs of new religions, when men are called to seal their courage with their suffering and their blood,—these necessarily bring into conspicuous light the secret heroisms of many souls; but, unless these same heroic qualities had long existed and been working in the secret of men's thoughts and conduct, the great events and eras, the birth-throes of juster governments and purer religions, had never come. It was the unseen but mighty fidelity of many secret hearts to truth and right that brought the great heroic epochs and made the heroic ages and nations, of which we now read in the most brilliant pages of human history.

And the opportunity for such fidelity (and in this fidelity to truth and right against great odds lies the very essence of heroism) is never wanting. The heroic soul will make its opportunities, if they do not come of themselves. The outward shape which heroism will take will differ according to the times and people and changing conditions of civilization; and in some eras there is necessarily more of public heroism than in others. And with us, since the war, this quality has retired more to its private citadels: as, indeed, during the war, and in all such epochs, much of the most genuine heroism was in privacy. If our particular time seems to offer no chance for the special kind of heroic behavior that has made other times memorable, it none the less brings opportunities specially its own. The scholar in the olden time had, it is true, to contend with the most formidable obstacles to his intellectual aspirations, from the scarcity and costliness of books, from the labor of making them, from the paucity of schools, and from the difficulties in the way of circulating knowledge; and only those who had the true heroic stuff within them became, under these circumstances, scholars and intellectual leaders. But the same class of minds to-day meet obstacles quite as great. The very multiplicity of books, the vastness of libraries, the enormous extent of knowledge in every department of learning, the numbers and ready intercourse of scholars with each other,—these, while they increase the facilities for acquisition, have so increased also the necessary amount of acquisition, and elevated the standard of literary attainment, that only by the most heroic purpose and most persistent industry can the goal be reached. Nor is it always those to whom all these facilities are freely open who have the scholar's taste and faculty. Quite as often the mental aspiration is born in some lowly lot, and has to contend with poverty and the necessities of hard physical labor before it can even secure the use of these facilities. Every college in America and many a seminary for young women can boast of these self-denying, hard-working, and really heroic aspirants for mental culture.

So in the sphere of social and moral heroism. The days of knight-errantry are past, but not the days for chivalrous deeds. The opportunities have changed in form, not in substance. If this is an age of great temptations, as is generally asserted, an age when public and private virtue is perilously assailed, then is it an age correspondingly great in opportunities. Out of the very abundance of its possessions, out of the very vigor of its material enterprise and the wealth of its material comforts, spring its special temptations. And here, in resisting these temptations, in turning them from enticements to a more material plane of living and to self-indulgence into a discipline and culture of character in its finer moral and spiritual aspects, is the field of opportunity.

Nor is fidelity to the demands of these occasions

wanting. What qualities of heroism are often displayed on the very field of the material enterprise of the age, among both the inventors and the doers! He is a hero who in spite of all obstacles keeps faithful to his post of duty and to his ideal purpose. And how this great quality sometimes blossoms out in the stormy atmosphere of physical peril, as in the pilot, the brakeman, the shipmaster, the engineer, who steadfast to their tasks go down to death themselves to save their fellow-men from destruction! So in many a home, in the midst of wealth and in the midst of poverty, among our neighbors to-day as well as in stories of people far off in space and time, we may find the noble souls, those who live to bless others by denying themselves, those who persistently sacrifice the gratification of lower desires and appetites, that they may achieve their own high ideal aim in life or do a kindness to another struggling soul. As long as the world has evils to conquer, it offers opportunity for the hero's vocation; and, wherever a soul bravely struggles with evil, there is the hero.

For the *Free Religious Index*.

DR. JAMES McCOSH.

Dr. James McCosh, of Princeton College, is a metaphysician and theologian of the Scotch School. With the exception of Hume, most of the Scotch thinkers have been Calvinists and believers in what is called "revealed truth," a sort of select, aristocratic kind of truth above that discoverable by man's rational faculties. The Mosaic cosmogony, for instance, is revealed truth, in which Dr. McCosh believes as well as in the old God of history and tradition. Still, he is willing to admit that development is not an irreligious process; and he is proud, in his declining years, to defend the action of God in producing the world through development. This is very handsome conduct on the part of Dr. McCosh, but no more than might be expected from so eminent a metaphysician and theologian. Dr. McCosh also admits that the intellectual life of the world of to-day is stronger than at any previous age, and that the feelings have taken a larger expansion. Still, he believes by preference in the notions and traditions of a remote and barbarous Asiatic past. He is the enemy of modern science and modern thought, as are a majority of our college presidents. After the creation-myth of Genesis has been shown by Assyriologists to have been current for ages in the Mesopotamian region of Asia before the so-called Semitic liberator Moses is represented as living, and to be entitled to precisely the same weight to which similar myths of our North American Indians and other primitive tribes are entitled,—nay, after it has been shown that Moses himself is a myth, like the British King Arthur and the Trojan Æneas,—we have McCosh quoting Genesis as an infallible authority as to the origin of the human species. The Greek myth about the creation of the first man and woman is far more poetical than the Assyrian myth on the subject, which is preserved in the old Hebrew document called Genesis. If we were going to adopt one or the other as an article of faith, we should give the preference to the story of Prometheus and Pandora, which is even now available for dramatic and spectacular purposes. The Greek Titan was a nobler artist and moulder in clay than the Hebrew tribal God. Both wrought in the same material. We are sorry to say that the Greek mythologists were as ungallant as the Oriental in representing that the creation of woman brought sin, disease, and death into the world, when, really, the world would have been intolerable without her. And a man who seriously believes in one of these old barbaric fables, as a true account of what is called creation, is at the head of a so-called institution of learning in the United States, in this era of Humboldt, Darwin, Huxley, and Tyndall!

But, though Dr. McCosh is compelled to treat modern science with a certain degree of deference even before an audience of sectarians of his own creed, still he is cheered in his old age by the prospect of a theological reaction, which will cause Humboldt's *Cosmos* and Newton's *Principia* and Darwin's *Origin of Species* to be at a discount in comparison with the Mosaic cosmogony. "We have had our darkest hour," we theologians, says Dr. McCosh. By "darkest hour," this Scotch-Irish metaphysician and bigot from Belfast means the period in which the colossal wrong of American slavery was wiped out, and in which the British masses have been provided with a system of

popular education, and in which the people of France, after a struggle of a century with priestcraft and kingcraft, have finally emerged upon the high social and political plane of free, popular self-government, with the prospect of the speedy establishment of a system of State education throughout France, uncontrolled by priests. By "darkest hour," the President of Princeton College means the period in which Italy has been unified, and achieved its deliverance from foreign oppressors, and in which the infallible Pope has been brought down from his ecclesiastical stilts to the condition and status of a mere high-priest without any civil authority whatever longer to tyrannize over the people of the region formerly known in political geography as "The States of the Church." This period has been the darkest hour of the Newmans and Mannings and McCoshes, it seems. But to the human race at large, and especially to the mass of thoughtful people everywhere, who are optimists on the subject of the prospects of humanity in this world as well as in the hereafter, it has been a truly festal period, a time of triumph and jubilation. But the end is not yet. We are inclined to think that Dr. McCosh is mistaken in thinking that he and such as he have had their darkest hour. We are inclined to think that a still darker period is impending over the theologians, and that Dr. McCosh, old as he is, will live to see it; to wit, the period in which the long and mind-crushing alliance between Church and State over the whole area of Old World Christendom will be dissolved, and the iniquitous law of primogeniture and caste, and the hereditary monopoly of land, office, and executive and legislative power by privileged classes in Europe will be, like American slavery, among the things that have been, to the long sorrow of mankind, but which shall be no longer. B. W. B.

For the *Free Religious Index*.

THE "MONDAY LECTURESHIP."

The ninth Monday lecture was given by Rev. J. B. Thomas, D.D., his subject being "Significance of the Historic Element in Scripture."

The lecturer treated his hearers in the outset to a dish of sophistical soup made out of an imaginary rabbit, said soup being drugged, apparently, with a view to producing mental trabisismus.

An analysis of this dish reveals the doctor inveighing against the scientific method of reasoning, because, as he says, it insists upon having "a fact instead of a phenomenon" as "the basis of a logical induction." The doctor represents himself as having made up his mind to have the rabbit soup, and that at that point of the proceeding a "scientific method"-ist said to him, "First catch your hare." But he replies that if he should catch him, skin him, soak him in salt and water all night, and stew him down properly and season him to taste, he, the doctor, would not then be any nearer to a fact, because he might go still further, and reduce his rabbit to its chemical constituents, and so lose him entirely. So he comes to the Monday lectureship, and says: "It is better to accept the *phenomenal* hare as sufficient basis either of soup or logic than to destroy it in quest of the reality." And so he concludes, in this style of argument, that in treating of the historic element in the Bible we may have plenty of good theological soup, if we are only content to use phenomenal game, but—and there he stops. I will finish his argument by giving the other half of the logical conclusion: "But if we analyze the phenomenal in the Bible in search of facts, to prove what we claim for it, we are likely to destroy the whole, and so go hungry; i.e., lose our 'bread and butter' here, and lose our souls hereafter."

This is a fair sample of Dr. Thomas' reasoning all through. Here is another instance. He says: "Inspiration is a question not of fact, but of theory. It cannot be observed, but must be inferred." And therefore, he would argue, because we infer it, it must be a fact. If "inspiration," meaning, as Dr. Thomas does, the plenary inspiration of the Bible, is a theory,—and I fully believe that it is nothing more,—by what right does he dare to condemn one man's inference as wrong and adulate another man's inference as right? He can defend his position only by assuming that the All-wise has chosen him as a "medium," and inflated him with sufficient wit to detect, among thousands of inferences, that one alone which fully expresses the wisdom and will of God, all the others being fraudulent. And, when he makes that assumption, I must again apply his own logic to himself, and insist that his own inspiration is not a mat-

ter of fact, but of theory only; and therefore we can never determine either as to the Bible or as to himself what is the truth in regard to their claim of inspiration. And here is where that question rests, and where it must remain, in a state of stable equilibrium. The inspiration of the Bible is only a theory! And until we receive directly from God himself demonstrative evidence that he can and does inspire book-makers now with knowledge and wisdom that infinitely transcend the average comprehension of mortals and measure the mind of the Infinite, we cannot be logically convinced that he may have done so in the past.

But, if it is claimed that he does inspire men to-day, I will grant it, and insist on the hypothesis that God is all-perfect and all-wise, that he must inspire men, if at all, for the purpose of revealing his will for the good of mankind, and to that end must select and use the best and the wisest among men as his instruments of communication; and that, therefore, our men and women who give us the soul of beauty in poetry and prose, as Tennyson and George Eliot have done; who give us dazzling jewels of thought, as Emerson has done through the long years of a beautiful life; who give us an actual, not a theoretical or legendary knowledge of the earth on which we live and of the system of worlds to which our globe belongs, as Lyell and Herschel, Humboldt and Proctor have done; who have unfolded before our wondering eyes so many of the long-locked secrets of organic and inorganic life all around us, as Faraday and Tyndall and Darwin have done; who have gathered up the warp and woof of history and tradition, and woven for us a web of knowledge of the past of our race, as Müller and Lubbock and others have done; who have given us all the grand inventions by which industry and "business" have made civilization grow more in the one hundred years just past than it had done in the thousand years preceding; who have given us public schools, literature, and the present world-wide diffusion of useful knowledge,—I insist that God would select such men as these as his mediums of communication,—these, and not the bigoted priesthoods who have, all through the ages when our race was struggling upward out of the dark cellar of primal ignorance into the open day and the bright sunlight of knowledge and liberty, ever stood, shovel in hand, to throw dirt in our eyes as we approached the light, or to club us into subjection to their ownership and control, and that these, the true "chosen of God," inspired to bless the world, have filled the soul of growing humanity with the beauty and life and light of the indwelling God of the Universe, who was not published for the first and last time in barbaric Hebrew, bound in calf, and laid away under lock and key four thousand years ago, but who is ever and forever the inspiration and soul of the living present! So that after Dr. Thomas goes on through his proof that it is right to use all sorts of pettifogging—for that is what it amounts to—to make out his case for the Bible as an authentic, inspired, and infallible book, I lay down his lecture, and say to myself that it would make no difference to me if he could honestly prove that the Bible was all that he dishonestly claims it to be; for I find in my own soul a higher authority to turn from the crude, incomplete, musty, mouldy mouthings of infantile humanity, and through the fuller-grown avenues of my own mind take fresh inspiration from the glowing soul of a God who encompasses me about as with an atmosphere in which I live, move, and have my being now.

Why will these men so insist upon misrepresenting things? By what logic can it be made to appear that a lie told in the name of God is better than a truth uttered in the name of humanity? The question of the inspiration, of the infallibility, of the authenticity, of the historic and the unscientific merits of the Bible have all been discussed over and over, and thoroughly settled on all points against it as it is put forward by Rev. J. B. Thomas. That he ignores all this does but little credit to himself. That he imagines that people do not know it reveals, on his part, a low estimate of his hearers and readers. The only effect of such a defence of the Bible is to make intelligent people despise, not only the book, but the theological system that so holds and uses it. Common-sense and common honesty and a reasonable deference to the ability of the people to distinguish between truth and theological sophistry would be excellent ingredients to mix, ten parts to one, with the substance of most of the Monday lectures.

ELSIE, Radical.

For the *Free Religious Index*.

REPLY TO WM. EMMETTE COLEMAN.

Although commentators on mythology are undecided as to whether India borrowed its myths from Egypt or Egypt borrowed its myths from India, yet all agree that the secret doctrine of both these nations, and also that of their northern neighbors, presents itself under the double form of a theogonic and cosmological system. It is impossible to ascertain the precise day or season when their deities became transformed, or incarnated, as the founders of their respective nationalities and systems of religious worship. Being purely mythical as such, the earthly advent of these demigods, like their national birth, is of course undatable. The assumed dates are simply what historians, after ages of disputation, have decided to disagree upon. Their only theogonic value consists in showing conclusively the mythologic origin of our modern systems of religious worship. It is purely the cosmological significance of the *times* of their advent that presents any interest to modern cosmologists. Our authority in determining this significance, which indicates the cardinal point in the heavens then accepted as the earth's position at the birth of the year,—then calculated from the sun's turning-point at the winter solstice,—is mostly found in Lemprière's classical dictionary, as remodelled by Rev. Charles Anthon, which is accepted as standard authority in all our higher institutions of learning.

Lemprière remarks the striking resemblance between the labors of Hercules, Apollo, Osiris, and Bacchus, the sons of Jupiter, and those of Krishna in India, and intimates clearly his opinion that all alike represent the pervading and procreative power of the sun's rays on our planet. In the article on "Indian Mythology," we are told that "the fundamental idea of the Hindoo religion, that of metamorphoses and transformations, is exemplified in the Avatars. The Avatars are transformations of Vishnu, and are interesting as an extremely rich cycle of mythology. These transformations fill up the Indian Yugs, which compose a certain series of periods intended to effect a junction with God (the Supreme Anubis), and comprising four million three hundred and twenty thousand years." By accepting the two solstitial and the two equinoctial points in the heavens through which the earth passes in its annual cycle, and through which the earth's solstices and equinoxes pass during their revolution, as the correspondents of like points through which the solar system passes during its complete revolution around its sun, we find that these four divisions of time amount to seventeen million two hundred and eighty thousand years which approximates the estimate of modern astronomers, eighteen million years. By supposing that the ten Avatars or transformations of Vishnu occurred at the termination of these successive divisions of time, which are prototypal of the earth's seasonal changes, we obtain a clew to the far deeper insight of our golden-age ancestors than that possessed by modern astronomers, as regards the principles involved in the revolution of the heavenly bodies and the genesis of nature's ever-varying forms of life. These lessons are as elevating as they are intricate. They are the flowers and fruitage of mythology.

While excusing myself in the matter of dates, I confess a grave error in the article referred to. In describing the passage of the earth through the nine signs from the overshadowing of Virgo at the vernal equinox, I carelessly wrote the word *sun*. It should have been, "After the earth has passed through the six signs of the lower or southern heavens, and through three signs of the upper or northern heavens to its greatest destination north, the sun becomes apparently motionless for three days."

I have never read either of the books you refer to.

JEAN STORY.

BOOK NOTICES:

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

JEAN FRANCOIS MILLET, PEASANT AND PAINTER. Translated by Helena DeKay from the French of Alfred Sensier. Boston: James R. Osgood & Co.

A series of articles which have been printing for some months past in *Scribner's Magazine* are here somewhat expanded, and brought together in a beautiful volume with many wood-cuts, illustrative of

Millet's most characteristic work. As the most complete account of Millet that has yet been written, the work of Sensier in his English dress deserves perpetuation in this elegant and substantial shape. More critical biographies may follow; but they cannot proceed from individuals more passionately devoted to the artist than his friend Sensier, or possessed of ampler materials for the execution of their work. Sensier was perhaps too passionately in love with Millet to estimate him from the critic's point of view. But his was an intelligent and manly admiration, and the book which he did not live to finish is replete with interest. Another hand, guided by sympathy as perfect as could be desired, by admiration for both Millet and his friend, has brought his work to a successful termination.

Whatever is denied to Millet, an individuality must be conceded to him as marked as that of Michel Angelo or Rembrandt or Turner. As Rembrandt was "the painter of beggars," Millet was "the painter of peasants," but from a profounder sentiment of pity for the hardness of their lot. To go to Millet alone for an impression of French peasant-life would be a proceeding fraught with serious danger. We must believe that it had elements of joyousness and gayety which somehow failed to impress themselves upon his mind. He had the predilection of Rembrandt for painting what he saw just as he saw it. And what he saw was the hardness and the dreariness of peasant-life. If the result was beauty, it was beauty of a very different sort from that of Raphael and Correggio. It may be doubted if Schiller, who contended that in every work of art pain should be triumphed over, would have been satisfied with Millet's art. But the great artist puts the definitions of the critics all to shame. Millet is worth hundreds of painters of mere outward beauty. He is more truly a Christian artist than any Raphael or Angelico, if the compassion of Jesus for the poor is at all significant of Christianity; for he, too, had this compassion, and expressed it in a hundred various forms.

That which is most characteristic of Millet was of slow development. Enamoured of Michel Angelo and Correggio, he was a passionate lover of the nude in art. The splendor of the human body was his favorite theme. His life had been of strange vicissitudes. He had been once reduced to painting signs for a living. His prospects were brightening just a little when he heard himself spoken of as one who painted nothing but nakedness. Cut to the quick, he went home and told his wife that, if she could submit to sterner poverty, he would strike out in a new direction, he would be the painter of peasants. The noble wife agreed to bear her part. This was in 1849, when Millet was already thirty-five years old. From this point onward he had a definite ideal,—to paint men and women earning their bread in the sweat of their brow. This, which is represented as a curse in the Old Testament, he apprehended and represented so in the main, it seems to me. His old wood-cutter, bent and crushed beneath the weight of his burden, is typical of the entire range of his later art. And there is little danger that this aspect of the labor-question will be too clearly seen or too often painted.

After his new departure, Millet's previous reputation counted for next to nothing. He had to make a new reputation. It was up-hill work. Any of us could have bought his pictures then, pictures which now are worth their weight in gold. But he did not die until he had been crowned, though not with such a wreath as has been woven for him since he passed away. Sensier, his biographer, fought with him and for him as valiantly as Ruskin for Turner; and there was much greater need. He, too, had his reward. A pleasant feature of his book is the considerable amount in it taken from Millet's letters and journals. These, almost equally with his pictures, reveal the poetry of his nature.

THE HEBREW REVIEW. Published by the Rabbinical Literary Association of America. Cincinnati, Ohio: Block & Co. Vols. I. and II. 1880-81.

All those who wish to inform themselves about "Modern Judaism" will find in the *Hebrew Review* the desired source of information. Outside of the Jewish community, only a few, perhaps, are aware of the fact that "Modern Judaism," a child of the nineteenth century, differs vastly from ancient or mediæval Judaism. People, and especially church members and their pastors, generally think that Judaism of to-day is essentially the same as it was eighteen hundred years ago, at the time of Christ; and they are

astonished if they are told that the Israelites of to-day neither believe in miracles, as told in the Bible, nor in its prophecies; that they neither expect the advent of a Messiah nor have the least desire of returning to Palestine and rebuilding Jerusalem. In perusing the *Hebrew Review*, they would learn that Modern Judaism, though a positive religion, starts with free research, follows up the track of science, and aims at humanitarianism. Like every other positive religion, it suffers in our age of transition from the struggles which always precede the establishment of new ideas; but it allows itself to be carried with the tide, and does not foolishly attempt to make the impossible possible.

The *Hebrew Review* is a manifestation of these struggles. The careful reader will find that the endeavor to establish a firm foothold in the religious chaos of to-day is the key-note of every essay contained in it. Drs. Wise, Lillenthal, and Kohler, among the most learned of American rabbis, concede that the religious views of old will not do any longer for our time, that something new and better must be created; and they attempt to show how a new ground for the new structure might be obtained.

The *Hebrew Review* contains a number of scholarly, well written articles, which alone will amply pay for the trouble of reading; but, as the most noteworthy articles, we recommend to the reader: 1. "The Salutatory," by Dr. Lillenthal; 2. "The Law," by Dr. Isaac M. Wise; and 3. "Ancient and Modern Judaism," by Dr. Kohler.

1. "The Salutatory" introduces the reader into the history and the aims of the Rabbinical Literary Association. Dr. Lillenthal, its president, a veteran in the Jewish pulpit, a clear scholar, a man of eminent intelligence, is wide-awake to the wants and needs of our time. His eloquent address, in which he laid out the work of the Association, is written in masterly style, and will not fail to interest the reader.

2. "The Law," by Dr. Isaac M. Wise, is an essay worthy to be added to the numerous publications issued by this prolific and indefatigable writer. He argues that the decalogue, when taken from the old building, would prove a corner-stone strong enough to carry the weight of a new structure. His arguments have been attacked by his erudite colleagues as non-theological, but not one of them has yet produced a theory of more practical value.

3. The essay, "Ancient and Modern Judaism," by Dr. Kohler, attempts to solve the same question. Brilliantly, the author describes how the religious soil has been undermined in course of the last fifty years by our progress in science and by the wonderful discoveries of our age, how Bible critics have torn away from Scripture the nimbus of divinity, and have conceded to the formerly Sacred Book only a place among other historical or literary treasures: he continues by arguing the necessity of reorganizing the whole religious system, and concludes with several suggestions to that effect.

The next volumes of the *Hebrew Review*, due April and July, respectively, will probably bring the views of other prominent rabbis concerning this highly interesting question.

THE *North American Review* for February introduces General Grant to the public in the rôle of magazine writer, in which character he lends his name and influence to the Nicaragua Canal project. His article is a plain and business-like statement of the advantages of the undertaking as a commercial and industrial enterprise, sure, the General thinks, to be accomplished, if not by ourselves, by some one of our rivals in power and influence. Dr. Oliver Wendell Holmes contributes a bright and healthy essay on "The Pulpit and the Pew," saying many things which need to be said, and recalling some curious characteristics of the early New England clergy. He tells, but does not vouch for, the story of David Osgood, "the shaggy-browed old minister of Medford," who ventured to say that in his judgment not more than one soul in two thousand would be saved. It so happened that the population of Medford was then just two thousand. So, meeting some of his parishioners one day, he was informed they had been discussing who would probably be the fortunate one, and that they were divided in opinion between the minister and one of his deacons. The Rev. Josiah Dwight, of Woodstock, Conn., seems to have been quite an eccentric genius in his way. Some of his brother clergymen, having taken offence at his droll expressions from the pulpit, waited upon him

to remonstrate against this undignified, not to say evil custom. He received their criticisms with meekness and promised reform, but in prayer at parting, after returning thanks for the brotherly visit and admonition, "hoped that they might so hitch their horses on earth that they should never kick in the stables of everlasting salvation." The article is very good reading, both for its fun and its sober sense. It is especially valuable as the word of an intelligent mind from the pews warning the church that "many of its professed creeds imperatively demand revision" in order that they may be made consistent not only with science, but with "the instincts of childhood, the affections of maternity, the intuitions of poets, the contagious humanity of philanthropists,—in short, with human nature and the advance of civilization."

The article from the pen of Judge Tourgee, entitled "Aaron's Rod in Politics," is a thoughtful plea for education at the national expense and under national supervision, where, as at the South, great illiteracy prevails, and threatens the peace and security of the nation. Those who have read *A Fool's Errand* and *Bricks without Straw*—and, if there are any who have not, they should do so at once—will hardly need to be urged to read this profoundly philosophical view of the Southern disease and its only possible remedy.

James Freeman Clarke has a contribution in answer to the question, "Did Shakespeare write Bacon's Works?" in which he takes the ground that Shakespeare and Bacon were two distinct authors, each doing a pretty big man's work, but claiming that, if compelled to accept a common authorship for the Shakespearian drama and the Baconian philosophy, there are good reasons for preferring Shakespeare to Bacon.

Senator Morgan has an article on "Partisanship in the Supreme Court," Désiré Charnay contributes Part VI. of "The Ruins of Central America," and the number closes with a deeply interesting chapter on "The Poetry of the Future," by Walt Whitman.

PUBLIC RIGHTS AND CORPORATE RIGHTS.—This small pamphlet issued by the New York Board of Trade and Transportation, containing the report of their committee, extracts from a decision of the United States Supreme Court, and the recent notable letter of Hon. J. S. Black on the powers and duties of carriers of inter-State commerce, and especially of railroads, sets forth many of the impositions upon the public, said to be practised by large corporations beyond their legal powers and in violation of the duties they owe to the governments and people of the States and nation. The argument of Judge Black seems to be supported by the authorities cited, and shows that railroads are subject to legislative regulation, like other private property clothed with a public interest. It is claimed that railroads are public highways, and corporations are entitled only to a fair profit on the capital they have actually invested to fit the ways for use; and that rates of freight and fares may be limited to this object by the government. The abuses mentioned, of watering stock, overcharging for carriage of goods and passengers, bribery at elections, etc., indicate reasons for the statement made some years ago, that "after the abolition of slavery the next great danger to republican government is the lawless tyranny of aggregated wealth." This pamphlet can be had on application to the Secretary of the New York Board of Trade and Transportation.

PERSONAL ITEMS.

WM. DENTON is to give a course of scientific lectures in Cleveland, Ohio, next month.

M. J. SAVAGE of this city exchanged last Sunday with Robert Collyer of New York.

A CLEVER English girl has carried off the Hume Scholarship in Political Economy at University College.

THEODORE PARKER is said to have been the first Protestant minister to welcome flowers upon the pulpit.

PROFESSOR HUXLEY has a productive pen. It is announced that he will furnish the volume on "Berkeley" for the "English Men of Letters" Series."

JOHN BRIGHT says that what he has been ineffectually preaching to English farmers for forty years, American competition is now very rapidly teaching them.

REV. HEBER NEWTON, a prominent New York Episcopal clergyman, preached a recent sermon urging

that libraries be opened to the public Sundays, and asked his congregation to sign a petition on the subject.

THE recent burning of the library of Mommsen, the great German historian and scholar, has elicited substantial sympathy for him. It is said that he has already received over \$25,000 by private subscriptions to aid him in repairing his loss.

MR. B. F. UNDERWOOD has just closed a course of three lectures at the Opera House in Quincy, Ill., where he attracted large audiences, including many of the leading citizens of the place and some of the clergy. The Quincy *Daily Whig* has printed Mr. Underwood's lectures, as delivered on each occasion, entire.

AT the opening of the February term of the criminal court in Wilmington, Del., last week, Chief Justice Comegys, in charging the grand jury, called their attention to the recent address of Colonel Ingersoll in that city, saying it was blasphemous, and was worthy of the attention of the jury as coming under the law of blasphemy. It would not be strange if the judge's impression of the Colonel's capacity in this line should be strengthened, if the latter takes occasion to express his feelings as to the accusation.

REV. C. B. FERRY, the Unitarian minister at Northampton, Mass., is working with zeal and effect for the opening on Sunday of the library of that town. It is here that Jonathan Edwards preached his red-hot Orthodoxy, and so effectually burned over this section of New England that hardly anything else has been able to take root since in the soil. But an impulse has been given to more liberal thought and a higher enlightenment—through the influence of Cosmian Hall at Florence—in the town during the last twenty years, which is shown in the present movement.

A CORRESPONDENT of the *Christian Register* thus refers to one of whom all intelligence at this time is of particular interest to the *Index* readers: "The many friends of Rev. O. B. Frothingham will doubtless be glad to hear some word of him in his long European pilgrimage. He and Mrs. Frothingham have been wintering in San Remo, in the Riviera, a place made famous by that delightful romance, *Dr. Antonio*. There appears to have been no marked change in his physical condition, and it is probable that he will return home in the spring or early in the fall. All who know Mr. Frothingham are positive that he would joyfully resume his life-work, were it in his power."

MISS ELIZABETH STUART PHELPS, in a recent letter, writes as follows in regard to Woman's Suffrage: "So far as I understand the municipal suffrage plan, it is the next thing for us women. Hundreds of women will vote on sharply-defined moral questions, like the liquor problem, who would not move for anything else. It is true that the self-respect of women was not met by the limited school bill. A more just and generous opportunity will meet a just and generous response. I, for one, sympathized with the reluctance of women to play beggar-maid to that little Cophetua. . . . If De Tocqueville was right in attributing the 'singular prosperity and growing strength of the American people mainly to the superiority of their women,' it is time that the Commonwealth availed itself more directly of the reserve forces and sources of such superiority. . . . I earnestly desire to see a more rational basis for the political future of our sex, which is as sure to develop as the dawn to follow the dark. I have never faltered for an hour either in this wish or this assurance."

POETRY.

CARLYLE.

A Sonnet.

Prometheus, who once brought the gift of fire,
Unchained arises; mighty Thor is fled,
And he, the peer of both, who gave, as bread
To earthly kindred, hope and high desire,
Eagle-winged thoughts that evermore aspire,
Strength snatched whence strict Olympus rears its head;
Who, like the Thunder-god that cravens dread,
Smote listlessness;—he, too, hath mounted higher
With Titan steps, to an immortal seat
On some white mountain, kingly solitude,
Unchanging, broad, majestic, calm, complete;
Where rests he, war-worn, seamed with many scars,
Above men's commonplace commotions rude,
In life triumphant, lonely with the stars!

—Boston Post.

The Free Religious Index.

BOSTON, FEBRUARY 17, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.
WILLIAM J. POTTER, Editor.
DAVID H. CLARK, . Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBER, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KESEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

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F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

THE LINE DRAWN AGAIN BETWEEN UNITARIANISM AND FREE RELIGION.

We gave last week, in a brief paragraph, the main points of the controversy that has arisen between the Second Congregational Society (Unitarian) of Leicester, Mass., and the trustees of a fund the income of which was to be paid over to the society on certain conditions named by the testator of the fund in his will. But the case is an interesting and instructive one; and the decision of it has a much broader application than to this particular controversy. It really draws another boundary line for Unitarianism. It is quite worth while, therefore, to give the history of it more in detail. It has been said of late, in some quarters, that there is no essential difference between Unitarianism and Free Religion; that, however it may have been fourteen years ago when the Free Religious Association was coming into existence, Unitarianism has now so far advanced as to concede all the liberty that the Free Religious Association claims, and hence has made the existence of the latter unnecessary. The radical wing of Unitarianism has doubtless increased in these fourteen years. Particularly has Western Unitarianism become strongly impregnated with Free Religious ideas. But, in this Leicester controversy, it will be seen that here in the East a representative commission of Unitarians—not the less a fairly representative body of recognized Unitarians because acting only in their individual capacity—has drawn a very distinct line of demarcation between Unitarianism and Free Religion. And this is the story of it, according to the authentic sources of information that have been put into our hands.

Mr. Isaac Southgate, a former member of the Leicester society, was the giver of the fund which has furnished the real occasion of the controversy. His will is dated March 8, 1859, and was admitted to probate Jan. 1, 1861. In it, after defining the fund and naming the trustees to whose custody he bequeathed it "for the sole use, benefit, and support of the Second Unitarian Society in Leicester, called Unitarian," he declared, "This fund is intended by me to firmly establish the Religious Society in Leicester aforesaid; and the income thereof

I wish paid to its minister as aforesaid, so long as he shall faithfully preach those broad and generous views of God which are known by the name Unitarian. And whenever said society shall maintain as its pastor, for the space of six months, a man who is not identified with the faith herein mentioned, this fund shall be forfeited by said society, and shall be paid to the American Unitarian Association, as hereinafter provided." This part of the will which we have quoted is the only part that contains any doctrinal conditions as governing the bequest. There are other sentences *exhortatory* rather than *directive*, intended evidently more for the society than the trustees, with reference to the importance of keeping "the existing isms of the day" out of the pulpit and of not allowing any "discordant, ultra foreign views" to be introduced into the pulpit or society, if they would continue in peace and prosperity. The testator instances the question of negro slavery as one of these "isms" of which the society had already had "sad experience."

As a matter of fact, the society appears to have been for a number of years quite harmonious in the direction of the more radical phase of Unitarianism. Its late ministers have been decidedly of "the left wing." A year ago last summer, Mr. S. B. Weston, a graduate that year from the Harvard Divinity School, accepted a call to become its minister. Before receiving the call, he had spoken four Sundays for the society, freely expressing his views; and there seems to have been a common understanding between him and the society as to his position. He was from the first more in sympathy with the principles of Free Religion than with any denominational Unitarianism. Mr. Weston is no rough iconoclast. He is winning and gentle in manner, and reverent and tender in his pulpit speech. All went on harmoniously for a number of months. Last spring, Mr. Weston gave a series of discourses, that brought out his views somewhat more systematically, perhaps, than he had had opportunity for stating them previously. After the third of these discourses was given, the subject of which was "Unitarianism," Mr. Samuel May, a member of the society and one of the trustees of the Southgate fund, made a public protest against the views expressed in the discourse. On the following Sunday, Mr. Weston spoke on "Free Religion," and at the close, referring to the possible difference of opinion between the society and himself on such topics, put his resignation of the pulpit in their hands. This was on May 23. On June 10, the society held a meeting, and voted not to accept his resignation; the vote being, we believe, nearly unanimous. Whereupon, Mr. Weston withdrew his resignation.

The trustees then notified the society that they did not regard Mr. Weston's preaching as meeting the conditions of the Southgate will, and that they could not pay over the income (about \$800 a year) for the support of the pulpit. The society, as a whole, did not agree with this view of the trustees, and talked of appealing to the courts. But the expense attending such a litigation as well as a distaste for it prevented them. Finally, it was agreed last October, on both sides, to submit the matter in dispute to the Council of the National Unitarian Conference. The question to be presented to the Council was drawn up as follows: "Do the views preached by Mr. Samuel B. Weston before the Second Congregational Society of Leicester, as its minister, meet the requirements of Mr. Southgate's will, so as to entitle said society to receive the income of the Southgate fund for his support?" The society were to have six of Mr. Weston's discourses printed in pamphlet form for the use of the Council, including the sentiments

against which the protest had been made; also a printed copy of the section of Mr. Southgate's will pertaining to the bequest.

To this proposition, the National Council in due time replied through their chairman, Rev. G. Reynolds, of Concord, Mass., that, "as a Council, they decline to serve as a Committee of Reference, feeling that by so doing they might establish a precedent which would be a source of trouble to them or their successors, and doubting beside whether it is wise for the Council officially to put itself on record in the decision of such a matter." The chairman, however, announced in the same communication that all the members of the Council, within five hundred miles, were "willing to serve in their private capacity on two conditions: first, that the committee of the society and the board of trustees shall each choose on their part some gentleman residing in Boston or the vicinity to add to such a committee; second, that both parties shall bind themselves to abide by the decision of the committee so made up."

This modification of their proposal was accepted by the society and the trustees, and the Committee of Reference thus constituted was as follows: Rev. G. Reynolds of Concord, Mass., Rev. Messrs. Geo. A. Thayer, E. E. Hale, D.D., and Rush R. Shippen of Boston, Miss Elizabeth P. Channing of Milton, Mass., Hon. Carroll D. Wright of Reading, Mass., William B. Weeden, Esq., of Providence, R.I., Hon. E. R. Hoar of Concord, Mass., and Rev. C. C. Everett, D.D., Dean of the Harvard Divinity School, Cambridge. The two latter were chosen respectively by the trustees and the society. It may be added that several Western members of the Council of the Unitarian National Conference were not on this committee.

The six discourses printed for examination by this Committee of Reference are entitled "The Divinity and Character of Jesus," "The Bible," "Unitarianism," "Free Religion," "Christianity and the New Religion," and "The Christian and Free Religious Positions." In these sermons, Mr. Weston takes no doubtful position. He stands squarely on the ground of natural religion as against supernaturalism; of historical evolution as against any doctrine of special revelation; of universal religion as against the special authority of any one form of faith; of freethought and free fellowship in religion, on the basis of a moral purpose, as against any partition walls of creed or sect. The last of the six discourses closes as follows: "I call myself, then, in plain, unequivocal terms, a 'Free Religionist.' I stand for that basis of religious fellowship which will admit a Unitarian, a Christian, a Mohammedan, an Atheist, or a Jew, provided that their one, supreme purpose is to build up the kingdom of truth and righteousness and love in the world." He does not call himself a Christian, because he believes that "to be a Christian rightfully implies, among other things, the acceptance of certain Christian doctrines," which he cannot accept. He does not call himself a denominational Unitarian, because he thinks that, since the organization of the National Conference, denominational Unitarianism "means, among other things, 'disciples of the Lord Jesus Christ.'" Yet he holds that, so far as his "views of God are concerned, they may be rightly claimed as Unitarian"; and he recognizes the fact that there are a good many preachers among the Unitarians who seem to him to preach essentially the same views that he does, who yet call themselves both Unitarians and Christians. "Except in the mere matter of names," he says, "I consider that I stand on the same platform as the liberal wing of that body."

But, looking at the terms of the will, it would not seem as if the referees would have had to con-

sider all of Mr. Weston's views on theological questions or on affiliations of religious fellowship, but solely, if they adopted a strict and literal interpretation of the will, his views with reference to God. Mr. Southgate declared it to be his wish that the income of his bequest should be paid to the society's preacher "so long as he shall faithfully preach those broad and generous views of God which are known as Unitarian." In the next sentence, he added, it is true, that the fund was to be forfeited if the society should maintain as pastor for six months "a man who is not identified with the faith herein mentioned." But this, by fair construction, refers back to the special Unitarian faith concerning God just specified. The primary question with the committee must, therefore, have been, What are Mr. Weston's "views of God," and are they the "broad and generous" ones known as Unitarian? And we can easily understand that the first part of this question would not give them so much trouble as the second part. For Mr. Weston, in several passages of the discourses, is quite explicit as to his views of Deity. In the first of them, he says: "The great fundamental truth of any sound philosophy of life is that there is an Infinite Power, an Eternal Life, permeating and animating the wide universe of suns and stars and living worlds. We who are finite are awed before the Infinite. The little unit everywhere feels a dependence upon the great Unity." Again, in the sermon on "The Bible," he says: "I do not regard God as a supermundane being, who now and then reveals himself to humanity by special divine acts. I regard the Divine Being rather as the Universal Life that is constantly revealed in nature and in every human soul." In the discourse on "Free Religion," he affirms: "It matters very little what name we give to the Infinite and Eternal. Sufficient to us it is that it gives us this beautiful, orderly world, and the thoughts, the feelings, and the aspirations of men." "I believe," he says again, "in the Power that makes for righteousness," and that it is "governed by eternal laws." "I do not regard God as a personal, supermundane being." "I believe in the unity and intelligibility of this living, throbbing universe"; "in the unity and the universality of the all-animating Life."

There are other passages to the same effect, showing that Mr. Weston's view of God may be pretty clearly defined as a spiritual Pantheism which just escapes being Theism. Now, we admit that it could have been no easy task for the referees to decide whether this view may be regarded as among the "broad and generous views of God which are known by the name 'Unitarian.'" Remembering Dr. Rufus P. Stebbins' view, and probably Dr. Peabody's, they might have decided quite promptly in the negative. But, remembering Dr. Hedge's view, or Mr. Savage's, or Mr. Chadwick's, or Professor, J. H. Allen's,—not to name many others or to come within the limits of their own circle,—they must have hesitated in some embarrassment and perplexity before answering *no*. And yet, if they decided the main question proposed to them on this pivotal point of the will, they must have come to the conclusion that these views of Mr. Weston concerning God are *not* "known by the name Unitarian," and should exclude from the Unitarian fellowship. For the answer which they have returned is as follows:—

H. O. Smith and others, Committee of the Second Congregational Society of Leicester, Mass.

Abraham Firth and others, Trustees under the will of Isaac Southgate.

Gentlemen,—We, the undersigned, to whom you submitted the question,—“Do the views preached by Mr. Samuel B. Weston before said society, as its minister, meet the requirements of said will, so as to entitle

said society to receive the income of the aforesaid fund for his support?”—having carefully considered the question, are of the opinion that the views preached by Mr. Weston do not meet the requirements of said will so as to entitle said society to receive the income of the aforesaid fund for his support. (Signed)

EBENEZER R. HOAR.
GRINDALL REYNOLDS.
C. C. EVERETT.
CARROLL D. WRIGHT.
ELIZABETH P. CHANNING.
GEO. A. THAYER.
WM. B. WEEDEN.
RUSH R. SHIPPEN.
EDWARD E. HALE.

This decision is signed by all the referees; and, considering the different phases and shades of theological opinion which the signatures represent, it must be conceded to have great weight, as expressing the average judgment of the Unitarian body as to the *bounds of the denomination*.

For the members of the society who, having the traditional feeling that Unitarianism meant pure character and liberty for honest thought more emphatically than anything else, and who were looking with a good deal of confidence for a different decision, we can but express our sympathy. Without the aid of the fund, their pecuniary resources are insufficient to support a minister; and so they must part with the preacher of their choice. It would have been some satisfaction to them if the committee of reference had given with the decision their reasons for it. And it seems to us that this was fairly due to them, and all the more for the fact that they had bound themselves to abide by the decision. Now, they must necessarily have a feeling that they are compelled to submit to an authority without knowing the reasons why. Had they carried their case to the civil courts, they would at least have had with the judgment the reasons of the court for it. And it is very probable that, if such men as Judge Hoar and Professor Everett had made a statement of the argument which led them to put their signatures to the decision, the argument might have convinced members of the society of the justice of the decision, who now remain unconvinced. Of course, it was much easier for the nine referees to unite in a decision than to unite in the reasons for it. Nevertheless, the difficulty of the task should not have deterred from the attempt. To give a judgment without the reasons on which it was based was not to treat the parties interested with either proper mental or moral respect.

It would, moreover, be an excellent thing in the interests of theological discussion, enlightening the eyes and clearing the perceptions of a good many people on several knotty problems, speculative and practical, if the nine members of this committee should give to the public their respective lines of reasoning,—their views of the interpretation of wills, their views of Mr. Southgate's will, their definitions of the faith "known as Unitarian," their ideas of the points where Mr. Weston goes beyond or falls short of this faith,—the whole argument, in fact, that led them up to the conclusion that, with Mr. Weston as preacher, the Leicester society is not legally entitled to the benefit of the Southgate legacy.

But, whatever the reasons for it, the decision has its chief importance for the public in this,—that it sets another goal, to go beyond which is to go outside of Unitarian fellowship. It restricts, for those of the Unitarian household, liberty of thought. It declares that certain views, though they may be proclaimed within Unitarian borders, are not to be recognized as of Unitarian blood and name. It says to the young man earnestly seeking the way of truth, "Inquire," but prescribes to him "the con-

victions at which he must stop"; and so it gives what Dr. Channing even in his day warned against, "the shadow for the substance of freedom."

An old and esteemed subscriber, who was stirred to enthusiastic admiration of Chancellor Crosby's Temperance Lecture by "Elsie's" report of it in our columns, calls us to account for our few lines disclaiming its sentiments, and thinks it due to our readers that we show, if we can, why we believe Dr. Crosby's logic illogical. For traversing Dr. Crosby's entire argument, we have neither space nor time. With much that he says, especially on the narrowness and bigotry of some of the temperance reformers, we sympathize. We would lay down no cast-iron creed in moral reform more than in religion, nor refuse the name of reformers to all who do not pronounce our *shibboleth*. But we think we can intimate in brief terms our chief reason for believing that Dr. Crosby has not found the solution of the temperance problem. The most important part of his lecture, and that which gives it its special character, is the half in which he attempts to prove that the "total abstinence system" ought not to be adopted, and sets forth the counter doctrine that moderate drinking of fermented alcoholic liquors is the normal principle of action. He allows for individual abstinence, if individual conscience so command (though it ought not so to command, if Dr. Crosby's principle is correct), and for cases where a diseased appetite may make abstinence necessary to self-control. But, for man in a normal healthy condition, he maintains that the lighter forms of alcoholic beverages are a legitimate article of regular diet,—a *food*. Now, this is a scientific question. The authorities as yet are divided upon it. But the great preponderance of the highest scientific opinion at the present day points to the conclusion that alcohol in all forms is to be treated *not as an article of diet, but as a medical drug*. Dr. Crosby brings forward a very meagre array of scientific authorities for his position,—nothing compared with the array that might be marshalled on the other side. This corner-stone of his whole argument is, in fact, the least substantiated part of it. His logic, therefore, for us,—who ask for the verdict of science, and care nothing for his sharp Bible argument,—is an inverted pyramid, toppling on its apex.

MUCH credit is due Colonel Higginson for his efforts in the Legislature this winter to rid our statute-books of some of their vestiges of religious bigotry and intolerance. We refer particularly to the laws in respect to blasphemy and the eligibility of atheists to testify in courts. Although these endeavors have suffered defeats for the present, Colonel Higginson is entitled none the less to praise for his exertion in their directions. It would be strange if Massachusetts at this late period has yet to go through a process of education before it can reach the point of seeing the justice of the proposed amendments.

THE German Turners of this city are to hold a memorial observance on Washington's birthday, in honor of the late Carl Heinzen. Mr. John Koch, chairman of the committee of arrangements, will preside; and addresses will be made by Wendell Phillips, Robert Reitzel of Washington, and Mrs. Clara Neymann of New York. The singing section of the Boston Turnverein will contribute a selection from Mr. Heinzen's works, the solos being taken by Mr. Henry Meyer. The occasion promises to be highly interesting.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of

persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

OUR LIBRARY.

VII. Emerson as a Moralist.

Whatever American literature may lack, we have one author who has spoken to the conscience as no one else has done, and whose life is as noble as his books,—Ralph Waldo Emerson.

All his essays may be called by the title of that recently published in the *North American Review*, "The Sovereignty of Ethics." Start where he may, he never fails to reach, substantially, the same conclusion: "All the victories of religion belong to the moral sentiment. The progress of religion is steadily to its identity with morals. Free institutions are only the means, morality is the object of government. All high beauty has a moral element. No scholar without the heroic mind. The foundation of culture as of character is at last the moral sentiment. Its atmosphere is a region of grandeur which reduces all material magnificence to toys. This wonderful sentiment is the fountain of intellect. Civilization depends on morality. The highest platform of eloquence is the moral sentiment."

Through every labyrinth of thought runs this golden clew; and, as we follow it, we meet impressive appeals to all the virtues, especially justice and truth. Then we find many shrewd hints, like: "The law of the table is Beauty, a respect to the common soul of all the guests. Everything is unseasonable which is private to two or three. Never name sickness: even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian. I honor health as the first muse, and sleep as the condition of health."

His most characteristic maxim is this:—

"Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;
And they serve men austerely;
After their own genius, dearly,
Without a false humility:
For this is love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood
To make his bosom counsel good.
For he that feeds men serveth few:
He serves all, who dares be true."

The foundation of his ethics is his faith that every man has his own teaching from within which is leading him in a new path, his individual bias, which he must obey, and by which he rightly develops and attains his legitimate power. Every mind has a new compass, which points always to that man's proper path with more or less variation from every other soul's. In morals, this is conscience; in intellect, genius. (See *Letters and Social Aims*, pp. 274, 275.) Hence, he says again and again: "Wild liberty breeds iron conscience. In self-trust, all the virtues are comprehended." Thus, each soul contains a tribunal, which gives not only decisions, but rewards and punishments. The grand doctrine, fully unfolded in the essay on "Compensation," that the soul is her own judge, underlies all his reasoning. "You cannot do wrong without suffering wrong. So much benevolence as a man hath, so much life hath he.

"'Tis man's perdition to be safe,
When for the truth he ought to die."

Surely, we must all believe this, for our own experience reveals it daily. We know that the soul has this judicial power; and how she obtains it is less important. Emerson holds that the tribunal in the individual is merely the mouthpiece of the universal law manifest in all nature, the Over-Soul, or universal mind identical in all men, the breath

of will that blows eternally through the universe of souls in the direction of the right and necessary, the universal soul within or behind our individual life, wherein, as in the firmament, justice, truth, love, and freedom arise and shine. The new philosophy, already prevalent among men of science, admits the existence of this inner light on our duties, but ascribes it to earthly experience rather than to heavenly inspiration, so as to make conscience not so much a mysterious revelation as a most precious inheritance. There is nothing in this view of conscience to prevent our revering it as sacredly as Emerson does, and believing with him that it has power enough ultimately to guide all souls aright. If there is any defect in his lofty teachings, it is that of not bidding us respect our neighbor's conscience as well as our own, and recognize in public opinion the utterance of the universal moral sentiment, the result of all life and thought. Days of superstition and despotism have indeed suffered the foolish and wicked to make their wishes far too prominent; but the wise and good have always found some attention, and in this age of liberty and light they exercise their rightful sway. There are very few people, who can honestly say with Emerson, "We can easily come up to the standard of goodness in society." Happy are they who do not find it very difficult! Few there are who are not made better by having public opinion urge them on and lift them up.

Of course, we should take care to see whether our neighbor's opinion is a fresh discovery or an outgrown relic. We can prize such social institutions as have truth and promise all the better for rejecting such as are mere survivals of the gloom and error of the past. Government and society, schools and colleges, philanthropic associations, the family,—these should be all the more sacred to us for agreeing with what Emerson has said of the Church, and is known still to think:—

"Whoso would be a man must be a non-conformist. The objection of conforming to usages that have become dead to you is that it scatters your force. The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. As men's prayers are a disease of the will, so are their creeds a disease of the intellect. Why drag this dead weight of a Sunday-school over the whole Christendom? The word "miracle" as pronounced by Christian churches gives a false impression: it is monster. The soul has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul. God offers to every mind its choice between truth and repose. Swedenborg failed by attaching himself to the Christian symbol instead of the moral sentiment, which carries innumerable Christianities in its bosom. There is no vice that has not skulked behind the false religions. Here are know-nothing religions, or churches that proscribe intellect; scortatory religions, slave-holding and slave-trading religions; and even in the decent populations idolatries wherein the whiteness of the ritual covers scarlet indulgence. They who come to the old shrines find apes and players rustling the old garments. When you came to read the liturgy to a modern congregation, it was almost absurd in its unfitness, and suggested a masquerade of old costumes. When the hierarchy is afraid of science and education, there is nothing left but to quit a church which is no longer one. Religion must always be a crab fruit. It cannot be grafted, and preserve its wild beauty. The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory. Good men find the churches to be in the interest and pay of the devil. I fear that what is called religion, but is perhaps pew-

holding, not obeys, but conceals the moral sentiment. The mind of this age has fallen away from theology to morals. I conceive it an advance."

Honor to him who, alike throughout his writings and throughout his life, has maintained the Sovereignty of Ethics!

Let me add that, while all his works are in perfect harmony, his most characteristic utterances are to be found in five books, of which the last appeared in 1850; namely, the two series of *Essays*, the first volume of *Poems*, the *Miscellanies*, and *Representative Men*. He who has these has Emerson, though the later volumes are valuable as illustrations and introductions.

Perhaps the most valuable of his later essays are two which are still buried in the *North American*,—that on the "Sovereignty of Ethics" in the number for May and June, 1878, and one on "Character," never reprinted, in the number for April, 1866. Nothing would better serve high culture and pure morality than the publication of these two articles, together with *The Preacher*, *The Fortunes of the Republic*, already out of print, and his contributions to the *Dial* and various books, in more accessible form. In the next number I shall give some translations on Emerson from French and German critics.

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

FROM its thirteenth annual report, we learn that the Freedman's Aid Society of the Methodist Episcopal Church is doing an extensive educational work in the South. It spends about \$100,000 yearly, and has given aid to twenty colleges and schools during the past year. In these schools there are eighty teachers and about 2,500 pupils. The society has undoubtedly done a most efficient work among the colored people, directing its efforts mainly to the preparation of teachers for the common schools. It is now giving more heed to the wants of the poor whites, and is enlarging its work with that object in view.

PROF. FELIX ADLER's address on "The Workingman's School," a discourse before the Ethical Society, was printed in the *Index* only a few months ago. It is now printed in pamphlet form by the society, and is accompanied with reports of the teachers of the Free Kindergarten and the Workingmen's School. The Free Kindergarten, started in one of the worst localities in New York city, in January, 1878, has proven a very great success. Beginning with only eight children, it has been obliged to move to a larger place, which is now crowded. It has a normal class, which provides free instruction, the pupils giving their services to the Kindergarten for a year in consideration of the training they receive. The Kindergarten takes children from the ages of three to seven. The Workingmen's School was started a year ago, with the view of continuing the same kind of training with these children after they had passed through the Kindergarten. This school attempts to apply the results of science in a more efficient training of children, teaching them to observe, experiment, and reason. It discards the old artificial methods of instruction, and adopts those which are natural; in fact, carries the kindergarten ideas into school education. To this, it adds a systematic mechanical training. It teaches no trade, but the principles on which all trades rest,—the use of tools and mechanical skill. According to the report of the principal, this school is an attempt "to institute a reform in education in the following two ways. First, we begin, he says, industrial instruction at the very earliest age possible. Already, in our kindergarten, we lay the foundation for the system of work instruction that

is to follow. In the school proper, then, we seek to bridge over the interval lying between the preparatory kindergarten training and the specialized instruction of the technical school, utilizing the school age itself for the development of industrial ability. This, however, is only one characteristic feature of our institution. The other, and the capital one, is that we seek to combine industrial instruction organically with the ordinary branches of instruction, thus using it, not only for the material purpose of creating skill, but also ideally as a factor of mind education. To our knowledge, such an application of work instruction has nowhere as yet been attempted, either abroad or in this country." This work of Prof. Adler's interests us very greatly. It is a step in the right direction. We could wish there were many more such societies as his at work in the country, and in as helpful a spirit. His is the sort of radicalism which has power in it, and is of the kind we most need to cultivate now. The Society of Ethical Culture is a most noteworthy example of what can be done in the way of constructive work. The theologic straws of Liberalism have been whipped quite enough: it is time another sort of work was taken in hand by those whose chief faith is in humanity.

DURING the past summer, George M. Beard, M.D., of New York, made a careful study of the insane asylums of Europe. In a paper before the National Association for the Protection of the Insane, he gave the results of his studies there. This was printed in the *Boston Medical and Surgical Journal*, and now appears as a pamphlet. His conclusions are worthy of the most serious attention, as they point out the most radical changes which have been made in the treatment of the insane. In England and Scotland, he found that all classes of the insane, even those privately treated, were under government supervision; and he favors this arrangement. He thinks Great Britain ahead of all other nations in the care of these unfortunates, while Scotland is in advance of England and Ireland. "It may be positively affirmed," he says, "that on the average the insane in Scotch asylums are better treated than in any other country," while Germany and France follow next in order. He finds in the best European asylums that mechanical restraint is almost wholly discarded, and that labor is introduced in its place. The doors of the asylums are no longer fastened, and the largest liberty is given the patients. All but a small per cent. of the insane are given some kind of work to perform. "The extent to which labor is employed seems incredible; and cross-examinations were constantly needed in order to convince me that not only working, cooking, cleaning, and the immense farm work on the grounds, but also various trades, were carried on by the inmates, the patients of the asylums." Concerning the abandonment of restraint, he says that the general principle of discarding it, or employing it only in a small percentage of cases, "is not only universal in the best asylums of England, but is growing into favor everywhere in Europe. Among the most thoughtful, scholarly, and advanced men, especially the younger men, both in England and on the Continent, it is no longer a question, but an established principle beyond discussion." In the best asylums, the insane are treated much like children; and for the great majority there is permitted the freedom of childhood, with its constant watchful care and oversight. Dr. Beard says, "The experiment of carrying on a lunatic asylum with unlocked doors, dispensing almost entirely with bolts and bars, is one of the most interesting and important of all the scientific advances that have been made in the

treatment of the insane." The best asylums in Europe are no longer enormous buildings, but a collection of cottages or houses. Many advantages are expected from the use of smaller buildings, beside that of greatly reducing their cost. Dr. Beard thinks the most satisfactory of the European results will be adopted in this country, and the first need is the creation of a mixed board of government commissioners in each State. He says, "The superiority of Europe is organization. In individual effort in certain directions, America is equal to or superior to any European country. In the treatment of the insane outside of the asylums, by general practitioners and students of the nervous system, there has probably been as much advance in this country as abroad; and especially in the treatment of various morbid states of the nervous system that often lead to insanity there has been nowhere such satisfactory progress as here. This is the philosophical method of combating insanity: treating the insane before they are insane; arresting candidates for lunacy before they have stepped on the threshold of the asylum." It is very encouraging, indeed, that the old barbarities with which the insane were treated are being so entirely removed. This is a conspicuous sign of the times,—that the spirit of humanity is becoming everywhere so predominant and powerful.

G. W. C.

FROM OUR REGULAR CORRESPONDENT.

PARIS, Jan. 17, 1881.

The demonstrations made by the Collectivists and all denominations of Communists at the funeral of Blanqui, on the eve of the elections, caused fear that the republican party might suffer defeat, and that the election of a majority of Communist deputies would endanger the present peace and prosperity of the French Republic. The result of the elections both in Paris and the provinces is a complete triumph of the conservative republican party. The republican press generally advised the political friends of Blanqui to avoid sensational display, and not to unfurl the red flag over the last remains of the old patriot, who had labored more than half a century for the cause of liberty, speaking kindly of his virtues and the services he had rendered his country, notwithstanding his extremely radical views. Blanqui was editor-in-chief of the journal *Ni Dieu, Ni Maître*; and, in consequence of the peculiar position he had held so many years, it was impossible that his funeral should have been an uneventful one. He himself preferred that it should be simple and inexpensive, in conformity with the manner in which he had lived, and the style in harmony with the manners and customs of the people, the champion of whose rights he had been.

In this great metropolis of pomp and magnificence, the "Convoy," or funeral arrangements, were designated as of the "fifth class." It was said that Rochefort issued cards of invitation to all Socialist and Liberal organizations, of an inflammatory nature; and that nothing was neglected calculated to create a great demonstration. Blanqui lived on the right bank of the Seine, but was buried in Père-la-Chaise or the cemetery of the east, although his family had no vault there, and Montparnasse is the burial-place nearest to the locality where he died. It was asserted that Père-la-Chaise was chosen on account of its distance, the greater length of time it would require for the funeral procession to reach it, and the opportunity afforded of passing through a large portion of Paris. Three hundred Socialist, Workingmen's, and Freethought organizations were represented at the funeral, each member wearing a button-hole bouquet of scarlet immortelles, and each society bearing aloft its banner with device setting forth its name and cause, many of which were touchingly expressive of friendship, reverence, and love. Fully thirty thousand persons followed the remains on foot from Boulevard d'Italie, across the bridge of Austerlitz, to Place Bastille. As the procession reached this historic square, where the old prison which had crushed so many brilliant and freedom-loving souls, and caused their light to go out in darkness, had stood for centuries, and where now the magnificent column Juliet stands, to commemorate the destruction of the Bastille, and the memory of the revo-

lutionary heroes of 1830, many thousands who were awaiting the funeral cortège there, joined it. Order was for a little time broken by cries of "Vive Blanqui!" "Vive Rochefort!" "Vive la Révolution Sociale." The detachment of police who attended the procession were utterly powerless to preserve order, but its spirit was among the people; and in a short time, the regular line of march was again taken up, and continued without interruption to the gates of Père-la-Chaise, where, the crowd dividing, thirty thousand persons stood on each side of the great gate, as the hearse and the chief mourners passed within. The paths in the cemetery are so very narrow, and the marble tombs are so near together, that comparatively few could enter to hear the funeral orations which were given in Place Casimir Perrier, near the statue of that hero, where the remains of Blanqui were placed in a temporary vault. Some little disorder occurred here in consequence of the crowd and the fainting of several persons. Some of the funeral orations were of an excitable nature. Still, the great majority of that dense assemblage were calm, collected, intelligent, thoughtful persons, who by their composed manner made a deep impression.

The republican press generally spoke of the Blanqui funeral as an affirmation of the triumph of the revolutionary principle. Be that as it may, this ultra-radical element, which may be designated as the outgrowth of the Jacobins of the first revolution, excitable and unreliable and illy balanced as it may be, is not without its uses in the present political condition of France. By constant agitation, social abuses and wrongs are at length righted; and that these still exist is shown by the large and powerful organizations, in working order, who combat them. France needs them less now than in her days of monarchy and imperialism; but, when she needs them no longer, they will cease to exist. That the third republic has the confidence of the nation is shown by the elections of the 9th inst. The Retroactionist vote was considerably increased in Paris, because the clergy seized upon the demonstrations of the Blanqui funeral to cry revolution and anarchy, thereby gaining two seats in the house of deputies. The Communistic vote was 31,367 and the Retroactionary vote 42,457. The republican vote throughout the provinces was largely in the majority. The municipal council of Nîmes is for the first time republican. Lyons, Rennes, Angers, Louviers, and Briançon report large republican gains, which is also true of the countries bordering on Spain.

On the 10th inst., three hundred and eleven pardoned Communists, banished to New Caledonia in 1871, returned to Paris. They were received with great rejoicings by their friends. Many of them show the effects of severe suffering, and others have unhappily fallen victims to intemperance, while some few have not aged perceptibly during their long exile. The wife of one of the exiles was anxiously seeking her husband amid the crowd at the dépôt. As he replied to his name, she at first doubted his identity, but when convinced fainted away. The change in his appearance had been terrible, and sorrow and disappointment thereat caused her to have a long succession of fainting-fits.

In previous letters to the press, allusion has been made to the strong opposition of a large proportion of the French nation to "religious congregations," as they designate all monkeries and nunneries. The truth is, France is weary of their yoke, weary of laboring for their support; and, when an American seeks to counsel charity toward them, the quick reply is: "We will export all our nuns and monks to America, madam. You may have them and welcome. France has no use for them." The recent address of Deputy Brisson in the Chambre des Députés illustrates something of the feeling of France toward these monastic communities. In 1849, their estimated wealth was 49,000,000 francs. In 1879, it had reached the gigantic sum of 421,000,000. "The question," said M. Brisson, "is how did these congregations gain all this money? I will illustrate one way." He then rehearsed the rules of monastic communities, whereby all the wealth of those who become members is voluntarily given to the convent, and literally passes from the possession of its owner. For this, life support is guaranteed, with several exceptions, one of which is that, if for any reason whatsoever it shall be deemed needful to expel any member, such expulsion may take place by a majority of a three-fourths vote of the community, but that the wealth which any expelled member deeded to the

convent, or any part thereof, shall in no case be returned to any expelled member, and the latter shall have no claim for support upon the community so expelling him or her. After reading the text of the statutes of which the above is a synopsis, M. Brisson said they formed a portion of the code of the convent of Zélatrices de l'Eucharistie, and showed a case in point, that of Mademoiselle Herbert, which illustrates the workings of such conventual rules, and the manner by which such institutions amass their enormous wealth.

Mademoiselle Herbert was the possessor of a fortune of 2,000,000 francs. The Sisters were very kind to her; and she became a nun, with all that term implies. Her elegant house and garden in Paris, her valuable property in Montrouge, her house in Blanc (Indre), and her ready money passed into the possession of the Superior of the convent of the Eucharist. Presently, the deluded girl became insane,—it was said that her mind had never been strong,—and when her insanity was pronounced incurable, and she became a burden to the community, she was heartlessly driven from its shelter; and not one centime of her 2,000,000 francs returned to her, because these very holy Sisters "could not harbor the insane," and she became a burden upon the State, like its veriest pauper. Is it a wonder that intelligent France, learning daily in the school of humanity and justice, should, in the evening of the nineteenth century, declare she has no use for convents?

In this country where Christianity has flourished for fifteen centuries, and in this metropolis where its observances are as active as in any Simon-pure Christian country of the world, no more attention is paid to the Israelite Sabbath than as though no fourth commandment exists in the Decalogue. The Catholic churches are always open for service, and are usually better attended on Sunday than week-days, especially by people whose wealth gives them command of their time. For the working-classes, those gaining their bread in the great corporate industries, either by hand or brain, there is no rest on Sunday. In workingmen's organizations, the question of one day of rest in the week is receiving much agitation. It is justly and truly argued that the laborers of England and America accomplish as much work in six days as their French colleagues in seven, and that one day of general cessation from labor would alike benefit employer and employé. The best dramas and operas are given on Sunday, and museums and art-galleries are shown to their best advantage on that day. The sun shines as benignly, the rain nourishes the earth, and the French people are as blessed as any I have seen where Sunday laws prevail. According to the faith of many well-meaning people, it would be in order for the Almighty to manifest displeasure at the desecration of the seventh day of the week. However, no sign of it appears; and, strange to relate, in Paris, with its two million permanent residents and its one million transient inhabitants, there is less drunkenness and disorder on Sunday, and there are less arrests by the police courts for breaking the peace, in proportion to the number of inhabitants, than in many cities where the Jewish Sabbath is a legal institution.

The weather has been very cold since the 6th inst. Although the temperature is only a few degrees below the freezing point, the air is keen and too bracing for pulmonary or bronchial invalids, who are obliged to seek the warmer climes of Nice. For the first time this season, the parks present a wintry aspect, with frozen ground and light snows.

The circular of the Premier, M. Bartholomew Saint-Hilliers, addressed to the cabinet of Berlin, regarding the settlement of the Turco-Grecian troubles by arbitration, is a most able and statesmanlike document, which is attracting the attention of the humanity-and-peace-loving people of Europe. The fears of the writer that, if open hostilities begin between Greece and Turkey in the spring, they may lead to a general European war, are believed to be well founded; and if the cabinets of Europe do not or cannot bring about a peaceful settlement, just to both parties, by arbitration, it will not be the fault of France.

Although France has, at this time, five thousand professional artists in the departments of sculpture and painting, the number of pupils who are studying these arts with a view to following them professionally is constantly increasing. At the Ecole des Beaux-Arts, nine hundred and thirty-seven students are enrolled. Aside from these, many are pursuing art studies under private tuition. ROSA L. SEGUR.

LESSONS

ON

The Origin and Growth of Christianity.

XIII.

POVERTY AND RICHES.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also."—MATT. vi., 19-21.

1. The Accumulation of Property.

During the early *nomadic* or *patriarchal* period of society, there is but little accumulation of *PERSONAL PROPERTY*. The *FAMILY* or *TRIBE*, dwelling in *tents*, and *wandering* from place to place, can retain only such possessions as can easily be carried with them. *Simple barter* is their only method of purchase and sale. The first *PROPERTY* of any considerable value consists of *flocks and herds*; whence we derive one of our common terms relating to money or value. (*PECUNIARY*, from *L. pecus*, "cattle.")

When the *agricultural* period arrives, and habitations become more permanent, *personal property* of other kinds rapidly accumulates. With the establishment of *CITIES*, and the division of society into *diversified occupations and trades*, the primitive system of barter is superseded by the use of some convenient *medium of exchange and measure of value*. To be generally accepted, this *medium*, which we call *MONEY*, must itself possess value.

NOTE.—*GOLD* and *SILVER*, from their *concentration*, their *general stability*, with relation to *supply and demand*, and the ease with which they can be *coined and stamped*, constitute the *best measures of value*, and the *most convenient mediums of exchange*. As they can be conveniently stored and preserved, they are sometimes hoarded and withdrawn from circulation. When, therefore, is money of the greatest value in a community,—when it remains *idle*, or when it is in *active circulation*? What do you understand by "an honest dollar"? What is the meaning of "INTEREST" and "USURY"? Is it right for the capitalist to receive interest on money loaned? What was the *JEWISH law* regarding usury? (*Deut. xxiii.*, 19, 20; *Ex. xxii.*, 25; *Lev. xxv.*, 35-37; *Neh. v.*, 7, 10; *Ps. xv.*, 5; *Prov. xxviii.*, 8; *Isa. xxiv.*, 2; *Ezek. xxviii.*, 8, 13, 17; *xxix.*, 12.)

2. Poverty and Riches as Regarded by the Jews.

The long conflicts of the *Jews* with *foreign enemies*, the *destruction and spoliation* of their cities and their *TEMPLE*, and the period of *lawless violence* during the reign of *HEROD*, seem to have given rise among them to two *diverse ways* of regarding *PROPERTY*. The masses of the people, and the aristocratic classes, became very *frugal and saving*, and careful to obtain the greatest possible advantage in *bar-gain and trade*.

Certain *religious enthusiasts*, on the contrary, taught that it was *wrong* to accumulate property, and that *all in excess of one's personal needs* should be given to the poor. (See *Bab. Talmud*, tract *Baba bathra*, 11, a, etc.) In the *JERUSALEM TALMUD*, we read that Rabbi *JESHOBEH*, who lived about the time of *JESUS*, gave away all his property to the poor. His contemporary, Rabbi *GAMALIEL*, a distinguished Jewish teacher, *reproved* him for this act. (*Jer. Talmud*, tract *Peah*, 15, b.)

Later, at the beginning of the second century of our era, so generally did this *improvident mania* prevail, that a convention of *rabbis* was held at *USHA*, a town of upper *GALILEE*, which decreed that he who wished to give his property to the poor must not be allowed to bestow more than *one-fifth* of all he possessed. (*Bab. Talmud*, tract *Kethuboth*, 50, a; *Arachin*, 28, a.) *GALILEE* seems to have been the region where this mania was most prevalent. (*Renan's Life of Jesus*, p. 169, ff.)

NOTE.—Many passages in the *OLD TESTAMENT*, which condemn riches and exalt poverty, stimulated and encouraged the belief in the *virtue of improvidence*. (See *Deut. xv.*, 7-11; *I. Sam. ii.*, 7, 8; *Amos ii.*, 6; *Is. xiv.*, 32; *xxix.*, 19; *Ps. xv.*, 9; *xxxvii.*, 11; *lxi.*, 4; *lxix.*, 33; *cxliii.*, 7, 8, etc.) The apocryphal Book of *ENOCH* contains the most powerful

maledictions against the rich. (*Enoch xlvii.*, 4-8; *xviii.*, 13, 14.)

3. Influence of the Messianic Expectation.

This contempt for RICHES was greatly stimulated by the current belief in the speedy coming of the MESSIANIC KINGDOM. (See Renan's *Life of Jesus*, p. 176, ff.) As this world was soon to perish, the labor of amassing riches was thought to be wholly useless. All efforts should be applied to preparation for the coming KINGDOM OF GOD, where peace and plenty would always prevail. In the TALMUD and in the works of PHILO, the ALEXANDRIAN Jew, are remarkable descriptions of this HEAVENLY KINGDOM. Fruits of enormous size and delicious flavor would grow spontaneously everywhere, and wild beasts would lose their ferocity and become the servants of man.

Sects like the ESSENES and disciples of JOHN THE BAPTIST despised riches, commanded almsgiving and the equal distribution of property, and taught that the poor would enjoy special privileges in the future life. (*Luke iii.*, 10-14; *Josephus, Wars of the Jews, II.*, viii., and the works of Philo.)

NOTE.—A common SEMITIC proverb declared, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." This saying was not only repeated by JESUS (*Matt. xix.*, 24; *Mark x.*, 25; *Luke xviii.*, 25), but it is found also in the TALMUD (*Bab. Talmud*, tract *Berakoth*, 55, b; *Baba metzi*, 38, b), and in the KORAN (*Sura vii.*, 38).

4. Jesus' Doctrine of the Blessedness of Poverty.

JESUS, believing in the speedy coming of the MESSIANIC KINGDOM, appears to have taught that only the poor could inherit its joys. He illustrated this conception in the parable of the "Wedding Feast." (*Matt. xxii.*, 1-10; compare *Luke xiv.*, 12-14.) He pronounced blessings upon the poor and hungry (*Luke vi.*, 20, 21), and woes upon the rich (*Luke vi.*, 24, 25). He commanded his disciples to "lend, hoping for nothing in return." (*Luke vi.*, 34.) He forbade them to "lay up treasures upon earth" (*Matt. vi.*, 19), and declared the impossibility of serving both GOD and Mammon (*Matt. vi.*, 24).

He bade them "take no thought of the morrow" (*Matt. vi.*, 25-34), but live from day to day like the lilies of the field, "which toil not." He ordered them to make no provision for their journeys, but to solicit alms everywhere among those who would receive them. (*Matt. x.*, 9-15.) He pictured the rich man in Hades, suffering the torments of fiery torture, while the poor man, LAZARUS, was safe in the arms of ABRAHAM. (*Luke xvi.*, 19-31.) To the poor especially, he brought the gospel of salvation. (*Matt. xi.*, 5.)

NOTE A.—This exaltation of improvidence has, by the common consent of mankind, been set aside as impracticable, Utopian, and opposed to the enlightenment, progress, and civilization of the world. It may, however, help to counteract the selfish and miserly love of riches, which is always to be condemned, while the faithful worker, though poor, is worthy of all respect. It must not be forgotten that this erroneous teaching of JESUS grew naturally out of the current mistaken expectation of the speedy coming of the MESSIANIC KINGDOM. The religious mendicancy of the early and middle Christian ages was based upon these NEW TESTAMENT doctrines. Talk about the effect of inherited riches on character. Are not riches a trust, to be held and used for the good of humanity? What do you think of AOUR'S prayer? (*Prov. xxx.*, 8, 9.)

NOTE B.—The EBIONITES (from *Ebionim*, "the poor"), a very early sect of Jewish CHRISTIANS, claiming to number among themselves the descendants of the family of JESUS, accepted these doctrines; and the name "EBION," "poor," became synonymous with "saint," or "friend of God." In later times, they were regarded by the Gentile CHRISTIANS as heretics; and a pretended heresiarch or leader, EBION, was invented to explain their designation.

General Questions.

1. How was property regarded during the patriarchal period? 2. What valuable property was first accumulated? 3. What was the earliest method of purchase and sale? 4. What is money? 5. Must money possess intrinsic value? 6. What are the most convenient mediums of exchange? 7. How were poverty and riches regarded by the JEWS? 8. What does the OLD

TESTAMENT say of the blessedness of poverty? 9. How did the Messianic expectation influence the growth of this belief? 10. What were the teachings of JOHN THE BAPTIST and the ESSENES? 11. What common SEMITIC proverb embodies this current belief? 12. What did JESUS teach respecting poverty and riches? 13. How is his teaching on this subject practically regarded? 14. Who were the EBIONITES, and what did they believe?

To the Teacher.

For helps, read Renan's *Life of Jesus*, chapters x., xi.; Schlesinger's *Historical Jesus of Nazareth*, chapter iii.; Frothingham's *Cradle of the Christ*, chapter on "The First Christians"; Milman's *History of Christianity*, vol. i., pp. 367, 368; the *Talmud*, and works of Philo.

For the general questions involved in this and the previous lesson, read also Spencer's *Social Statics*.

Concerning "money," read *The Alphabet in Finance*, by Graham McAdam, and *Robinson Crusoe's Money*, by David A. Wells, A.M.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

THE late storm in England of wind and snow was attended not only with colder weather than had been experienced in that country for twenty years, but also with great damage to property and considerable loss of life.

M. LAISANT writes in the *Petit Parisien*: "Mr. Bradlaugh had insulted me. He refused me all reparation. He now claims the formation of a jury of honor commissioned to declare whether I was right or wrong in calling him a Prussian spy. Mr. Bradlaugh is a mere farceur. He knows quite well that I have never called him a Prussian spy. On this as on the other points, he lies. I hand him over to public contempt."

THE ANTI-JEWISH AGITATION IN PRUSSIA.—A meeting of workmen which was to have been held on the evening of January 20, at Berlin, to protest against the proceedings of Dr. Henrici, the anti-Semitic agitator, and to discuss the attitude to be observed by the workmen in regard to this question, was prohibited by the police in virtue of the Anti-Socialist Law. The Progressists have, it is stated, resolved to question the Government as to the legality of this proceeding.

CERTAIN members of a religious order formerly residing in France have settled themselves lately in a remote district in the County of Sussex, at a place called Cowfold, and have hired a quantity of land, with the intention of starting a distillery for the production of the celebrated Chartreuse liqueur. The secret which gives the peculiar and exquisite flavor to this liqueur has been preserved for generations intact by a certain body of Carthusian friars; and it is the inheritors of this secret who have now established themselves in England, and hope to realize a large profit for their order by the production in this country of an article on which a duty is levied.

ABOUT two thousand students of the Berlin University assembled on Tuesday night to celebrate the tenth anniversary of German unity. The Rector of the University took occasion to exhort the students to abandon their petty animosities, and especially their unworthy antipathy to the Jews. This speech caused such confusion that Professor Mommsen, who then attempted to address the excited crowd, could not be heard. The meeting broke up in disorder, and ended with many challenges to fight between Christian and Jewish students. One Jew, a member of the university, received twenty challenges from his Christian colleagues, and will have to fight the duels in succession.

REV. MESSRS. DALE AND ENRAGHT are once more free as the wild goose, thanks to the glorious uncertainties of the law, or, rather, to the absurd negligence of those who undertake to set the cumbrous machine in motion. We shall now see whether the consciences of these clergymen will urge them on to disregard Lord Penzance's inhibition by farther ministrations in their parish churches. Should they feel compelled to do this as a matter of duty, we advise their opponents to let them alone. Since it is acknowledged that their congregations are as Ritualistic as the clergymen, why, in the name of toleration and quietness, should their hobby be made a matter of heart-burning and prosecution?—*Secular Review*.

ACCORDING to statements, unofficial, but apparently

authentic, the revisers of the New Testament have made alterations which will excite some consternation and not a little regret among all those who are familiar with the authorized version. In the Lord's Prayer, the concluding petition, "Deliver us from evil," is changed into "Deliver us from the evil one." Half a dozen of the most familiar texts in the New Testament will disappear altogether. The question "What shall it profit a man if he shall gain the whole world and lose his own soul?" is metamorphosed into "What doth it profit a man to gain the whole world and lose his own life?" "Hades" is substituted for "hell" in two well-known passages. The inscription on the altar "to the unknown God" will read "to an unknown God." Apart from these textual alterations and omissions, the revisers have abolished the division into chapters and verses, and printed the new version in paragraphs.—*Pall Mall Gazette*.

JESTINGS.

BE thankful you are poor: you will not have the trouble of crawling out from under a heavy monument on the resurrection morning.—*Somerville Journal*.

SCENE IN A COLLEGE.—Professor: "Who will see Mr. B. before next Monday?" *Lady student* (hesitating and blushing): "I shall see him Sunday night, probably."

SUNDAY-SCHOOL TEACHER (reprovingly): "Boys, do you know what day this is?" *Street Boy*: "Hi, fellows! Here's a cove as don't know what day this is! I guess he's been out all night!"

"Now, SAMMY, tell me, have you read the story of Joseph?" "Oh, yes, uncle." "Well, then, what wrong did they do when they sold their brother?" "They sold him too cheap, I think."

AN Irishman, who was very near-sighted, about to fight a duel, insisted that he should stand six paces nearer to his antagonist than the other did to him; and they were both to fire at the same time.

A BRIGHT little girl, who had successfully spelled the word "that," was asked by her teacher what would remain after the "t" had been taken away. "The dirty cups and saucers," was the reply.

"WHAT is your father's occupation?" asked the teacher of a new scholar. "Mum?" "What does he do for a living?" "Oh, he bets on thur elections, I guess. Marm told him last night that's all he'd done for a month."—*Boston Transcript*.

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WILLIAM J. POTTER,
Secretary of the Association.
For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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ESSENCE OF ALL FAITHS.

THROUGH zeal, knowledge is gotten; through lack of zeal, knowledge is lost: let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—*Buddha*.

If I have done any deed worthy of remembrance, that deed will be my monument. If not, no monument can preserve my memory.—*Agesilaus*.

I AM well skilled both to obey myself
And rule myself, well weighing all events
By virtue's standard.—*Euripides*.

HE whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it.—*Rabbi Eliezar*.

YE shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—*Jesus*.

SOME are so very studious of learning what was done by the ancients that they know not how to live with the moderns.—*William Penn*.

WHERE the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—*H. W. Longfellow*.

SO FAR from science being irreligious, as many think, it is the neglect of science that is irreligious,—it is the refusal to study the surrounding creation that is irreligious. . . . Devotion to science is a tacit worship, a tacit recognition of worth in the things studied, and by implication in their cause. It is not a mere lip-homage, but a homage expressed in actions; not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labor.—*Herbert Spencer*.

TRUE science and true religion are twin-sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself to their patience, their love, their single-heartedness, and their self-denial, rather than to their logical acumen.—*Huxley*.

TO RESTRICT human expectation to that which is ascertainable by reason must have the effect of concentrating attention on humanity and intensifying interest in human exertions. In solidarity, we find the encouragement to public endeavor; and we sum up private duty in Honor, which is respecting the Truth; in Morality, which is acting the Truth; and in Love, which is serving the Truth.—*George Jacob Holyoake*.

WE pursue the same,—progressive improvement, association, transformation of the corrupted medium in which we are now living, overthrow of all idolatries, shams, lies, and conventionalities. We want man to be, not the poor, passive, cowardly, phantasmagoric unreality of the actual time, thinking in one way and acting in another, bending to power which he hates and despises, carrying empty popish or thirty-nine article formulas on his brow and none within, but a fragment of the living truth, a real individual being linked to collective humanity, the bold seeker of things to come; the gentle, mild, loving, yet firm, uncompromising, inexorable apostle of all that is just and heroic,—the priest, the poet, and the prophet.—*Mazzini*.

CURRENT TOPICS.

THE office of preacher in Harvard College offered to Phillips Brooks has been declined by him. Trinity Church of Boston is thereby much relieved in mind; and, if the truth were to be told, we incline to think a good many Unitarians are also. The latter were trying to make the best of it; but, in their secret hearts, a good many were thinking the appointment a step backward for the College, and bad for Unitarianism.

RABBI COHN, of San Francisco, said to a reporter recently, who interviewed him with regard to the growth of scepticism in that city: "The first revelation from God was reason. The great public error is this: that religion sprang into the world like Minerva, and any change that is made or suggested is considered a step to disrespect. Religion grows and develops, and must. Religion is progressive; and, if it is not progressive, it will tumble and fall and be set aside. Religion is like a plant, that, as it stands and grows, is ever bending toward the sunlight. Science should be the sunlight of all religion; that is, the facts of science, not its fancies."

THE *Presbyterian* complains that "another Episcopalian has just been appointed chaplain in the United States Navy"; that, during the last eight years, of eight vacant chaplaincies which have occurred in the Navy, all but one have been filled in the same way, by Episcopalians; and that "for eighteen years not a single appointment has been made from any branch of the Presbyterian Church." We agree with the *Presbyterian* that this does look like sectarian partiality on the part of the government. We suspect that the cause of it is that to conduct a religious service by the Episcopalian fashion is easier than any other, and, considering the mental calibre of the majority of those who apply for naval chaplaincies, probably safer also for those who have to hear. We would suggest, as a way out of the difficulty, the abolition of the naval chaplaincies altogether as a government office. The *Presbyterian* complains that the views of its own sect are not regarded in making so many Episcopalian appointments. So a large and respectable class of citizens may complain, on equally good grounds, that their views are disregarded, when the government officially recognizes, by the appointment of chaplains, any forms of sectarian doctrine.

MRS. THEODORE PARKER, by her will, gave to the city of Boston most of the books which she had reserved from Mr. Parker's library, according to the provisions of his will. All of his library, it will be remembered, except such books as Mrs. Parker should wish to retain, he gave to the Boston Public Library, to be there kept for public use in a section by themselves; and the greater part of his books were transferred to the city soon after his death. Now, Mrs. Parker has directed her execu-

tors to add the balance, excepting a few given to personal friends as keepsakes. She also bequeaths to the Public Library Mr. Parker's study table and desk, the marble bust of him by Story, and crayon portraits both of him and of herself by Cheney, and requests that these all be kept near the books. She has given to Franklin B. Sanborn all of Mr. Parker's manuscripts, sermons, and lectures, all copyrights on his published books that were in her possession, all of his note-books, journals, letters, and diaries, and literary property generally, to do with as he, Mr. Sanborn, shall see fit. Mr. Sanborn was one of the executors of Mr. Parker's will, and Mr. Parker probably expected him to be his literary executor. The household articles especially associated with Mr. Parker's daily life and studies are distributed among near friends, and the residue of the property is divided among relatives and persons intimately connected with the family.

"SCRIBNER'S MAGAZINE" for April, in a notice of Anthony Comstock's recently published book, *Frauds Exposed*, makes a charge against religious Liberalism which contains elements of truth, and yet is also very unfair. Speaking of the United States postal laws for preventing the use of the mails for criminal traffic, it says, "Liberals are the only professed and open defenders of dirt, as it is represented by the men who are interested in pushing impure literature through the mails." The National Liberal League, it is true, has become the "open defender" of the right of the class of persons mentioned to use the mails for their vile traffic, unhindered by any law, and has thereby brought disgrace upon the liberal cause. For this action, the League should not be spared any blows from the aroused conscience of the country. But not all "Liberals," as the writer in *Scribner* would imply, are implicated in this action. He ought to know that there have been on two occasions important secessions from the League on account of its position on this very question; and also that, though the Liberal League has attracted by its mode of action considerable public attention, it has by no means represented or included all the Liberalism of the country. A large section of the Liberals of the country never joined the League; and very many of these never felt themselves called upon to define their position publicly against this special action of the League on the postal laws, more than they would have felt it essential to define their position against the crime of stealing, if the League had declared in favor of highway robbery. Others, who had been members of the League or who were specially interested in its objects, did protest and fight with all their mental and moral energy against the League's new position. Notably, the *Index* and the *Religio-Philosophical Journal* took this attitude; and, though the immediate occasions for discussion of the question have passed by, the attitude has not been abandoned.

For the *Free Religious Index*.**"SCIENCE AND SPIRITUALISM."**

BY WM. EMMETTE COLEMAN.

"In forming a judgment, lay your hearts void of fore-taken opinions."—*Sir Philip Sidney*.

"To believe is dangerous, to be unbellying is equally so. The truth, therefore, should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment."—*Phædrus*.

"The true safeguard against scientific scepticism and credulity alike must be found in a stern resolve to seek the very truth, regardless of all prejudgments and prepossessions, without asking what consequences may come of it, and in a firm purpose to pursue it by the only process through which scientific truth can be attained,—evidence collected with care, examined with caution, and accumulated with diligence until it amounts to proof."—*Sergeant E. W. Cox*.

The editorial, under the above caption, in the *Free Religious Index* of November 4, contained one of the fairest presentations which I have seen of the difficulties under which careful, thoughtful scholars labor in endeavoring to arrive at a solution of the problems underlying the "spiritual" phenomena of the day. Undoubtedly there is much in some of the current phases of Spiritualism to repel the average man of science and the honest, candid seeker after truth in the realms of cultured philosophical analysis and criticism. So I can scarcely blame those who, repelled by the false, repugnant, and even (in some cases) disgusting features of the Spiritualistic movement, as at present conducted, ignore the whole, and decline to undertake the task of unravelling the mystery in which the problem lies enshrouded.

On the other hand, it is significant that, if I mistake not, no instance is known of a person of scientific or philosophic attainments who, after a careful and searching examination of the alleged phenomena of Spiritualism, did not avow his belief—not to say knowledge—of the actuality of the phenomena, in most cases the investigators becoming converts to the "spiritual" theory of their origin. In some cases, like that of Mr. Crookes, no definite statement is made as to their producing cause; though some of Mr. Crookes' latest utterances thereupon can scarcely be explained, save upon the basis of his belief in their spiritual origin; while in some few other cases, like those of Capt. R. F. Burton and H. G. Atkinson, their non-spiritual origin is plainly affirmed. It will be observed, though, that, in cases of the latter description, those so affirming are usually materialistic or agnostic in their habits of thought,—are dogmatic deniers of the existence of spirit, or of the possibility of our having any knowledge of it, if existent.

Spiritual Phenomena Classified.

The existence of certain peculiar phenomena is conceded by the *Index*. The questions, then, to be considered are, How are the phenomena produced, and what do they establish or tend to establish concerning the spiritual status of man in this life and in the so-called spirit-world? To determine these questions requires very careful scientific investigation and analysis. The great mistake made alike by nearly all Spiritualists and by most sceptics is that of lumping all the different phases of physical phenomena into one class, and assigning them all to one producing power. A large majority of the Spiritualists assert and believe that all, or nearly all, such phenomena are the direct work of disembodied human spirits; and the great body of sceptics deem them all produced by purely material causes, non-spiritual potencies. The truly scientific Spiritualist, rigidly scrutinizing each class of phenomena, relegates those of each kind to their appropriate causes.

Spiritual and psychical phenomena naturally range themselves under three classes: (1) those due to fraud and imposition (just now quite a large proportion); (2) those due to the action of peculiar powers and forces resident in the human organism, indicative of its possession of a supra-material nature, of faculties transcending those of the ordinary physical man, senses superior to those of ordinary sight, hearing, etc., as manifest in the phenomena of mesmerism, somnambulism, clairvoyance, clairaudience, psychometry, mind-reading, automatic writing, double consciousness, answering sealed letters, the trance (in general), the "double" or apparitions of the living, unconscious cerebration, and similar abnormal mental states,—also, in my judgment, in many (not all) cases

of physical manifestation, as in rapping, table-tipping, planchette-writing, slate-writing, movements of ponderable bodies, and even so-called materializations of parts or the whole of the human body, all more or less accompanied by intelligence, an intelligence seeming to be an emanation from the minds of the medium and of those present during the occurrence of the phenomena, and usually vague, unreliable, shadowy, misty, conflicting in its expressions and modes of operation; and (3) those due to the direct action of un-fleshed intelligences, mostly similar in character to those of the second class, though differing in degree. The phenomena of the second class occur in the presence of, or through the agency of, persons who may be called sensitives, or psychics; those in the third class, through mediums, strictly so termed. A sensitive, or psychic, may be called an undeveloped or semi-developed medium, subject to the influences of the minds of those with whom he comes in contact or of his own mind, thus preventing his successful control by a foreign spirit for the impartation of truth to mankind or other good purpose. A medium is one in whom the influences of his own mentality may be placed in more or less subjection to those of a foreign intelligence, those also of surrounding minds being kept in abeyance. These and these only are true mediums; and rarely is it that such true mediumship is exhibited. A medium worthy of the name—not merely a sensitive or psychic—is rarely to be found. Sensitives abound, through whom phenomena occur of a mixed character,—partly spiritual in origin, but mostly of the earth, earthy.

Of this character are the host of trance-speakers and so-called test-mediums from whom continually flow streams of nonsense and balderdash, purporting to come from the good and great of earth's famed dead, to the disgust of all sensible people, Spiritualists or otherwise. Most of these sensitives are honestly deceived: they fail to realize the nature of their peculiar mental states as the source of the extraordinary power at times exhibited through them. Sometimes, also, we receive, through this class of "mediums," genuine evidences of direct spirit action; for psychics are susceptible to the influences of "spirits" as well as of those still "in the body." Genuine, un-mixed spiritual manifestations are rare in comparison with those merely psychic, those due to the action of what Sergeant Cox and Mr. Crookes call psychic force. Psychic force satisfactorily accounts for many of the so-called spiritual phenomena, and for years I have been convinced that it is really the producing cause thereof; but there is a residuum of facts indicative of a higher force and a higher power being at work, using psychic force as its instrument of communication and action. Sergeant Cox, it is known, at first attributed the whole of the phenomena to psychic force *per se*; but, after a more searching investigation into the facts and phenomena, he modified his opinion, and a short time before his death expressed the conviction that a part of the higher phenomena were undoubtedly due to the influence of spiritual beings once resident on earth; and to this conclusion, in my judgment, every honest, patient, unprejudiced, and thorough investigator of the phenomena must arrive.

The Defects of Spiritualism.

The *Index* speaks truly in saying that Spiritualism "has had its root and sustenance largely in man's emotional nature, much more largely in this than in any cool, deliberative, investigating activity of reason"; that "we do not find very often among Spiritualists those who seem thoroughly competent to investigate, in a purely scientific spirit, the foundations of their faith"; that "credulity has certainly been a marked characteristic of Spiritualists as a body"; that "so prevalent have fraud and delusion become in connection with Spiritualistic phenomena that the greatest difficulty, at the outset of any investigation, is to get at the exact facts"; and that "Spiritualism, as a practical religious faith, seems to us to have somewhat of the same evil that attached to the old Calvinistic theology,—an excess of 'other-worldliness.'" All these conclusions are certainly true; but the facts warranting them are due largely to the character of the people to whom the phenomena present themselves, and in whose minds they have to be intelligently digested. What a small portion of the inhabitants of even the most enlightened nations of the earth are trained to anything like a scientific scrutiny of phenomenal occurrences! What do the masses know of rigid philosophical analysis in the domain

either of mental or physical phenomena? Owing to the unscientific, unphilosophic, emotional, and sympathetic natures of the bulk of our people, it is inevitable, in the present status of the earth, that misconstructions, erroneous conclusions, false logic, shallow reasoning, etc., should be largely the outcome of the present imperfect mode of communication between the material and spiritual universes. Spiritualism has always been crucified in the house of its friends: it has been almost overwhelmed in the circling flood of credulity, superstition, folly, and fanaticism; and at present, in addition to all these, it is nearly engulfed in the whirling maelstrom of fraud and knavery. No matter how much Spiritualists of a certain class may try to cover up these glaring defects and deny their actualities, bolster up fraud and folly by impugning the veracity and honesty of those anxious to purge Spiritualism of its present load of villany and absurdity, the fact of their existence remains a self-evident truth, patent to every impartial, candid, unprejudiced mind.

The conclusions and the line of conduct of this class of believers do not, however, constitute the entirety of Spiritualism: if it did, the sooner the whole movement was overthrown, root and branch, the better for mankind. Besides these, there are some, let us be thankful, who have not bowed the knee to the Baal of unreason and stultiloquy,—it may be "a remnant, weak and small,"—who endeavor to exercise careful discrimination in judging of all purported "spiritual manifestations," and who desire to apply the "scientific method" in this as in all other departments of human inquiry and research. Applying this test, we find much in Spiritualism that will not bear the searching light of critical investigation, and so must be cast aside as undemonstrative of the basic fact of spirit communion. What in Spiritualism will not endure the test of the most rigid scrutiny and analytical examination must fall; and the sooner it falls, the better. But, after eliminating all explainable on other grounds, there still remains "a winnowed residuum" of facts, giving, in my judgment, conclusive evidence of the impact of the spiritual world upon the material.

The Experiences of Andrew Jackson Davis.

The peculiar life-experience of Andrew Jackson Davis furnishes very substantial grounds for positing the existence of the spirit-world and its influence in the affairs of earth, and has never been explained,—nay, I am convinced, is inexplicable, upon a purely materialistic basis. Theodore Parker said, in substance, that the mode of production of Mr. Davis's works was the great miracle of the nineteenth century.

Materialization.

The manifestation of parts of the human body, and in some cases of the entire body, in seemingly material form,—said forms talking, walking, laughing, singing, etc., not belonging to any persons resident on earth, and claiming themselves to be inhabitants of the spirit-world, appearing and disappearing instantaneously, materialization and dematerialization as it is called,—furnishes "proof palpable" of the existence of unseen intelligences in nature, with such command over material forces and atoms as to manufacture temporary bodies for themselves, capable of dissolution at pleasure. The possibility of such occurrences I know from my own individual experience. I know that such phenomena have taken place in my presence. Probably nine-tenths, or it may be ninety-nine hundredths, of all so-called materializations are fraudulent, full proofs of which in various cases I have had also from my own experience,—just as I know there are cases, "few and far between" it may be, where genuine "materialization" occurs.

Slate-writing.

Then there are cases of writing being produced on double slates sealed together, without even the contact of the medium, being held by other parties several feet distant from him; said writing purporting to come from relatives or friends of the investigators, and sometimes written in the handwriting of the party whose name is attached to it. Within the last few weeks, I have witnessed in San Francisco the production of writing on slates twenty-five or thirty times, both with and without pencil, written certainly by no material hand, such being an absolute impossibility, all jugglery or fraud being out of the question; and, moreover, names of various relatives of mine were thus written, with their relationship correctly indicated, and circumstances connected with them-

selves and myself mentioned in strict accordance with the facts. Mental questions were also answered by the slate-writing, appropriately addressed to the relatives purported to be communicating. Here was manifest an unseen power capable of writing on a slate in situations where no material hand could possibly use the pencil, coupled with an intelligence cognizant of facts in my life and that of my relatives, their names, etc. These facts, names, etc., are entirely unknown to the San Franciscans, as I am comparatively a stranger here; and I purposely never refer to them, so that no clew may be obtained by any of the mediums here or elsewhere by which their communications may be shaped. I think that some cases of slate-writing may be accounted for as being the production of psychic force; but in others, where marks of identity appear, as in fac-simile chirography, names and facts not present in the mind of the sitter, etc., the more reasonable conclusion is that back of the psychic force is an unseen individuality, a resident of the spiritual sphere, wielding the weird potencies of the psychic force as instruments of communication with the material world.

Twelve Messages from John Quincy Adams.

In 1859 was published a book entitled *Twelve Messages from the Spirit of John Quincy Adams, to his friend Josiah Brigham, through Joseph D. Stiles, Medium*. This book is unique in spiritual literature, and embodies, to my mind, conclusive proofs of the identity of the intelligence producing it, the internal and external evidences both being weighty in that regard.

External: The book was written in Quincy, Mass., Mr. Adams' former residence, in the house of an old friend of Mr. Adams, Mr. Brigham; through the hand of a mechanic (whose penmanship differed much from that of Mr. Adams), and in the handwriting of Mr. Adams in his latter days, feeble and tremulous. Manuscript covering over four hundred octavo printed pages was written, all in the peculiar handwriting of John Quincy Adams previous to his so-called death. One of the twelve messages was devoted to George Washington, to which, at the close of the work, Washington writes several pages of reply, and in the earthly handwriting of George Washington. Mr. Adams pays a warm tribute to his mother's virtues and excellency of character in the course of his Messages; and Mrs. Abigail Adams (his mother) also submits a few pages in rejoinder, this being written in her earthly handwriting. At the termination of the volume, a few lines indorsing the general truth of the contents of Mr. Adams' Messages, is signed by over five hundred and forty different spirits, each signature being in his or her own peculiar earthly handwriting. Some of these attestants are persons of extended reputation; while others are those who filled the private walks of life, including evidently many relatives of the Adams and Brigham families, and, I think, many former residents of Quincy. The medium affirmed that he felt a new influence while his hand was controlled to write each signature. A comparison made by me of the signatures of the public characters, as given in this book, with their signatures as found in literature and public documents, shows that in no case is the spirit signature an exact fac-simile of the ante-mortem signature, but bears a strong resemblance thereto, just what under the circumstances would naturally be the case, supposing the medium to have been really influenced by the persons whose names were being written by him, the same peculiarities of style, etc., being indicated with some variation.

The internal evidence consists of the nature of the contents of the volume. The ideas correspond with those J. Q. Adams would be likely to convey, expressed as they were under difficulties and through another and an inferior mentality. It is a universal law of mediumship that all language or ideas coming from a spirit have to be projected through the mind of the medium, and will be colored or distorted more or less by the action of that mind. Hence, necessarily, this book is not fully equal to what Mr. Adams would produce at first hand. The wonder is, rather, that he should have succeeded so well; for the language is uniformly good, devoid of obscurity or rhapsody, vagueness or idealism, such as are found in so much of the so-called spiritual literature. The work is plain and practical, full of sturdy common-sense: albeit, it has too much of the devotional element in it to be palatable in all respects to the more radical thinkers of the Spiritual and Free Religious schools; but such, we know, was a marked characteristic of Mr. Adams' long and useful earth-

life. Very striking exemplifications are given also of nearly all of Mr. Adams' other distinctive traits of character, in addition to that of religious devotion. His indomitable firmness, his large conscientiousness, his broad philanthropy, his reverence for the good and true, his detestation of slavery, his love of approbation for his own good qualities, his well-developed self-reliance and self-esteem, his filial devotion to his mother; his life-long reverence for the Bible, still clinging to him despite the convictions of his erroneous conception of the book, arrived at through his experience in the spirit-clime; his great veneration for Jesus and his life-work, his great love for his venerated Quincy pastor (to whom he devotes one entire "message"); his emotion, and sympathetic, yet partial matter-of-fact turn of mind, in contradistinction to the more philosophic and abstract tendencies of his father,—all these, and many other characteristics familiar to those acquainted with Mr. Adams' mental organization and habits of thought, are reflected in the contents of this work. The soul of John Quincy Adams permeates the entire production,—of course not in the full radiance of the enfranchised and glorified spirit, owing to the imperfection of the channel of expression, but the spirit author has no cause to be ashamed of the sentiments, ideas, and even language therein given to the world in his name. In this respect, it is in marked contrast to most of the so-called messages and communications purporting to emanate from the good and great in the better country, which are usually remarkable only for their lack of coherency of expression and their paucity of ideas. Ofttimes, however, when definite and tangible ideas are embodied therein, they are found to be signally demonstrative of the lack of knowledge of the brain from which they issue, being antagonistic alike to the inductions of established science, the deductions of rational philosophy, and the dictates of enlightened common-sense. Mr. Adams' Messages are however of a different character, and, under the circumstances, measurably worthy of their asserted source.

Mrs. Maria M. King's Principles of Nature.

Another and still more remarkable work, as regards its contents, has taken its place in spiritual literature, in which, so far as internal evidence is concerned, greater proof is offered of a supra-mundane or supra-material origin than is contained in Mr. Adams' work. I refer to the *Principles of Nature*, written inspirationally by Mrs. Maria M. King, the first volume of which was published in 1866, the two remaining volumes, revised and abridged from the original manuscripts written over ten years ago, being published about a year ago. These volumes purport to be a revelation (with no claim to infallibility, but simply addressed to the individual reason) of the laws governing the evolution and substantial being of the material and spiritual universe, from atoms to the Divine Mind, given inspirationally from a wise inhabitant of the spirit-country, the knowledge therein contained being derived from a careful study and observation, in the light of the higher life, under the tuition of still more advanced minds in the spirit-realm, of the principles regnant in universal nature, as manifested in their concomitant phenomena; and I have no hesitation in saying that the subject-matter is worthy of its asserted source. It evinces the author to be a profoundly scientific and philosophic mind, seemingly as thoroughly conversant with the mystic arcana of nature, underlying the processes of development of matter, spirit, and mind, as we are with our A B C's,—a mind fully acquainted with the sciences of earth in their varied ramifications, but in addition thereto with laws and principles of nature of which science as yet has little or no conception. Every page of this work, almost, teems with new ideas expostive of as yet unknown laws, new principles in evolutionary unfoldment, which, when understood, throw floods of light upon many of the problems now engaging the attention of the great masters in science and philosophy.

It is often asserted that spiritual revelation has never given any new scientific truth to the world; but this book disproves the assertion. The first volume, published in 1866, contains many statements of laws and facts in nature, unknown to the scientific world at the time of its publication, but which have since been discovered to be true, either certainly or probably, by recent scientific research. Spiritual revelation has, in this instance, outstripped or forestalled scientific research in various particulars, one example of which I will mention in illustration. When Mrs.

King's first volume was published, it was generally held by astronomers that the corona, or ring of light, surrounding the moon during total eclipses of the sun, was not a solar appendage, but was either a lunar or terrestrial phenomenon. The theory that it was a portion of the sun's outlying atmosphere was almost, if not quite, universally scouted; and it was not till the eclipse of 1869—over three years after the publication of Mrs. King's volume, and five years after it was written in manuscript—that evidence was obtained that negated the idea that the corona had its origin in the earth's atmosphere, and that held by other scientists, that it was simply a lunarian phenomenon. Evidence was at that time obtained, indicating the coronal phenomena to originate in the solar envelope. Even then, their solar origin was strongly opposed by eminent astronomers, including Mr. Lockyer; and not till confirmatory evidence of their solar nature was received during the eclipse of 1870, did the astronomical world accept the truth of the solar hypothesis. At that time, however, though the corona had been demonstrated to constitute a part of the sun's atmosphere, so to speak, no one supposed the zodiacal light—long an unexplained phenomenon—to have any connection with the corona; but, a few years later, some astronomers began to put forward the hypothesis that possibly the zodiacal light was an extension of the corona. This, however, did not receive any very general acceptance till after the eclipse of 1879, at which time evidence of its truth was received. So that at present, though it can hardly be said to have gained universal acceptance, the fact of the zodiacal light being an extension of the corona is generally held by astronomers.

Turning to pages 252, 253, of the first volume of Mrs. King's work, we find an explanation of the corona and zodiacal light, from which it appears that the former is a solar envelope, and the latter its extension or continuation into rarer strata of nebulous matter. Mrs. King's invisible teacher made known the true nature of the corona, in opposition to scientific speculation, three to five years before it was arrived at scientifically, and that of the zodiacal light nearly fifteen years prior to its scientific deduction. Again, in a few sentences, this first volume indicates the true nature of the composition of the Milky Way, and our sun's relation thereto; while recent discoveries concerning the constitution of the bodies composing our Galaxy bring to light facts just such as must exist if the statements of Mrs. King thereupon are correct. So, in various cases, instances might be cited of discoveries of the past fifteen years, confirmatory of the truth of the principles and laws of nature's action laid down in this volume; while nothing has been discovered positively disproving any of its statements, though a wide discrepancy exists between some of its statements and the prevalent views of scientists generally.

This remarkable work never emanated from Mrs. King's own unassisted mind. It treats learnedly of many things of which, prior to the receipt of information thereupon from her teacher and guide, she was destitute of knowledge. Her knowledge of scientific data is but meagre, while that of her work is encyclopedic. To my knowledge, she, of herself, is incapable of writing such a work. Consequent upon an acquaintance with her for a term of years, I know her capacity, intellectually and scientifically. She is an unassuming, honest, conscientious woman, retiring and domestic in her inclinations, who, being taken hold of by a power and a mentality far superior to her own, has been led into broader fields of thought and wisdom than, probably, was ever before vouchsafed to an inhabitant of earth. The so-called revelations of Moses, Jesus, Zoroaster, Sakya-Muni, and the other inspired sages and moralists of antiquity, pale into insignificance before the grandeur and comprehensiveness of this latter-day revelation. As the nineteenth century exceeds the first in intellectuality and spirituality, so do its revelations exceed those of the first.

If there be no impinging of the spiritual upon the material, let me ask: (1) whence the source of the clairvoyant knowledge expressed in A. J. Davis' writings, what the secret of his mysterious psychological experiences, and what the source of his spiritual experiences, visions of supernal intelligences, conversations with spirits, etc.? (2) whence derived the forms or parts of forms manifesting human intelligence, and belonging to no person resident in a material body on earth, at times appearing and disappearing at will,

under circumstances probative of their non-mundane origin? (3) whence comes the writing, without physical contact, on clean, sealed slates, including at times *fac-similes* of the earthly penmanship of persons formerly dwelling on earth? (4) whence the power by which a carpenter writes a large volume in the handwriting of John Quincy Adams, with Mr. Adams' marked mental characteristics permeating the entire work? (5) whence the power by which this carpenter wrote several pages in the handwriting of George Washington? (6) whence the power by which he wrote several pages in Abigail Adams' handwriting? (7) whence the power enabling him to write the distinctive signatures of over five hundred persons, very few of which he had ever seen? (8) whence the power of Mrs. King to write intelligently upon scientific subjects of which she has no knowledge? (9) whence her power to treat profoundly and comprehensively of nature's forces in the myriad fields of being, producing a work which it is doubtful if any mind of earth, unassisted by higher powers, could give birth to? and (10) whence her power to express scientific truths unknown to the *savans* of earth, often in opposition to the views of the combined scientific world, but afterwards discovered to be true?

These facts indicate that matter, as we understand it, does not comprise the all of existence,—that above the sensuous forces and qualities of matter there rise into view higher realms of substance, in which more etherealized and sublimated potencies have away, said existences and said potencies not being far removed into some distant region of space, but to some extent interblended and commingled with the so-called material realm of earth. While it is true that the spiritual phenomena do belong to "the mysterious region of the relations between matter and mind," it is equally true that their province extends further than this. Even now, they "throw important light on the questions of the human soul's entity as distinct from its physical organism and of personal continuance after death." Scientifically analyzed, there is already enough in the confused jumble of fraud, psychic phenomena, and direct spirit revelation to furnish conclusive proof of the existence of the individual soul after physical death, and its continued progress in wisdom and virtue as the endless ages roll. This much is certain, despite the absurdities and follies, the immoralities and superstitions, incident to the undeveloped condition of our planet, with which Spiritualism has been loaded since its birth thirty-three years ago. It requires the most careful sifting to arrive at the bottom facts; it needs the wisest discrimination to separate the few grains of soul-nourishing truth from the mountains of chaff in which they lie hidden. But, as time advances and the world progresses, as the scientific method of comparison and investigation becomes more and more dominant, so will the ultimate truths in Spiritualism be conserved, the remainder being swallowed up in the maelstrom of mental oblivion engulfing analogous errors of former systems of thought, theologic and scientific.

For the *Free Religious Index*.

INUENDO AS A METHOD OF ARGUMENT.

I have just finished reading Mr. D. A. Wasson's article in the *Index* of April 14, on "Murder as a Method of Reform," in which he condemns in violent language the Nihilists' summary treatment of the Czar. Upon that subject, it is not my intention here to take issue with Mr. Wasson. In the course of events, some very imposing facts occasionally present themselves to the world's gaze, which have to be accepted without a word and about the righteousness of which it is puerile to argue. Such a fact the execution of Alexander II. seems to me to be. Consider its causes, if you will; consider its consequences, if you will; but pray don't preach about it. No more than a whirlwind or an earthquake is it to be condemned or praised.

So I have nothing to say of "Murder as a Method of Reform." My subject is "Innuendo as a Method of Argument," suggested by the following incidental remarks of Mr. Wasson, containing a fling which he ought to regret, and probably does:—

History says that autocratic government is proper to certain stages of civilization and conditions of society. It is legitimate wherever it is the alternative to anarchy. . . . Whether it is at this date the necessary alternative to anarchy in Russia, I am unable to say. Clearly, the Nihilists are doing their best to make it such. They believe in an-

archy. One of their number recently started a periodical in Boston with the title of *The Anarchist*. He believed in "individual autonomy," he said, and gave this out as the creed of his sect. The last I heard of him he was in jail upon a charge of wholesale swindling. Now, with a large sect in Russia secretly organized and conspiring to bring about "individual autonomy" by systematic assassination, I do not see what chance of success there would be for a more liberal form of government, were it established.

I shall not stop to ask Mr. Wasson why, before putting the foregoing words before the public, he did not take the pains to find out and state that the editor of *The Anarchist* has been tried for the offence charged against him; that the judge, on hearing the evidence, ordered the jury to return a verdict of "not guilty" on the second count of the indictment, and allowed the case to go to the jury on the first count only, to save the youthful assistant district-attorney from the ignominy of having his case summarily thrown out of court; that the jury, to some of whom the prisoner had been privately pointed out by the government officers as "one of those dreadful Nihilists who wish to overturn everything," returned a verdict of "guilty" on the first count; that the judge set aside the verdict as contrary to the evidence, and ordered a new trial, saying that his had been the only error in giving the case to the jury at all; and that the government thereupon dropped the case, and discharged the prisoner. I say I will not stop to ask Mr. Wasson this; for it is not of injustice to an individual that I complain, but of injustice to a cause. Concerning this man's guilt there is ample room for two opinions. For myself, I am still in some doubt. Waive that. By stating the above facts, Mr. Wasson would have neither added to nor taken from the strength or weakness of his argument. Admitting the man's guilt, then what justifies Mr. Wasson's innuendo? His words either mean that the Anarchists, as a class, are swindlers, or else in this connection they mean nothing at all. Now, I am not of those who disconnect creed and deed. Accurately gauge for me the morality, as a class, of the persons united on a certain belief; show me, further, that no special circumstances enter in to account for their greater immorality as compared with those who hold counter-opinions: I shall not be slow to draw the inference. But, as regards the Anarchists, their lives tell the other way. I will not cite facts. Every student knows them. I will cite one authority. In a recent number of the *Nineteenth Century*, Mr. Frederic Harrison declares substantially—I do not recall his exact words—that the Nihilists of Russia are uncommonly prolific in examples of the highest moral heroism and most intense religious devotion. And yet Mr. Wasson singles out one individual possibly guilty of a crime that, at most, is ranked at the more insignificant end of the calendar, and practically asks that all his fellows in thought and belief be condemned with him. Was there ever a religious creed, a political faith, a social philosophy that could not be demolished by such a process? Or, rather, was there ever one that could be so demolished? I repeat, Mr. Wasson probably regrets his words.

One thing more. Mr. Wasson's concern about "our good young men" in danger of the "devil's noose" is truly touching. Doubtless, they will give *due* heed to his warning. But has it occurred to him that the cause which attracts our good young men is just a little more likely to be right than those which attract our bad young men? If not, would it not be well for him to reconsider his warning in the light of this probability?

But everything may be forgiven to Mr. Wasson's glorious closing words: "He has entered on the road to hell who has once set a form of government above the everlasting laws of morals." Splendid as Colonel Ingersoll sometimes exclaims. First-class anarchistic doctrine, that! For what is anarchy? Ask Pierre Larousse, whose encyclopædia is even a higher standard than the *Britannica* itself. "*L'anarchisme est un système politique d'après lequel la Société pourrait se gouverner sans gouvernement établi*,"—"Anarchy is a political system by which Society would be able to govern itself without an established government"; that is, without setting "a form of government above the everlasting laws of morals." You oppose anarchy, Mr. Wasson. By your own words, then, it is for you, not for our good young men, that the pit is yawning. It opens before your very feet. Take your own warning: save yourself while you may. For, while I do indeed believe that its good young men are the most precious element of a nation's man-

hood, I am equally sure that this nation holds, at least, one good old man whom it can ill afford to lose in the flames that burn forever.

BENJ. R. TUCKER.

Boston, April 15, 1881.

For the *Free Religious Index*.

ANOTHER WORD ON THE CHRISTIAN NAME.

I will ask but an inch or two of space for another word upon a subject of so little importance as that of names.

Mr. Chadwick expresses his disapproval of my few words in nonconcurrence with his sermon on the Christian Name. In the first place, I was "oracular." Yes, I confess and justify. The few lines which I had time hurriedly to write gave no opportunity for citation or argument. I sought rather to define my position than to defend it.

Then Mr. Chadwick says: "I take the squarest issue with Mr. Wilcox's assertion that, if Jesus had never been born, the stream of tendency would have been 'all the same.' To affirm this is to deny cause and effect. It is sheer fatalism," etc. Yes, I too should take the squarest issue with such a statement as that, by whomsoever made. Mr. Chadwick reads me exactly wrong. I had no thought of making the assertion which properly seems to him so foolish. My words were, "If Jesus had never been born, there would have been a stream of tendency all the same," not "the stream of tendency would have been all the same."

I make no question that every life bears its part, grand or infinitesimal, in shaping the order of progress; but the degree of influence exerted in any given case is a fair subject for difference of opinion. My protest was against the assumption that to Jesus, as the incarnate spirit of progress, we are indebted wholly, or in greater part, for the civilization which we are, and of which we are. To credit any one man with such potentiality amounts to personal deification; and from that idea this stream of tendency is drifting us further and further away.

J. A. J. WILCOX.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

THE PAST IN THE PRESENT. WHAT IS CIVILIZATION? By Arthur Mitchell, M.D., LL.D. New York: Harper & Brothers. 1881.

The principal object of this handsome book is to advise some of our modern theorists concerning human origins and race development to hasten slowly. To this end, the writer makes it plain that many things which are commonly thought of as belonging altogether to the past belong also to the present; that, almost side by side, highly improved methods of manufacture and domestic life exist with the most primitive; and it is further contended that a primitive method of industry is by no means inconsistent with a high order of intelligence. The bearing of these considerations upon our modern studies of human origins and race development will be at once apparent. But it may be seriously doubted whether those archaeologists and anthropologists who have done most to shape our modern theories stand much in need of Dr. Mitchell's caveat. To hasten slowly is the habit of their minds. Mr. Darwin has been the keenest critic of his own opinions, anticipating every valid objection that has so far been brought against them. Dr. Mitchell's considerations are pertinent; they are set forth in an interesting manner, simple and homely; many of his facts concerning methods of life still current in certain parts of Scotland are surprising, and humiliating to our boast of civilization: but the value of his book is for the average reader, not for the scientific anthropologists. It will enable the former to appreciate the conditions under which the latter are obliged to labor, and to prize their results more nearly at their true value.

The second part of Dr. Mitchell's book is an attempt to answer the question, What is civilization? He is quite certain that it is not a product of natural selection. On the contrary, it is "nothing more than a complicated outcome of a war waged with Nature by man in society, to prevent her from putting into execution in his case her law of natural selection." That civilization is proportioned to society and coöperation, this is the gist of Dr. Mitchell's theory; but incidentally his argument contains much interesting matter.

This part of his book is especially valuable as a corrective for a too easy-going optimism, valuable concerning progress, but inappreciative of the possibilities of degeneration that inhere in modern civilization as they have inhaled in every earlier form. An appendix of nearly one hundred pages adds much to the value of the book, especially as it contains some admirable quotations from Messrs. Wallace and Spencer. The volume is enriched with one hundred and forty-eight admirable wood-cuts of the various objects referred to in the text; and they are illustrations in the best sense of the word, windows lighting up the argument, and not blinds darkening it, as so-called illustrations are not infrequently.

HOW WE FED THE BABY TO MAKE HER HEALTHY AND HAPPY. With Health Hints. By C. E. Page, M.D. 144 pages. Paper, 60 cents; cloth, 75 cents. New York: Fowler & Wells, 753 Broadway.

This little book attempts to answer a most important question, since we all began as infants, and all subsequent health doubtless depends largely upon the right start given us in infancy. The most important thought in the book is that most of the ailments commonly supposed to be inseparable from the period of infancy may be prevented by judicious diet. The greatest stress is laid upon the danger of feeding the child too frequently; and the warning is very opportune at this time, when there is a tendency in the medical profession to encourage the frequent taking of food and a generous diet. This author may err in the opposite direction, and we certainly could not indorse all his recommendations; but it will do no harm to consider his theories well, and to experiment upon them carefully.

PLOUGHED UNDER. The Story of an Indian Chief. Told by himself. New York: Fords, Howard & Hulbert.

Happily, the Indian is at last eliciting in a larger degree, it would seem, than ever before the interest he is entitled to. There appears to be something like the show at least of a desire to protect him from the outrages he so long has suffered, and render his condition a little more favorable for progress and civilization. One of the first steps toward this end, the *sine qua non* of all his possible achievement, is to secure for him the right of a citizen.

This is the objective point upon which the friends of the Indian should concentrate the principal stress of their efforts in his behalf. This is the chief purpose of the book before us. It is particularly set forth in the introduction by Inshta Theamba (Bright Eyes) with much force and earnestness. It is very clearly made evident in *Ploughed Under* how uniformly and totally lacking in such a recognition has been our mode of dealing with the Indian, both in fact and spirit, and what evil results in consequence have perpetually ensued.

This is the significance of its title. But, while the obvious aim of the book has this intent, it possesses but little of the character of a discussion or argument. What it partakes of this occurs in the natural course of the simple thread of its story of the experience, wild haunts and ways, of Indian life.

That it is in these particulars more idealistic than the opposite is pretty sure to be the common impression of those who read it. Nevertheless, with all due allowance for this,—and considerable allowance will need to be made for its high-flown style and exaggerated sentiment,—it is in a notable degree unique, and calculated to awaken sympathies in the right direction.

THE MODERN REVIEW for April, 1881.—In the first article, Professor Carpenter continues his review of Cheyne's *Isaiah*. Unable to reconcile the manner of the last part of *Isaiah* with the first, Mr. Cheyne resorts to the miserable make-shift of supposing that the last part was written when *Isaiah* was an old man. Professor Carpenter effectually disposes of this nonsense, and is generally instructive in regard to the great unknown prophet of the captivity. "The Obligations of Doctrinal Subscription" are further discussed with the usual result: a bad case for the advocates of such subscription; an easy victory for their opponents. The most striking article of the number is one upon the "Morality of the Medical Profession," in which the physician figures as a secular professor, frequently abusing his opportunities for confidential intercourse with women and giving to young men advice that makes a little sharper the natural incline to immorality. If this article does not draw fire, we

shall be much mistaken. We hope and trust that its application is much less pointed here than in England. There are able and interesting articles on the Reformation Era, Monastic Reminiscences, and the Reasonableness of Evolution. George Eliot and Thomas Carlyle are discussed in a paper by George Sarson, M.A., without any particular illumination. A large batch of book-notices concludes the number. Many of these are excellent.

REVUE DE BELOUQUE.—The number for March 15, in noticing the centennial anniversary of Lessing's death, one month previous, shows how his *Freethinker*, his *Jew*, and his *Nathan* "represent the philosophy of liberty, and form a trilogy of human brotherhood." Other articles of interest give a review of Gevaert's elaborate work on ancient music, an account of some recent progress toward popular government in Prussia, a description of Cambridge University, England, and the conclusion of a narrative of travels in the United States last winter by one of the editors, who seems to have been particularly impressed by the agricultural and mineral resources of Northern Alabama and the advantages of emigration thither. There is also a chapter of a story which is all we find that may be called French, except the language in this able organ of Belgian freethought.

In the *Catholic World* for April, Rev. George M. Searle discusses the subject of miracles under the title "Dr. Tyng's Sermon on 'The Mountain Movers.'" The writer claims that miracles furnish "conclusive evidence of the divine sanctions of the Catholic Church," and intimates that Dr. Tyng will come to see this, if he follows, "conscientiously and rationally," the road he has already started upon. An article on "Heathendom and Revelation" calls attention to the similarity between Christianity and the ancient religions, in regard to both doctrines and practice. A writer on "Thomas Carlyle" credits him with being a great master of language and a good translator, and says, "Of all that he has written, only his few translations from the German, with an essay or two, will survive." "Young Ireland" and the Ireland of To-day" is the subject of a spirited article, showing up the present grievances of Ireland under English rule.

PERSONAL ITEMS.

CARL SCHURZ has quietly settled down to the editorial work of his paper, the *Westliche Post* in St. Louis.

MADAME TARNOWSKI, a Russian lady, has just been unanimously elected an active member of the Society of Physicians in charge of the lunatic asylums of her native country.

WENDELL PHILLIPS and Gov. Long have been exchanging some sharp words through the columns of the *Boston Advertiser* the past week. The point of difference between them was in regard to the legality of the execution of a murderer. The Governor commutes the sentence for two months.

W. F. T. SHANKS, a journalist of New York, recovers \$2,500 from the American News Company for circulating the notorious paper known as *Truth*, which he alleged contained a libel on him. *Truth* is an excellent word at the head of a paper, but those who have thus given it special prominence in that city have some way been distinguished for the opposite of its significance.

ANDREW D. WHITE, Minister to Berlin, is ready to come home, it is said, and resume the presidency of Cornell University. It is rumored that Whitelaw Reid, who is about to be married and go abroad, would be willing to succeed him. Contrary report states John Hays, who is to edit the *Tribune* during Mr. Reid's absence, will retire from that position at the expiration of six months, and the former editor succeed to the chair he is to leave at least for the present.

MR. JAMES PARTON'S *Life of Voltaire* will be published early in May by Messrs. Houghton, Mifflin & Co. of this city. The work is in two volumes octavo, of about six hundred and forty pages each, and is illustrated by two finely executed portraits, a view of Voltaire's house at Ferney, of the Calas house at Toulouse, and a *fac-simile* of one of Voltaire's letters. In an appendix to one of the volumes will be placed two curious catalogues, one of all the publications of Voltaire himself, numbering two hundred and sixty, and the other of all the works concerning him, now including nearly five hundred titles. From the latter

list, it will be seen that he has figured as a character in thirty or forty comedies, vaudevilles, burlesques, and serious dramas.

JAMES T. FIELDS, very widely known as a retired publisher, bookseller, author, and lecturer, died suddenly from an attack of heart disease, at his residence in this city, last Sunday evening. To all outward appearance, Mr. Fields' life was an exceptionally happy and prosperous one. He came to this city when a boy from Portsmouth, N.H., his birthplace, having previously shown much aptitude for learning in the schools of that town, where he attained the elements of an education. He found employment in the bookstore of Ticknor & Reed, in which firm he subsequently became a partner, and began his very successful career alike as an author and a publisher. Mr. Fields was distinguished in private life for his social character, vivacious and genial intercourse, which won him rare popularity among all who came in contact with him through business or other relations. He was twice married, and, though without children, most happy in his domestic life. His wife survives him.

C. D. B. MILLS is actively engaged in lecturing in the West. In a note received from him the first of this month, he says: "I am to meet friends in Milwaukee for a conversational lecture on Monday evening, April 4; to give a public lecture in Racine, Wis., on Tuesday, April 5; and I speak twice in Omaha—namely, Saturday 9, and Sunday 10. Then I shall hasten to Colorado, if I can get over the railroad." The Council Bluffs *Daily Nonpareil* contains this allusion to a lecture upon "Supply and Demand in Nature" by Mr. Mills on the 12th inst., in that city: "The lecture was eminently encyclopedic. There are but few men before the public that can betray in an hour so much deep research, careful thinking, and well assimilated information on every subject. But few men can impart their stores of information in tones more clear or pleasant, or can more readily form so many clear, concise, felicitous sentences, or draw from such a resource of apt quotation and pertinent illustration, of so enrapture an audience with his theme. The lecture, a masterpiece of its kind, was a rare treat. The spacious hall was well filled, but we could not but wish that instead of two hundred listening ears there were two thousand or more of our citizens. Mr. Mills lectures in Omaha on Friday night, and then proceeds to Colorado."

POETRY.

For the *Free Religious Index*.

SONG OF THE TRUTHSEEKER.

Of all the swaying powers,
Truth will not play thee wrong;
The wondrous charin is ours,
If faith be deep and strong.
O marvelled height of power!
O guide I cannot shun!
Thou'rt gentle as a flower,
Thou'rt mighty as a sun.

The garland woven for us
Truth holds for him who yearns;
The crown suspended o'er us
Is but for him who earns.
To whom is wisdom given?
To whom the light befell?
A martyred few have s-riven
Till many felt the spell.

The pride of honest striving
Doth glow the sage's face;
The priest doth seek the thriving,
The seer doth seek the grace.
O life of autumns weary!
O life of countless springs!
The truth doth soar undreary,
The false hath never wings.

In storm and scorn and battle,
In woe and hate and pain,
Above false praise and prattle,
Above all priestly stain,
Up in the glow of morning,
Up in the evening's gray,
Thou, winged one, with thy warning,
Thou steal'at my soul away.

HORACE L. TRAUDEL.

The Free Religious Index.

BOSTON, APRIL 28, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, Editor.
DAVID H. CLARK, Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. R. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE PRESENT STATUS OF SPIRITUALISM.

We are more than willing to print in the columns of the *Index* Mr. Coleman's essay on "Science and Spiritualism." We welcome his statement. Though unable to accept his conclusions, we have been glad to read so lucid and calm an argument in behalf of the spiritualistic theory. Mr. Coleman greatly strengthens his reasoning by his very moderation. In spirit and intent, he uses only the scientific method of inquiry. He makes a very large deduction, to begin with, from the alleged phenomena of Spiritualism as being more or less tainted with fraud or with delusion or as explainable by "psychic force," a power not necessarily implying any other intelligence than that embodied in human organisms here on earth. But he claims that, after the most careful sifting of the phenomena, there still remains a "winnowed residuum of facts" not otherwise explainable than by the impact of super-mundane intelligences upon man's earthly organism. And he gives a list of facts which, in his judgment, require for explanation this theory of spirit influence. One may question whether such a conclusion is rigidly drawn from the premises, or whether the alleged "residuum of facts" might not be still further sifted by the stern demands of scientific observation or logically by the principles which Mr. Coleman himself has frankly and clearly stated; but, however this may be, one can but admit and admire the evident purpose of Mr. Coleman to keep strictly within the limits of science, and to receive nothing not capable of scientific authentication.

It is not our intention at this time to attempt to traverse in order Mr. Coleman's statement of cases which he thinks prove the hypothesis of spirit communication. There are two questions, however, which appear to us to apply with more or less force to them all. First, admitting that all possible chances for *fraud* have been eliminated, is it not possible that honest *self-delusion*, which Mr. Coleman affirms to prevail largely in spiritual phenomena, extends also into these cases? Second, is it not possible that the psychic force, which, it is admitted, can now explain a very large part of the phenomena without the necessity of spirit influence,

will also, when better understood, explain the other part in the same way? Sergeant Cox, Mr. Coleman, and other fair-minded investigators have decided these questions in the negative. But in matters of such grave moment, involving a belief of such tremendous import, questions must not be prematurely closed. The evidence is not all in. Scientific men, in fact, are almost just beginning to turn their attention to this strange power named psychic force. For our part, we do not see why most, if not all, of Mr. Coleman's "residuum of facts" may not be accounted for either under the known experience of self-delusion or as caused by the singular, if not abnormal, process of cerebration peculiar to the psychic temperament. Yet we would not dogmatically affirm this to be so. We only affirm that the question to us is too vast a one to be closed on the present condition of the evidence.

Spiritualism has been greatly hindered hitherto in getting its case into the court of science by the large amount of mercenary fraud connected with it. Latterly, also, many of its leaders have seemed to us to have assumed an attitude savoring too much of the old theological arrogance toward those who cannot pronounce the spiritualistic *shibboleth*. Then, too, moral discredit has been brought upon the movement, in spite of the many morally excellent people that are believers in the spiritualistic theory, by the assaults, theoretical and practical, which have been made on the marriage institution by a large and active section of Spiritualists. But in the last year new interest, outside of spiritualistic believers, has been awakened with regard to the phenomena and their cause. If this interest can be met and seconded by an increasing class of, fair-minded and pure-minded and genuinely liberal believers, such as Mr. Coleman represents, who are not so much concerned to maintain the *ism* of their faith as to discover truth and promote righteousness, the two parties may be of mutual service in lifting Spiritualism to new vantage-ground for benefiting humanity.

SOMETIMES people put into their wills their best selves and sometimes their meanest selves. Carlyle seems to have put into his will his tenderest and humblest self. The whole of the document is interesting reading. But the part in which he bequeaths certain books to Harvard College has a special value, as showing that he did not in reality think quite so badly of America as he was apt to talk. This is the way in which he makes this bequest: "Having with good reason, ever since my first appearance in literature, a variety of kind feelings, obligations, and regards toward New England, and indeed, long before that, a hearty goodwill, real and steady, which still continues to America at large, and recognizing with gratitude how much of friendliness, of actually credible human love, I have had from that country, and what immensity of worth and capability I believe, and partly know, to be lodged, especially in the silent classes there, I have now, after due consultation as to the feasibilities, the excusabilities of it, decided to fulfil a fond notion that has been hovering in my mind these many years; and I do, therefore, hereby bequeath the books (whatever of them I could not borrow, but had to buy and gather, that is, in general whatever of them are still here) which I used in writing on Cromwell and Friedrich, and which shall be accurately searched for, and parted from my other books, to the President and Fellows of Harvard College, City of Cambridge, State of Massachusetts, as a poor testimony of my respect for that *Alma Mater* of so many of my transatlantic friends, and a token of the feelings above indicated toward the great

country of which Harvard is the chief school,—in which sense I have reason to be confident that the Harvard authorities will please to accept this, my little bequest, and deal with it, and order and use it, as to their own good judgment and kind fidelity shall seem fittest. A certain symbolical value the bequest may have, but of intrinsic value as a collection of old books it can pretend to very little. If there should be doubt as to any books coming within the category of this bequest, my dear brother John, if left behind me, as I always trust and hope, who already knows about this Harvard matter, and who possesses a catalogue or list drawn up by me of which the counterpart is in possession of the Harvard authorities, will see it for me in all points accurately done. In regard to this and to all else in these final directions of mine, I wish him to be regarded as my second self, my surviving self."

THE Boston *Transcript* for Wednesday, April 13, calls attention to Joseph Cook's statement in a public lecture at Dumfries, Scotland, that "Robert Burns was in conviction, whatever he may have been in portions of his practice, tolerably loyal to your Scottish Evangelical confession," and shows how utterly false such a claim is, in view not only of the poet's bitter satires on the illiberal ministers and their views, especially Trinitarianism, but his writing to a friend,—“If there be any truth in the orthodox faith of these churches, I am damned past redemption, and, what is worse, damned to all eternity.”

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

THE Annual Convention of the Free Religious Association is to be held in Boston on the 26th and 27th of May, beginning with the usual business meeting on Thursday evening, the 26th. Full particulars will be given soon.

SUNDAY LECTURES IN CINCINNATI.

The Unity Club of Cincinnati has given, during the last two winters, a very impressive lesson of the use that may be made of Sunday, aside from its religious observance. We say aside from its religious observance, because it is very clear that there is a vast number of persons in every community in this country, and especially in the great cities, who have no intention of passing it in the religious way.

It may or may not be a cause for regret that such is the case, but the fact nevertheless remains the same. The Unity Club of Cincinnati, with beaming wisdom and good practical sense, has frankly and bravely conceded this, and prepared to make the best of it. It has accordingly instituted in the city just mentioned courses of "Sunday Afternoon Lectures for the People." They have been designed "to stimulate intelligent interest in scientific, literary, and social questions, and to promote a nobler use of Sunday." The place chosen for these lectures has been Pike's Opera House, a well-known, commodious, and attractive resort of Cincinnati; and the audiences have been large and attractive. A small price of admission has been charged, but fifteen cents for a single ticket or for the course one dollar.

The speakers the past winter have included the following distinguished persons: Archibald Forbes, the London war correspondent, Prof. T. Sterry Hunt, Mrs. Mary Livermore, Prof. E. S. Morse, Miss Mary F. Eastman, Hon. Carl Schurz, and

others of like rank as lecturers. A friend, who has been actively engaged in this enterprise, in a private letter to us, speaks of it as follows:—

The Sunday afternoon lectures are of great interest and profit to our city. The audiences this year average fifteen hundred, and a more attentive and responsive hearing one rarely gets. Though many stand all through the lectures, rarely indeed does one leave the house before it is ended, though the speakers frequently occupy an hour and a half or more. A crowd of two hundred or more people gather about the door half an hour before they are opened, anxious for the best seats. Many are young men, perhaps one-third or more of the audience. I saw three darkeys, "black as Erebus," taking notes at Mr. Towle's lecture last Sunday. It is a singular audience, the most prominent people intellectually and socially sitting side by side with the mechanic or the house-servant. It is a great leveller, too, in the religious world. Our religious papers denounced or regretted the course, and some ministers even attacked it from their pulpits; but their own people came for curiosity, and some better reason perhaps.

Mrs. Livermore was a great star. She also preached in my church to an overflowing house, and converted many to woman in the pulpit, and charmed everybody.

It shows that the decadence of the lyceum system is largely owing to the bad faith and bad management of its managers. The causes of our success are:—

1st. An excellent list of speakers, with dignified topics of human interest. We try hard to keep up the tone of our course by excluding charlatans or mere amusement-mongers.

2d. The low cost of admission.

3d. The favorable hour at which the lectures are held.

4th. A genial management. The profits are given to charity. We are not narrow in our selection of speakers, neither radically nor conservatively.

A SUGGESTED BASIS OF UNION.

Will you allow me to try my hand also at suggesting a suitable statement for the organization of liberal societies?

Agreeing substantially with your criticisms in the *Index* of April 14, upon the proposed "Articles of Faith" in the Twenty-eighth Congregational Society of Boston, I thoroughly concur with your opinion that it is "better to forego all attempts to unite people in any expression of belief, even the most liberal, and try rather to form a union in some common expression of purpose." With this object in view, the society of which I am at present minister recently adopted the following: "We whose names are hereto subscribed associate ourselves for the advancement of truth and justice and love." This is not in any dogmatic sense an "article of faith," but is strictly the expression of a purpose, and has been entitled therefore a "Bond of Union." It has been signed by Unitarians, Universalists, Spiritualists, Materialists, liberal Episcopalians, and liberal Orthodox,—by representatives, in fact, of all the classes who can with any consistency be termed Free Religious. That the statement combines simplicity and brevity, I think none will dispute. Moreover, the phrase "The advancement of truth and justice and love" seems to me to sum up all the objects in pursuit of which all the members of a liberal society can consistently unite. There is nothing in theology or philosophy or science, nothing in schemes for social improvement or benevolent work, nothing in sincere aspiration, which may not be here included. At the same time, the phraseology is practically definite and discriminating; for it seems to mark off sharply a liberal society, thus organized, from any ordinary religious church or sect. No sect seeks to advance truth, its dogmas being assumed to contain already a perfect expression thereof.

Some verbal basis of agreement seems to be necessary in the organization of liberal societies, and I present the above as a possible help to those seeking one.

R. C.

OUR LIBRARY.

X.

The Positivists.

By Positivists, I mean not only Comte and his followers, but all who have learned from Bacon and Locke to seek for knowledge through observation and experience only, to ascribe all physical phenomena to physical causes, to believe in the order of nature, and to be satisfied with simply relative knowledge without attempting to comprehend the absolute. Here, however, I shall speak only of such Positivists as have not become evolutionists; those that have being reserved for the next two articles.

None of the early Positivists has had more influence on the most recent thought than Comte, who will be always famous for the great discovery that there are three historical stages of thought. The earliest is the theological, in which every event is ascribed to some supernatural person, and in which people believe in signs, omens, and miracles. After this comes the metaphysical stage, that of belief in the reign of imaginary though impersonal powers, like those taken for granted in most systems of philosophy and also in astrology and alchemy, fanciful forms assumed in this stage by the sciences which in the next one became astronomy and chemistry. Then, highest of all is the positive stage, in which all events are referred to natural forces working by invariable laws and with powers which may be known scientifically. All mental activity tends toward this ultimate stage, beyond which we cannot go, evolutionism itself being really only an extension of the earlier form of positivism. And not only has Comte thus shown the law of progress and highest state of knowledge, but he has also done great service by arranging the sciences in a natural order peculiarly favorable for study, as it is that of progress from the simple to the complex. This series, each member of which requires the knowledge of its predecessors, is as follows: Mathematics, Astronomy, Physics, Chemistry, Biology, and Sociology. The arrangement has been severely criticised by Herbert Spencer; but Mill and Lewes defend it, and it is at least a great step toward the true system. Another prominent doctrine of Comte—namely, that the highest object of religious feeling and moral effort is mankind—has won wide acceptance among people who do not observe any of the peculiar ceremonies enjoined in the Positivist Catechism, or admit the authority over thought which the first High-priest of Humanity claimed for himself and his successors. No one can deny Comte's great merit not only as a moralist but as an historian, whatever may be thought of his later speculations, which have been sharply criticised by J. S. Mill, who has, however, done full justice to his real services to thought. Excellent abridgments of his Positive Philosophy have been made by Harriet Martineau and G. H. Lewes. The former, whose *Autobiography* is especially valuable on account of the frankness with which she puts aside all theological questions as insoluble, held an independent though essentially Positivist position; but the latter, like John Fiske, is among those Comtists who became evolutionists, while others, like Harrison, Littré, and Congreve, have done their best work on the foundation which their master laid.

The most influential of English Positivists, however, is John Stuart Mill, who always criticised Comte freely, but who assisted him in spreading his views, as he did Herbert Spencer also, knowing that differences in opinion are necessary to the progress of thought. His boldest work is the *Three Essays on Religion*. In the first of these, he shows that there is too much sin and misery in Nature for us to have a right to believe that we

ought to follow her, or that she is the work of a being who is omnipotent as well as beneficent. Then he urges in the second essay that religion is not so necessary as is often supposed for either virtue or happiness, morality being in reality largely the result of public opinion, of which religion is only one out of many forms of expression, while one of the most joyous of nations, that of the ancient Greeks, had but little faith in immortality. One of the most powerful passages of this essay is that in which he proves, that faith in a God who sends most of his creatures to hell promotes not only wretchedness, but vice.

The third essay is less positive in tone, and favors belief in the divine existence and beneficence, though not omnipotence, the probability of immortality, and the ideal goodness of Jesus. Some utterances of his views about religion will be found in his *Autobiography*; but this is of value mainly as telling the process of education which developed his great intellect, and the circumstances under which he produced his precious books. Of these, the most elaborate is the *System of Logic*, in which, as well as in the *Examination of Hamilton*, he sets forth with unrivalled power the essential principles not only of his own philosophy, but of all sound reasoning. Peculiarly valuable for the support given to Free Trade, Civil Service Reform, Minority Representation, Female Suffrage, and other measures likely to become prominent in American politics, are the *Considerations on Representative Government* and the *Principles of Political Economy*. To the latter work, important contributions were made by the lady who afterward became Mrs. Mill, and who had great influence on two more popular works than any yet mentioned; namely, those on *Liberty* and on the *Subjection of Women*. These are valuable contributions to the cause of progress, though, as pointed out by Fitz-James Stephen in his *Liberty, Equality, Fraternity*, they often fall short of the high morality which Mill himself has stated in several of his *Dissertations and Discussions*, and especially in the essay, separately printed, on *Utilitarianism*.

This system distinguishes actions as right or wrong, according to their tendencies to increase or diminish the happiness of all parties concerned, and is based on two facts; first, that men are substantially agreed in enforcing those great precepts of justice, love, self-control, and self-culture, which have been found essential to the general happiness; and, second, that, independent of this pressure of authority, individuals are impelled to obey these precepts by sympathy with others, and also by the knowledge that the highest happiness of each can only be realized in the happiness of all. Its essentially disinterested character has been fully shown by Mill; while among its leading expositors, under various modifications, have been his father, James Mill, the Austins, Bentham, Paley, Locke, Hume, Marcus Aurelius, Epictetus, Seneca, and Aristotle, besides such recent advocates as Bain, Fiske, and Herbert Spencer. From these authors, we must learn the one thing most needed for the future welfare of freethought; namely, the establishment of morality on a firm, practical foundation, independent of theology or metaphysics. Thus, the power of Positivism is in the utilitarian moralists.

None of the literary productions of this movement have done more for its popularity than its histories, for instance those by Hume, Gibbon, James Mill, Comte, Harriet Martineau, Lewes, Buckle, Taine, Leslie Stephen, and Morley, whose biographies of Voltaire and Rousseau have a scope that is really historical.

And I cannot pass by Leslie Stephen without calling attention to his essays on *Freethinking and Plain Speaking*. The whole book is remark-

able for originality of thought and vigor of style. The first and last chapters prove that, since the safety of society rests on our confidence in each other's veracity, people have no right to require that whoever rejects their opinions should keep his disbelief to himself. And so he who by silent conformity permits himself to be considered as a believer in creeds which he does not hold is really endangering social peace and prosperity, as well as checking mental progress and violating one of the highest principles of morality. We cannot be told too often or too plainly that: "The system which is really most calculated to make men happy is that which forces them to live in a bracing atmosphere, which fits them to look facts in the face and to suppress vain repinings by strenuous action instead of luxurious dreaming. And hence, too, the time is come for speaking plainly. If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. . . . If we had always waited to clear away shams till we were certain that our action would produce absolutely unmixed benefits, we should still be worshipping Mumbo Jumbo."

And Leslie Stephen has a high place in literary criticism, as have also Mill, Taine, and Swinburne, whose writings, like George Eliot's, show that Positivism does not hinder the appreciation of beauty. Walt Whitman, however, has mingled the vigor and clearness characteristic of this school of thought with a coarseness which is all his own.

Taine we must not leave without mentioning that his *Intelligence*, like Jevons' *Principles of Science*, adds to Mill's *System of Logic* all that is needed to make it a complete statement of all that can be known positively. The materialists, indeed, claim to go further than this; but I need only say of them here that their most widely circulated books, besides those of Büchner, who is an evolutionist, are Feuerbach's *Essence of Christianity* and Ingersoll's *Oration on the Gods*.

The glory of Positivism is in the work which has been done for popular enlightenment, political and religious liberty, and social reform by Franklin, Jefferson, Paine, Montesquieu, Voltaire, Diderot, D'Holbach, Madame Roland, Madame de Staël, Bentham, William Godwin, Mary Woolstonecraft, Fanny Wright, George Combe, Robert and William Chambers, Alexander and Wilhelm von Humboldt, Comte, Mill, Harriet Martineau, Robert Owen, Bradlaugh, Holyoake, and many like them. Holyoake deserves special notice as the founder of Secularism, a movement whose adherents are so numerous and well organized that Bradlaugh has said that he needed only three days to have any placard he wished posted up in every large town in England and Scotland. This statement was made ten years ago in the debate between Bradlaugh and Holyoake as to whether Secularism is necessarily Atheism. However Secularists may differ on this question, they all believe in the obligation of attacking all barriers to freedom of thought and speech, in the adequacy of utilitarianism as the law of duty, and in the sufficiency not only of secular reason—that is, of thought set free from priestly control and directed wholly toward the present life—for human guidance, but of material means for social progress. Our readers need only a reference to what Ingersoll, Underwood, and other earnest workers are doing to spread similar views in America. And we can be sure that we have much to gain in virtue, wisdom, and happiness from learning to cultivate our intellect so that it can control our feelings, to guide ourselves by scientific principles instead of out-

grown theologies or visionary philosophies, to live for the best part of this world which we know and have about us, and not for a future one which we do not know and may never reach, and finally to consecrate all the strength and zeal, hitherto wasted on fighting over doctrinal and metaphysical fancies, to friendly labor for the substantial welfare of our race.

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

Prevention of Pauperism.

THE old proverb that "an ounce of prevention is worth a pound of cure" has long since been recognized as peculiarly applicable to pauperism; i. e., dependent poverty. For this, all measures of direct relief—poor-farms, soup-houses, street-alms, giving at the doors, and the like—have been found, at best, only partial and temporary alleviations. While often, and, in the case of some of these methods, always, aggravation and increase of poverty are the results. So prevalent and pressing has this condition been in all countries as to be considered by many normal and irremediable. In Christendom, this view has been strengthened by the false interpretation put upon the words of Jesus, "The poor ye have with you alway." By the perversion of this simple statement of an existing fact into a prophetic declaration for the future, poverty is pronounced a perpetual necessity. Its continuance is accepted, on this unquestioned authority, as inevitable. So the Church can only enjoin, as for the most part it contents itself with doing, the extension of such relief as may be rendered feasible by the various charitable agencies which it invokes or adopts. Even here, it falls short of and misapplies the teaching of its own oracle, the New Testament. For charity, in the mind and according to the speech of Paul and Jesus, was no mere alms-giving; but a very deep interest in man, sympathizing with his sufferings and sorrowing over his sins. It may be that Christianity so emphasizes the tender sentiments of pity, compassion, and benevolence as to give them undue prominence. Still, the emphasis is well put: first, as a protest against the selfish hardness of men; and, second, as the preparation for a wiser and larger method of human service. Between the tyranny of selfishness and the triumph of justice lies the rule of love. Christianity, in inaugurating that rule, makes way for the justice which Social Science is yet to establish. Mrs. Elizabeth Thompson, the well-known philanthropist, has been recently quoted as saying that she had given away thousands of dollars in attempted relief of human suffering, which experience had taught her was worse than wasted. But the wiser methods toward which she would turn could have been reached only by this experience. Nor can they be vigorously maintained but by that interested sympathy for humanity, which, first directed toward simple relief and its imperfect results, shall now be turned to methods of prevention with better promise.

In the ideal state, which Social Science projects in its vision of the future,—when children shall be wisely conceived and worthily born and bred, when intelligence shall be wedded to strength and right joined to might, when land shall be more extensively divided among the people, and the people be more widely scattered over the land, when capital and labor shall work together in harmony, and make equitable distribution of their jointly produced results,—then shall there be neither the extreme of untold wealth on the one side nor of unmeasured poverty on the other. Then shall pauperism, save possibly in rare accidental and exceptional cases, no longer exist. But we cannot leap into this state: we can only reach it by long plodding and weary effort:—

"Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the loft y skies;
And we climb to its summit round by round."

The "Kingdom" as Jesus termed it, the "New Republic" as modern speech would phrase it, the reconstructed social state, founded on justice, knit together in mutual cooperation, is to come only by many and slow stages. He who is engaged in the study and proclamation of the fundamental principles on which such society shall be based, and by which it shall be actuated, is doing the true preventive and constructive work, warding off the ill, building up the good; while every attempt to open individual opportunity,

to inspire personal self-reliance, to promote mutual helpfulness, is a step, however small, toward such result.

From this point of view, the reports which reach us from time to time, of certain organizations for the benefit of the poor, derive a special interest. Such is the "Industrial Aid Society for the Prevention of Pauperism," located in this city (formerly known by the latter half of its title alone), and which has issued its *Forty-fifth Annual Report*. The principal object of this society is not alms-giving, but to bring together the unemployed and those who will employ them. Between two and three thousand cases have been thus served during the past year. It has interested itself, through committees, public meetings, and other special efforts in the matter of industrial education,—the training of young men and women to skilled labor in all departments, shop, factory, mill; in making clothing, weaving silk and lace, in laundry, cooking, and general housework. It announces that, through the beneficence of a lady of this city, a large building has been secured for instruction in some of these latter branches; also, that it is understood that the Liversedge School for training in agricultural pursuits and forest culture will soon be organized. It expresses the hope that the establishment of technical schools on a large scale for boys, by the city, for which an act was passed in 1872, and which has been repeatedly discussed and partly accomplished, may be effected the present year.

Such, too, is the Children's Aid Society, of New York, whose *Twenty-eighth Yearly Report* lies before us. This society labors for the very young, the uncared-for waifs and strays of the great metropolis. With its twenty-one Industrial Schools, in which the rudiments of a common English education as well as machine and hand sewing and various domestic branches are taught to an average daily attendance of more than thirty-five hundred; its six Lodging Houses, affording food, shelter, and teaching, during the year, to thirteen thousand boys and girls; its Sick Children's Mission and its Summer Home, relieving and refreshing their thousands,—it is certainly doing much to alleviate and elevate the condition of its subjects. But its chief and most notable work consists in furnishing homes to the homeless. These it has provided for more than thirty-seven hundred during the year, scattering them through twenty-seven States, mostly, however, in New York and the West. The number thus provided during its entire existence reaches nearly sixty thousand. It is not claimed, of course, that the whole of these have justified, by their subsequent career, the efforts thus made for them. But a very considerable proportion of them have been unquestionably transferred from the dependent and dangerous to the reliant and useful classes.

The latter society has been both preceded and followed by those of similar name and purpose in many of the large cities, from Boston to San Francisco. While in town and country are to be found not a few institutions, varying in title and method, but, according to their ability, doing practically the same work. Both the organizations above named are representative of numerous others laboring for kindred results. The effect of their labors may not be largely perceptible in the mass of needy and dependent humanity; but, for the individual acted on, it is certainly an elevation into self-reliant usefulness. So far, therefore, these attempts are steps toward the solution of the problem whose final and complete reduction shall be reached only in the far future, and through the steady annunciation of fundamental principles, and the persistent application of the radical measures which those principles require.

F. H.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, LA., April 10, 1881.

There is a small band of temperance men in this State who have advocated their cause with some energy and power for years. Rev. John Harmon, a minister of the Methodist Episcopal Church South, is one of the most persistent agitators, and has lectured in behalf of temperance in different parts of the State. There have been two attempts during the past ten years to establish a newspaper devoted to temperance in New Orleans, and both failed. A full prohibition State ticket was put in the field at a late election, and for it a few votes were counted in this city, a less number than were actually polled. These ballots, it is asserted, were scattered. Yet the friends of temperance are not discouraged. Every day chronicles

new victims to the dram-shop, men of fine abilities utterly ruined, prison doors shutting them off from the world, and evil legislation attesting the subtle influence of whiskey in the administration of civil affairs. To their credit, be it said that both branches of the Methodist Episcopal Church in this State have this year resolved to agitate for prohibition, and request additional legislation at the next session of the Legislature. The prohibition tide that seems to be sweeping over the country ebbs and flows here. The press considers it worth while to notice, in the interest of a large class of patrons, the assaults upon the liquor trade. Here is a specimen from the New Orleans daily:—

General Neal Dow is reported to have personally entered complaints against seventeen places in Portland, Me., on Tuesday of last week, where he claimed to have reason to suppose liquor was sold. If the redoubtable Dow is the philanthropist he pretends to be, he should visit at least seventeen places in Plaquemines Parish, State of Louisiana, and make restitution to the owners thereof of pianos (a description of property he had a great *penchant* for) and other articles of household furniture he predaciously seized while his head-quarters, during the late war, were at Fort St. Phillip. He is one of the kind of thrifty warriors that strained at a glass of whiskey and swallowed a whole houseful of "rebel" furniture.

Of course, this will provoke a smile among General Dow's friends away up in Maine; but here it will operate to lessen the sympathy of the community, who have never learned to appreciate Union warriors, with his temperance work. Of the truth of the matter, I quote from a letter from General Dow:—

I never seized anything of that sort, but only some things necessary for hospital use and for the troops under my command, as authorized and required by general orders to do, and for which arrangements were always ready to be made for payment, which was also provided for by general orders. That unauthorized deprivations in every military department were sometimes committed was no doubt true; but I always did everything in my power in my command to prevent them.

A direct temperance movement will command more respect than Sunday-closing ordinances, with their indirect and questionable effects.

As in Louisiana, so in Arkansas, Mississippi, and Texas, the friends of prohibition are at work; and their recent defeats by close votes in the Legislatures will awaken renewed zeal for a continuous campaign.

E. B.

LECTURES AT REVERE.

The people of Revere have been entertained and instructed by a course of twelve lectures, six under the auspices of the Free Religious Association, and six under the Free Religious Society of Revere. Our old friend and associate, Mr. L. K. Washburn, commenced the course, and favored us with one of his best efforts. The other five lecturers from the Association were Mr. C. D. B. Mills, Mrs. Anna Garlin Spencer, Mr. Wm. H. Spencer, Mr. G. W. Cook, and F. A. Hinckley. All of them were listened to with marked attention, and their essays were well received. Mr. S. B. Weston delivered two lectures, "Need of Earnestness" and "Origin and Use of Sunday." Although a young man, his essays displayed thought and study, and gave convincing proof that he will be a rising man. The last four lectures were delivered by Mr. Charles Ellis. The subjects were "Faith and Scepticism," "Dead Theology and Live Religion," "The Reign of Law," and "Human Progress a Necessity." Mr. Ellis is a man of thought, learning, and ability. The folly, superstition, and bigotry of the different religious beliefs as derived from the Bible, also the Bible account of the creation of the world and all therein, including the creation of man and woman, their temptation by the devil and the subsequent redemption of man by vicarious atonement, are handled by him in a masterly manner. I advise all to hear Mr. Ellis, who desire to hear those subjects treated in an intelligent, bold, outspoken manner, with occasionally a little sarcasm, which often illustrates such matters more forcibly than can be done in any other way.

J. S.

REVERE, April 13, 1881.

REV. S. F. GREEN, rector of St. John's, Miles Platting (England), and one of the defendants in the recent suit instituted by the Church Association for breaches of the rubric, has been arrested for contempt of court, and lodged in Lancaster gaol. The rectory is occupied by bailiffs, and Mr. Green's family have left.

AMONG THE AMERICANS.

Emigrant Education.

From Washington, I received four hundred and seventy-five valuable maps of seventeen of the chief States of America. These, with other documents given me by the Canadian Government, together with numerous letters and schemes received from correspondents, I have transferred to the Guild for the use of co-operative, secular, and working-men's societies and clubs. Mr. Alsager Hay Hill, editor of the *Labor News*, 15 Russell Street, Covent Garden, London, has knowledge and means of advising emigrants. His disinterested service of working people is widely known. Many letters which I have received from land agents are marked by candor and circumstance of statement, are full of interest and valuable information; and confidence may manifestly be placed in the writers. Any colony aid committee need not seek to supersede nor conflict with already well-organized arrangements which individual agencies may have established. Many States in Australia, as also in Canada and America, have authorized agents, official and responsible, for the sale of State lands. All an English committee require to do is to devise a plan of co-operative emigration, and carry it out as an example and model to others. By communication with individuals and official agents, they might be induced to add co-operative features, facilities, and securities to their plans. It is no object nor necessity of an English society to conduct the business of the world themselves, but to induce and by example encourage all concerned in trade, commerce, and emigration, to conduct it, as far as possible, upon co-operative lines. Thus, a knowledge of associative principles may be carried, as it were, upon the wings of the wind to the four corners of the world, and made enduring in men's minds by the sense of timely, profitable, and disinterested service.

I care for emigration exactly as I care for co-operation,—as the cause of the poor, not of the rich. I am not for that emigration which takes away the well-paid workman from a good employer. But I am for the emigration of all those who cannot find a well-spread table for their families here. And it is the interest of all of us that emigration should be in the future co-operative, as it will diminish the competition which will arise otherwise among isolated settlers, and it will develop social life, where it is most needed. Englishmen and English ideas are welcome in America and Canada; and it is to the interest of this country that freedom, civilization, and social life should be strengthened by the solidity of English thought. Besides, it must be obvious to all who are familiar with public affairs that the world has changed. Industrial society has reached a new stage. New forces, new conditions, and new opportunities now exist. Europe is crowded. Crowds, feudalism, privilege, partial laws, and devouring armaments deprive the common people of subsistence or condemn them to perpetual precariousness. Here, in England, we have surplus workers. Abroad there are unoccupied acres, where a hundred millions of families may dwell in opulence and ownership. Here the government offers to workmen only the lot of the soldier or the fate of the pauper. The sole deliverance is that of wedding the people to the prairies. The new cry of progress is dispersion. If workmen are wise, they will train no more children for mine or mill. Mechanics only minister to luxury they can, as a rule, never taste. Children should be trained for the field. Their eyes should be taught to look abroad. They should be familiarized with the literature of adventure, and fed with the inspiration of distant enterprise. No education is of any value to them which does not include that of the farm and soil and crops and climates. The steamship will carry them to lands of independence in ten days. I for one say to mechanics, Beg no more for employment, higgie and supplicate no more for hopeless increase of wages,—go away. The farmer does not want you, the manufacturer does not want you, the tradesman does not want you, the poor-law guardians do not want you,—go away. You have nothing to gain by violence, you ought not to seek anything from pity. Learn from the negro of the South, if you cannot learn from your own pride,—go away. Wait not around the shopkeeper's till for the dole of workhouse rates. Hang no more round the doors of the Poor-law Union,—go away. Be no recruits in the hateful wars of empire. Shed not your blood in carrying desolation and death among nations as honest and more unfortunate than

yourselves. No terror or toil of the wilderness can equal the peril and shame of this,—go away. Let those who will "rectify frontiers," your duty is to "rectify the frontier" of poverty and dependence. Let those who have just employers honor them and continue in their service. Let all who can command adequate subsistence here remain and increase the honest renown and prosperity of their native land. But let the poor save a little capital at co-operative stores, and join the great fortunes of those nations where freedom and equality dwell, and where wealth awaits all who have fortitude, common-sense, courage, and industry. To all who by generous care of others endow emigrants with co-operative knowledge, and create for them co-operative facilities,—to them will belong the praise of advancing progress without conflict, of saving labor and capital from the ultimate strife of blood, and of insuring the prosperity of every honest interest, beyond the dreams of statesmanship.

May I inform your many readers who seek back numbers of the *Co-operative News*, which cannot be supplied, that these chapters, printed by the Co-operative Printing Society of Manchester, will shortly be published in a volume, by Messrs. T. H. Roberts & Co., of 42 Essex Street, Temple, London, with a double-page illustration of the Author being interviewed by Frank Leslie. Also there will be immediately published a handsome and complete edition at one dollar and fifty cents (6s. 3d.) by the great publishing firm, Messrs. Belford, Clarke & Co., of Chicago and Toronto, revised by my friend James Charlton, of Chicago. The following are the terms of the American preface to the volume:—

"The part of this book entitled 'Among the Americans' was written for the Manchester *Co-operative News*, for reasons stated in the previous preface. Messrs. Belford, Clarke & Co. do me the honor to reprint these chapters, together with the article I contributed to the *Nineteenth Century*, entitled 'A Stranger in America'; and they have generously and voluntarily agreed to give me a fair share of the profits that may accrue therefrom. As they are pleased to think the papers will interest the American people, among whom I spent happy months, I should feel indebted to them, had no advantage come to me thereby. I will not conceal that their honorable offer does increase my satisfaction; and I have to acknowledge that the *New York Tribune* and the *Index* of Boston, which have published passages from these chapters, have treated me in the same handsomemaner."

John Bull, in his solid, bovine way, does make steady progress after his kind. But his dietary, consisting of precedents, is not very stimulating; and he takes a long time in chewing the cud of progress. Like the oxen of Cuyup, he stands meditating over the hedge of his verdant little island, looking as though he was going to think; but he is so long about it that the spectator never feels sure that he does it. If anybody in England proposes to do a new thing, everybody exclaims, like Lord Melbourne: "Can you not let it alone? If you do it, everybody will do it." But everybody does not do it. England is a country where nothing leads to anything, and anything leads to nothing.

Three centuries ago, the Reformation broke out, when it was predicted that everybody would come to have ideas of his own. A few new creeds flew into the air and alighted upon ledges in the old rocks of opinion, where they have nestled with unadventurous content; and the groves of thought have seldom since been enlivened by new brightness of plumage or cheered by varieties of song. The republican equality and the republican freedom of America, with their infinite incentives and fertility of aspirations, were to me as a land of new colors and new notes, where the minds of the people, like keyless watches, wind themselves up and always keep going. I should have been glad to live there for years, so as to write about it. As it is, I content myself with relating a few of the things which I noticed.

GEORGE JACOB HOLYOAKE.

THE eminent Jewish scholar, Dr. Jules Oppert, whose investigations have done so much to elucidate the history of the Ancient Assyrian race, which had many points of contact with his own, has, says the *Jewish Chronicle*, just been elected by the French Academy to one of the forty chairs of that assembly. The vacancy which is thus filled was created by the death of M. Mariette, the Egyptologist.

LESSONS ON The Origin and Growth of Christianity.

XVIII.
THE METHOD OF JESUS.

"The people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes."—MATT. vii., 28, 29.

1. His Ethical Appeals.

In the GOLDEN RULE (Matt. vii., 12) and the SERMON ON THE MOUNT (Matt. v., vi., vii.), the ethical teaching of JESUS finds its highest illustration. PERFECTION IN PRACTICAL RIGHTEOUSNESS is made the end and object of life. (Matt. v., 48.) To forgive injuries and return good for evil is set forth as the duty of all men (Matt. v., 43-47); and the divine example is held up, that all may understand and follow it. Happiness and misery are declared to depend upon the character and actions of men; and the teachers of religion are to be judged by their practical works rather than their professions. (Matt. vii., 15-20.)

The aphorisms of JESUS are direct, simple, and easily understood. They are enforced with a felicity in illustration, a gentle persuasiveness, and "sweet reasonableness," which are in strong contrast with the dry, metaphysical reasonings of the philosophers. He avoided the hair-splitting logic and appeal to traditional technicalities, peculiar to the professional JEWISH teachers: "he taught as one having authority, and not as the Scribes." Doubtless, an impressive personal presence and an abounding sincerity manifesting itself always in his ethical appeals, gave them additional weight with his hearers.

NOTE A.—"SWEET REASONABLENESS": (See MATTHEW ARNOLD's *Essays*.) Does this seem inconsistent with his stern and caustic denunciation of the SCRIBES and PHARISEES? Yet do we not find both these characteristics combined in other strong natures?—e.g., in noted reformers like LUTHER, THEODORE PARKER, and WM. LLOYD GARRISON, whom some one styled "the most Christ-like man in AMERICA."

NOTE B.—PROF. F. W. NEWMAN and other writers have called attention to the fact that the ethical appeals of JESUS are almost always enforced by promises of reward to the obedient and threats of punishment to the disobedient. (See Matt. v., 3-12, 20, 22, 30, 44, 45; vi., 4, 6, 15, 18; Mark ix., 41; x., 29, 30; Luke x., 28; xiii., 23-30, etc.) Even the GOLDEN RULE and the command to love one's neighbor "as one's self" are alleged to be based on self-interest. These writers claim that the highest moral appeals would entirely discard self-interest as a motive for action.

ALTRUISM AND EGOTISM: What do these words mean? Is the highest morality wholly altruistic? How may extreme altruism defeat its own end, the desire to benefit others? Does not a proper care of self, of one's health, life, and ability to labor, lie at the foundation of all our usefulness? Yet is there not great danger that selfishness will become an end instead of a means? Is not the complete self-sacrifice of JESUS, culminating in his martyrdom, the source of much of the reverence in which he is now held? "The blood of the martyrs is the seed of the Church." Can you tell something about the early CHRISTIAN martyrs? Have other religions, too, had their martyrs? What do you know of the history of SERVETUS, GIORDANO BRUNO, and JOHN BROWN?

NOTE C.—THE TRUE FOUNDATION OF MORALS: Is it the Ten Commandments or the teachings of JESUS, the "Thus saith the LORD" of any alleged written or spoken REVELATION? Or is not MORALITY founded rather in the accumulated experience of the race? CONSCIENCE: Does it tell you what is right or wrong? If not, what is its office? Why do people differ as to what is right?

INTUITIONALISM OR UTILITARIANISM: Which of these theories of the origin of moral ideas do you accept? What do you know of the TRANSCENDENTAL PHILOSOPHY, and the QUAKER doctrine of the "Inner Light"? How has the moral sentiment developed among men? Do animals possess any sense of right and wrong? How does the philosophy of EVOLUTION modify and correct the Intuitional and Utilitarian theories? (See HERBERT SPENCER's "Data of Ethics.")

2. Non-Resistance.

JESUS taught the doctrine of meekness and submission under persecution, and absolute non-resistance of the external evils of society and government. (Matt. v., 4, 9, 38-42.) He discountenanced all physical conflict with the foreign oppressors of the Jews, and submitted without forcible opposition to

arrest, imprisonment, and death, at the hands of his enemies.

This teaching and example of JESUS cannot, however, be correctly understood, except as it stands related to his belief in the speedy coming of the MESSIANIC KINGDOM. During the brief period preceding that anticipated event, he thought it better to endure patiently, and suffer persecution, rather than foment insurrection and resist his persecutors with physical force.

NOTE.—NON-RESISTANCE: What CHRISTIAN sects profess this doctrine and regard it as a universal obligation? What do the FRIENDS or QUAKERS believe concerning non-resistance and the taking of oaths? Why have the vast majority of CHRISTIANS practically ignored this teaching of JESUS? How did the GARRISONIAN ABOLITIONISTS propose to destroy slavery? Why was not their method practicable and successful? (Read to the class WHITTIER's "Hymn for the Celebration of Emancipation.")

3. Education.

JESUS nowhere recommends EDUCATION, or the systematic training of the MIND. His doctrine of the virtue of improvidence, and the impiety of "taking thought for the morrow," are inconsistent with a recognition of the necessity for mental culture and literary and scientific attainments. This defect in his system, however, should also be referred to the influence of his erroneous belief in the speedy coming of the KINGDOM OF GOD, in which it was thought that man would receive all necessary knowledge spontaneously, and without intellectual effort. Had he not believed that this great change was soon to take place, his teaching in many particulars might have been essentially different.

NOTE.—Show how the limitations of these erroneous beliefs upon the thought and teaching of JESUS operated, after he was defiled and regarded as the teacher of infallible truth, to discourage FREEDOM OF THOUGHT and the pursuit of classical, philosophical, and scientific studies. How was this influence felt during the early and middle ages of the CHRISTIAN Church? How does it affect the CATHOLIC Church to-day? What is the "Index Expurgatorius"? How did the FRIENDS or QUAKERS formerly regard education? Are they now outgrowing this early belief? What is your ideal of a COMPLETE MANHOOD?

4. The Forgiveness of Sins.

The doctrine of the divine forgiveness and remission of sins is a natural accompaniment of the arbitrary system of morality, based upon alleged revealed commandments of DEITY. This doctrine was generally accepted by the JEWS, before the time of JESUS. (See Ex. xxvii., 32; Ps. lxxviii., 38; xcix., 8; ciii., 3; Jer. xxii., 34; Isa. xxxiii., 34; Dan. ix., 9, etc.)

JESUS apparently adopted this current JEWISH belief, and taught, in addition, that the power of forgiving sins was committed by the FATHER to the MESSIAH, or "SON OF MAN." (Mark iii., 29; Matt. xii., 31, 32; ix., 2, 6, etc.) He also declared it necessary to forgive others, before the HEAVENLY FATHER'S forgiveness could be obtained. (Matt. vi., 12, 14, 15; Luke vi., 37; xvii., 3, 4.) According to the third Gospel, while suffering the agonies of crucifixion he prayed that his enemies might be forgiven.—(Luke xxiii., 34.)

NOTE.—REMISSION OF SINS; ATONEMENT: The idea of divine forgiveness was understood to include a remission of the penalty of sin. In a correct theory of MORALS, and in fact, however, the penalty is seen to be inseparable from the act. Sin is the violation of the MORAL LAW, and its punishment follows as certainly as the penalty for violating a law of Nature. Is there any escape from this effect, save through ceasing to do evil? Even then will not the influence of past misdeeds still remain? But may not a HIGHER MANHOOD finally result from the conflict with evil, and the exercise of manly virtue in overcoming it, thus justifying the universal order of Nature?

THE ATONEMENT: How did this doctrine grow out of older JEWISH beliefs? Is it consistent with a rational view of morals? What has been the effect of this doctrine on the lives of CHRISTIAN believers?

General Questions.

1. What was the substance of JESUS' ethical teaching?
2. What did he declare to be the end and object of life?
3. How was this end to be attained?
4. Are promises of reward and threats of punishment consistent with

the highest moral appeals? 5. What was JESUS' doctrine of non-resistance? 6. How can we correctly understand this doctrine? 7. How did he regard education and intellectual culture? 8. Why did he attach no importance to study and mental discipline? 9. What was the JEWISH doctrine of the forgiveness of sins? 10. How did JESUS regard this current belief? 11. What did he teach concerning the forgiveness of others? 12. What is meant by the "remission of sins"?

To the Teacher.

Concerning the basis of Morals, read HERBERT SPENCER's *Data of Ethics*, Rev. M. J. SAVAGE's *Morals of Evolution*, JOHN STUART MILL'S "Utilitarianism," the introduction to LEOKY'S *European Morals*, Professor EVERETT's discourse on *The New Morality*, Rev. JOHN WHITE CHADWICK's sermon "Concerning Morals," in *The Faith of Reason*, and Sections 67-73 of the chapter entitled "What is our Rule of Life?" in STRAUSS' *The Old Faith and the New*. Read also O. B. FROTHINGHAM'S *Cradle of the Christ*, and MATTHEW ARNOLD'S *Literature and Dogma, and God and the Bible*.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

DR. SPARK, the Leeds organist, has received threatening letters to the effect that harm will come to him for playing the Russian Hymn at the last Town Hall concert.

THE members of the Edinburgh Philosophical Institution have unanimously agreed to fill the vacancy in the presidency caused by Mr. Carlyle's death by the election of Mr. Gladstone.

THE Earl of Dunraven has come to a satisfactory settlement with his tenants as to the rents on his estate. A complete revaluation is to take place, one arbitrator to be appointed by the tenants and another by the landlord, with power to the arbitrators to call in an umpire in case of a difference.

SIR JOHN LUBBOCK, M.P., presided at the annual gathering of the Inter-Collegiate Debating Society at University College, London. The subject before the meeting was woman suffrage. A number of ladies joined in the discussion, and one of them opposed the demand of other members of her sex for political rights. A motion declaring that the extension of the political rights now enjoyed by men to women was not desirable was affirmed by a majority.

AN exciting scene occurred during mass lately in the Parsonstown, Ireland, Roman Catholic Chapel. The officiating priest was referring to the doings of the Land League and other local occurrences, when an officer in command of the troops from Birminghams stood up, and in loud tones ordered his men to withdraw. Indescribable confusion followed, women fainted, and a general rush was made for the doors. The soldiers obeyed their commander, and were marched off to the barracks, followed by an immense crowd, hooting and groaning.

ON Saturday, the current issue of the *Freiheit*, the organ of the Social Democrats in London, appeared with a wide red border round the front page. The first article is headed, in large capitals, "At Last!" and begins thus: "Triumph! Triumph! The word of the poet has been fulfilled. One of the most abominable tyrants of Europe, who has long been appointed for destruction, and who, knowing this, had in his wild vengeance doomed untold heroes and heroines of the Russian people to death or imprisonment,—the Emperor of Russia is no more." A similar strain of fierce exultation runs through the remainder of the paper. A paragraph in the same journal, referring to the Mansion House outrage, speaks of the package of gunpowder as having been placed there by an unknown hand, the word "unknown" being significantly placed between inverted commas.—*Weekly Despatch*, March 27.

M. GAMBETTA presided on Sunday at the general meeting of the Union of Commerce, one of the largest philanthropic societies in France. The meeting was held at the Trocadero, and more than eight thousand persons were present. M. Gambetta advocated a system of life insurance by the State, and added: "You know that I am not a partisan of chimeras. I have been, and shall always be, opposed to those unhealthy and impracticable theories that would bring everybody down to the same level, and that are always fraught with perils to the working classes. But that is not

the reason why I should not approve of the solution of the great social problems that may be realized by the State; for the State is the real collectivity,—the State is everybody, it is the country,—that is why the State is above the dangers of dictatorship. Universal suffrage shelters it from all perilous adventures." There ought not, he said, to be a duel between labor and capital. Those two forces ought to be united, and work together for the development and prosperity of France. The speech was rapturously applauded throughout, and on leaving the hall the President of the Chamber was cheered outside by a large crowd, who followed his carriage, crying, "Vive Gambetta!" —*Pall Mall Budget*, March 25.

SOCIALISTS IN LONDON.—On Tuesday night there was a general meeting of delegates from various democratic associations at the Socialist Democratic Club, Soho. The meeting was called for the purpose of considering the best means of promulgating the views of the society, and also for obtaining funds for the defence of Herr Most at his forthcoming examination. It was arranged to hold an open-air meeting at Peckham on Sunday afternoon next at three o'clock, under the auspices of the general committee; and it was also resolved to issue an appeal to the Socialists of all nationalities for support, in the form of the following circular: "*Freiheit* Defence Committee office, 6 Rose Street, Soho. On Monday, March 29, the plant, documents, and funds of the *Freiheit* company were seized by the police, and Herr Most, the editor of the *Freiheit*, was arrested. The workmen, who are also shareholders, upon protesting against the seizure, were forcibly ejected from the premises. Without entering into the question as to whether the article for publishing which Herr Most is prosecuted is defensible or not, we wish to point out that, although Royalist and Imperialist refugees who have found shelter in England have incited to bloodshed in order to regain their power, their right of asylum has never been attacked by the government. In defending Herr Most, we defend the right of asylum; and being, moreover, morally certain that this arbitrary and illegal seizure and arrest have been undertaken at the instigation of a foreign power, we appeal to all friends of freedom to assist us in resisting this attempt to Russinize English institutions. All communications will be considered as confidential, unless permission is given to treat them otherwise." A telegram has been received from the labor section of the Socialists in New York, calling on the English section to "resist this shameful tyranny. Assistance is already secured, and money would be sent through the International Bank."—*Lloyd's Weekly*, April 10.

JESTINGS.

A POOR darkey was in despair at the immorality of the world. He said: "Moses cut all de commandments wid a chisel in stone; but he broke 'em all before he got down de hill. Den, when he cut a new set, de chillun of Ier'l broke 'em all agin."

THE story is told that some one once asked the late Dr. S. H. Cox, whose wit was irrepressible, how it happened that out of his large family half had left the Presbyterian Church. "Oh!" he replied, "it is a case of the virgins of Scripture,—five were wise and five were Episcopalians."

AMANTUM IRE.—*Angry Wife of his Bosom*: "I wish I was dead and cremated, and my ashes put in an urn on your dressing-table, and then perhaps you'd be s-s-sorry." *Facetious Monster* (a member, we regret to say, of the stock-exchange): "My dear, that wouldn't end the family jars: it would only begin them."

A MUSCULAR and energetic negro revivalist is at work in Little Rock. "I sees a good many ole tuffs in dis house," he said, in one of his meetings, "an' I wants 'em to come up to de mourner's bench right now. Dey's got ter come. De Lord doan say I wish you would do anything, but says you's got to do it. Firmness is religion. De rock of ages is made outen flint. Mr. Johnson," said the preacher, addressing a sinner, "come up an' put yer head on dis bench. I'se played kyards wid yer, but you's got ter reform. Come on, I tells you. Is yer comin'?" "No, I isn't," said Mr. Johnson. "Den I'll fetch yer. You'se been standin' off de preachers long 'nough." The preacher left the pulpit, advanced to where Mr. Johnson was standing, and caught him by the collar. The two men began struggling, and confusion prevailed; but Mr. Johnson was dragged to the bench.

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There was not death, yet was there naught immortal;
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound, an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Then first came love upon it, the new spring
Of mind,—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated. Comes this spark from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown, and mighty powers arose,
Nature below, and power and will above.
Who knows the secret? who proclaimed it here,
Whence, whence this manifold creation sprang?
The gods themselves came later into being.
Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether his will created or was mute,
The Most High Seer that is in highest heaven,
He knows it, or perchance even He knows not.

—Ancient Vedic Hymn.

GREATEST of the gods, God with many names, God ever-
ruling and ruling all things!
Zeus, origin of nature, governing the universe by law,
All hail!
Thou ruler in the common reason which goes through all,
And appears in all things, great and small,
Which, filling all nature, is king of all existences.
Nor without thee, O Deity, does anything happen in the
world,
From the ethereal pole to the great ocean,
Except only the evil prepared by the senseless wicked.
But thou also art able to bring to order that which is
chaotic,
Giving form to that which is formless, and making the
discordant friendly;
So reducing all variety to unity, and even making good out
of evil.
Thus through all nature is one great law,
Which only the wicked seek to disobey,
Poor fools! who long for happiness,
But will not see nor hear the divine commands.

—Cleanthes (Greecian).

In its sublime research, philosophy
May measure out the ocean deep, may count
The sands or the sun's rays; but, God! for thee
There is no weight nor measure: none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.
What are ten thousand worlds compared to thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatness; is a cipher brought
Against infinity! Oh, what am I, then? Nought!
Nought! Yet the effluence of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! Yet I live, and on hope's pinions fly
Eager toward thy presence; for in thee
I live and breathe and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely thou must be!

—Dorzhavin (Russian).

CURRENT TOPICS.

A PORTION of the Brahma Somaj in India are constantly approaching nearer to Christian beliefs and usages, though not taking the Christian name. They have now adopted the "communion service." But their native temperance principles rebel against the wine, and hence they have adopted the, to them, more natural elements of rice and water for celebrating the rite. We commend this amendment to Christian churches.

AMONG the violent utterances in the New York pulpits against Colonel Ingersoll's recent lecture in that city, none exceeded the Methodist Rev. Dr. Newman's harangue. He exclaimed, with more passion than logic: "Governments punish treason, and such a thing as that Sunday evening lecture was treason to God and to humanity. It is war upon private virtue and public morality. It voices the sentiments of those who would abolish your Sabbath, burn your Bible, destroy your churches, exile your pastors, cut the marriage tie, and throw wide open the portals of hell. The laws of the land should prevent such assemblages, and prohibit such utterances." When it comes to that, the law of the land may be invoked to prevent such slanderous and incendiary utterances as these of Dr. Newman.

A RECENT decision of the United States Supreme Court shows the progress of events since the same court gave judgment in the Dred Scott case. A colored man, convicted of a capital crime in Delaware, was sentenced to death by the State court. His counsel moved that the sentence be set aside and a new trial be granted, on the ground that colored men had been improperly and illegally excluded from the jury. This motion was denied by the State court. Then, by a writ of error, the case was taken from the State courts to the Supreme Court of the United States. The latter court has now decided that the judgment of the State courts was invalid, that colored men had been illegally excluded from the panels of jurors, and that the case should be remanded back to the Delaware tribunals, to be tried according to the new laws passed since the war, forbidding that any citizen should be excluded from a jury "on account of race, color, or previous condition of servitude."

THE *Christian Union* closes a notice of Mr. M. J. Savage's book on *Belief in God* thus: "It is to be said that these discourses are never dull. They are bright, racy, and aptly illustrated to suit their purpose. It is difficult to see how any congregation can find enough in them to satisfy the hunger of their spiritual natures; but nobody is left in doubt as to what Mr. Savage thinks of the great truths which have fed and fired the souls of such men as Livingstone and Alexander Duff, or of the Church from which he went out because he was not of it." With reference to the difficulty of any congregation finding enough in such discourses to satisfy spiritual hunger, the reply may be made that

it is a constantly recurring perplexity to many persons of liberal religious views, when they go to orthodox churches, how it is possible that a congregation can be satisfied, intellectually or spiritually, with the viands there provided. There are evidently differences even of religious appetite. A correspondent in another column tells enthusiastically how this same book has satisfied him.

We have given from time to time foreign paragraphs with regard to the Fletchers, the professional Spiritualistic mediums, who have been arrested and condemned under English law for obtaining property under false pretences. Some of the Spiritualist journals are disposed to stand by these proved frauds as martyrs. The *Religio-Philosophical Journal*, however, is very outspoken in their condemnation, and adds, so as to prevent any mistake of its position: "Despicable as were the acts of the Fletchers, they are far surpassed by the shamefaced course of some of our contemporaries in endeavoring to screen these adventurers from public condemnation and righteous punishment. We reluctantly give much space to the lamentable case this week, but we do not propose to see without protest the great majority of English-speaking Spiritualists misrepresented by Spiritualist papers whose course is only explicable by one of three words,—Venality, Credulity, Idiocy. When it becomes necessary for the *Journal* to cater to the prejudices of fanatics, fools, or frauds, by espousing the cause of such an unprincipled creature as Susan Willis Fletcher, in order to live, we shall close up business and turn to some occupation compatible with self-respect and decency."

SOME visitors in attendance at the St. Louis Unitarian Conference were inspecting a mission chapel, which is supported by the Church of the Messiah, and is under the superintendence of the Rev. Mr. Bowser, a recent graduate of the Cambridge Divinity School. One of the number pointed to a large motto over the pulpit, a relic of the Easter exercises, expressing the dogma, "Christ, the Lord, is risen to-day," and said: "This chapel taught on Easter Sunday that Jesus rose physically from the dead. The minister of another Unitarian society, the services of which I attended on that day, stated with emphasis that Jesus did not rise from the dead. Mr. Forbush, of Detroit, I infer from a brief newspaper report, doubted or denied the resurrection of Jesus. Mr. Jones, the Western Secretary of the Unitarians, in an editorial in *Unity*, positively denies that Jesus arose. Mr. Barrows, in the *Christian Register*, neither denies nor affirms, but in his Easter editorial candidly skips the main point, and leaves his readers in ignorance of what he believes. And the *Free Religious Index*, many of whose writers and readers are Unitarians, copies a New Testament account of the resurrection, under the heading, 'Refuge of Superstition.' No wonder that the Orthodox Church is puzzled whenever it tries to answer the question, What do Unitarians believe?"

For the *Free Religious Index*.

FACTS ABOUT HEGEL.

BY FREDERIC MAY HOLLAND.

The journal of *Speculative Philosophy* and the Concord School are making Hegel's system so prominent in America, that it is interesting to see how it has fared in Europe, and especially in Germany where it is best understood.

The *Revue Philosophique* for last February, in an account of the German universities, says that Hegelianism is now defended there only by a few old men, none of whom make it the principal subject of their teachings. A recent volume of the *Encyclopædia Britannica* states that "Hegelianism has now ceased to exist as an isolated system in Germany. In England, . . . few, if any, profess to hold the system in its integrity. Professor Vera, of Naples, is, perhaps, its most enthusiastic admirer on the continent." Another standard authority, *La Nouvelle Biographie Générale*, said in 1861 that even then this theory had lost its disciples and belonged only to history. Hase's *Church History* represents it as almost discarded in Prussia as early as 1835, and unable to sustain itself after the rulers withdrew their patronage. Seelye's translation of Schwegler's *History of Philosophy* declares that Hegel's theories have been completely rejected by the scientific world, and that his authority was almost wholly destroyed within thirty years of his death, which took place in 1831. The *Nation* was not far out of the way, last October, in saying that not a single Hegelian has lectured in Germany since the death of Rosenkranz, June 15, 1879, nor the *Revue des Deux Mondes* in exclaiming (Feb. 15, 1861): "There are no more Hegelians. The bubble burst long ago!" And Foucher de Careil says: "Deep night has suddenly followed a most brilliant day. The statue of the great man is forever broken. The altar of the god is overthrown, and its fragments are scattered abroad."

How certain it is that America will follow Germany in rejecting Hegel, as she has done in admiring him, will be seen by looking at the causes of his fall.

In the first place, his own disciples admit that he has said and done what must make him more and more unpopular everywhere, and most so in the United States. He was German by birth and a professor at Jena, when the battle was fought there in which Napoleon subdued Germany. The day before this national misfortune, Hegel wrote to a friend:—

"I saw the emperor ride through the city, this world-soul, this extraordinary man, whom it is impossible not to admire. As I did earlier, now everybody wishes the French success, which cannot fail them."

During the great rising of Germany for national independence, when Fichte won such glory, Hegel kept on the side of the French. Rosenkranz, from whose life of his master I am translating, admits that Hegel's admiration of Napoleon made him unpatriotic. He was then principal of the high school at Nuremberg. His pupils formed a society for writing essays in German on their own subjects, which they also intended to discuss; but Hegel suspected that politics would be introduced, so he advised the boys to drop their society and read Homer with him instead. The Homer class was formed accordingly, but kept up without interest; and the patriotic society went on surreptitiously in the tavern.

All this devotion to Napoleon did not hinder Hegel's becoming enthusiastic for hereditary monarchy and hereditary nobility, as soon as Fortune brought these institutions to the top of her wheel. In 1815, he publicly took part with the despotic king of Württemberg, who was in a quarrel with his people about their constitution. He went to Prussia just in time to join the reactionists in repressing liberty; and we read that he found himself so comfortable there that he ceased to care for a constitutional government, and came to seek the salvation of the nation in an absolute monarchy, without representation of the people, liberty of the press, annual statements of finances, or other publicity. Might as might became his idol, and his politics grew ever more conservative. The people seemed to him an uncertain mob of atoms; and he thought it wrong for the legislature to control the levy of taxes, so as to restrict the head of the government. Election of representatives he considered as only the chance work of folly, and democratic ten-

dencies he opposed. Not quite without reason did all those who looked forward to a future for Prussia turn away from Hegel, as a man whose politics were too narrow and too dependent. Indeed, he was so keenly criticised in the *Halle Literary Gazette*, for his attacks on leading liberals, that he had to ask protection from the ministry, who offered to suppress the sheet. The abolition of the rotten-boroughs in England he publicly lamented, as likely to make parliament too strong and the crown too weak, and so bring divers calamities, which have not come. Indeed, this reform, together with the revolution which established the constitutional monarchy of Louis Philippe instead of the despotism of Charles X., shocked Hegel so much as to have apparently hastened his death. (*Hegel's Leben*, pp. 130, 229, 251, 335-337, 413-418, etc.)

Stirling, who like Rosenkranz is a devoted Hegelian, admits that his master did himself vast injustice in playing into the hands of the aristocratic reaction, and exclaims, "Hegel, the stanch bull-dog of Prussian pig-headedness and pride, that honored his inferior blood when it employed his talent, this is a position of all possible the most preposterous and pitiable!" So speaks the *Secret of Hegel* (vol. ii., p. 492), which work also tells us (vol. i., p. 275) how its hero "was exhibiting the most fervid zeal for Schelling, and demonstrating with an air of perfect conviction the advance which Schelling's position constituted, . . . at the very moment he had in his desk the first sketch of his own system," of which, according to Rosenkranz, he then stated the foundation, and for which he undoubtedly expected a speedy victory over that of his early friend and benefactor. "It lay in the nature of the Hegelian iron then," adds Stirling, "to kick out of sight the ladders of his rise, to provide for self." Such iron I call base metal.

Hegel's favorite system of government, according to Rosenkranz, was that of despotic power resting on differences in rank, and at least three classes in society seemed to him permanently necessary. Theoretically, he admired a constitutional monarchy; but the supreme power was to be held by the monarch, and the power of the prince form the pervading unity. Among his plainest utterances are these: "Only in case of simple, uncorrupted ethical principles, and in states of small territorial extent, can a democracy exist and flourish. The state must be independent of the will of the individual." Hegelians admit that this is inconsistent with our American principle that governments derive their just powers from the consent of the governed. This fact, as well as the dislike shown by Hegel to the freedom of the press, in his *Philosophie des Rechts* section 319, where he would have attacks on the prince and his officials punished as crimes, is particularly important, because as the ablest advocate in America of Hegelianism, Professor Harris, justly says, "The depth of a system of thought has an infallible test in the manner it disposes of institutions." Among other fruits by which we may judge Hegel's tree are his defence of the death penalty, and his declarations that punishment should not be directed toward reforming the criminal, but toward taking vengeance on him in behalf of the state, that the husband should be the head of the family, that the sphere of woman is piety, that women are not made for the higher branches of learning, for philosophy, or for high art, that men are to women what animals are to plants, that female rule brings danger to the state, and that the development of girls should be unconscious, through life not study. Hegel knew history so well that he would not have ignored the success of Hypatia, Queen Elizabeth, and many other women, if he had not been driven to it by his philosophy. No result of this system, however, gives us a better test of its real nature than Hegel's declaration: "In general, religion and the state are one and the same. They are in and for themselves identical. The nation that has a wrong idea of God has also a wrong state, wrong government, wrong laws." Shortly before his death, he publicly denounced, as an accursed error, the idea that a state could be firmly founded except on the right belief, his meaning of which may be judged from his defending the doctrine of the Trinity with peculiar zeal, calling justification by faith alone the Magna Charta, and praising the union between Lutherans and Calvinists, 1822, as the ultimate expression of his country's religious development.

Farther proof of the incompetency of Hegel's system to guide us to truth may be found in his rejection of the plainest facts in science.

He actually devotes a dozen pages of his *Encyclopædia* to defending a wholly fanciful view, which, as he acknowledges, was even then universally condemned as too childish for mention by any chemist, or indeed any educated man. He does his best to revive the obsolete doctrine of the four elements, earth, air, water, and fire, which was taught by Empedocles two thousand years before, and had been refuted again and again in the intervening centuries. Two of the actual elements, sulphur and mercury, had been known for a thousand years; and the number had recently become so great that Hegel finds himself unable to bring them into any order. The facts are too stubborn even for him; so he goes off into fancies, such as that air is passive light and potential fire. This last error he defends for the reason that heat, great enough to inflame tinder, is produced by compressing air; but so it is by rubbing two sticks together or striking a match. He has no more right to call air potential fire than he has to call dry sticks or lucifer matches so. He also imagines that water is the essence of comets, while fire is a form of the lunar principle,—a curious fancy, in view of the fact that moonlight is singularly destitute of heat. His representation of fire and water, as the elements of opposition, receives great light from the flame into which potassium bursts on being dropped into water. Earth he calls the element of individuality, though everybody knows that it is only a compound. So also are air and water; but Hegel will not admit this, and spends several pages more in arguing against the fact, even then well known, that water is composed of hydrogen and oxygen, and in maintaining that rain is caused by the transformation of air into water.

Astronomy he treated as recklessly as chemistry. Scarcely had he brought his system into shape, when he wrote his essay on Planetary Orbits, where he declared, on the authority of Plato and Pythagoras, that astronomers had no right to expect to find any planet, where they had been looking for one, between Mars and Jupiter. This essay Hegel delivered publicly in August, 1801, without making any mention of the fact that Ceres had been discovered seven months before, as he could easily have learned if he had cared enough about the truth to make inquiries. More than two hundred of these asteroids, which were not dreamt of in his philosophy, have been found already. About equal in scientific value to Hegel's planetary theory is his assertion that "thought must deny itself such nebulous and sensuous conceptions as the origin of the more highly developed organizations from the lower." Some say that Darwin's asteroid has not yet been found, but no one has any right to say that its existence is inconceivable.

Farther characteristic of Hegel is his summarily rejecting the discovery that lightning is electricity, made by Franklin in 1782, and his devoting twenty-five pages of his *Encyclopædia* to arguing against the well-known fact that light is composed of seven colors, and avowing his own preference for a theory of Goethe's which is still held by Hegelians, but which has now been before the world for seventy years without making a single convert among men of science. And Hegel disparages Newton's discovery of gravitation in comparison with Kepler's laws, so that Whewell thinks it strange that any one in the present age should hold such language, and declares that Hegel's mind must have been in the same state in which Kepler's was, and that all the ideas which made the advance to Newton possible must lie outside of the Hegelian philosophy.

In other words, his science, like his theology and politics, was two hundred years behind the times. In fact, his aims may be said to have been not so much to teach science as to unteach it. Nothing is so prominent in his system as the desire to substitute logic for scientific methods.

"Logic is the universal truth," he tells us, "not a special study beside other matters and other realities, but the essence of all these other facts together." "This conception of logic as the self-developing system of thought, pure and entire, is the distinctive achievement of Hegel. He would realize and systematize the identification of logic with the actual. If thought is what is, all is reducible to thought, and logic is the name of the whole. The logical forms are the living spirit of the actual, and that only of the actual is true which, by virtue of these forms, is through them and in them true."

(Wallace, *Logic of Hegel*, and Stirling, *Secret of Hegel*.)
The last passage is literally translated from the

Encyclopædia, and the meaning is that we have no right to accept anything as a fact which cannot be deduced logically from Hegel's first principle. Logic is his master-key for unlocking all Nature's cabinets and treasure-chambers. Unfortunately, this all-discovering logic follows a peculiarly difficult method, that of triads or trichotomies, the union of two contrary or contradictory ideas as a basis for a higher truth, or progress through thesis and antithesis. This method Hamilton considers illogical, and it does not seem to have led either its author or his followers to any scientific discoveries. Hegel's own performances have been mentioned; and the list of more than seventy Hegelians in Ueberweg's *History of Philosophy* does not contain a single chemist, astronomer, botanist, geologist, though there are several of note among Schelling's disciples. There is no Hegelian road to science. Valuable as logic is to keep us from reasoning falsely about what we know by other means, no logical method is likely to be accepted as the only avenue for the discovery of truth. Most Transcendentalists will prefer the guidance of intuition and conscience to that of Hegel's trichotomies. And people who are not Transcendentalists have learned too much through observation and experience to resort to logic, except as a guide in using results acquired already independently. A writer already cited says justly that the central doctrine of Hegelianism—namely, that knowledge is possible through pure thought alone—is proved to be false by the history of the inductive sciences.

This theory, that all knowledge is to be logically evolved from first principles, is the necessary result of Hegel's view of the universe as the logical development of infinite thought, and of the Finite as the coming into existence of the Infinite. "The world is the appearance in which the Absolute eternally expresses itself," says Hegel, whose views are further stated thus: "The natural world proceeds from the idea. Thought is the basis of all existence. The secret of the universe is thought. The reality of everything is thought, unconscious and objective thought perhaps; and the reality of the universe is this ever-unfolding thought." (See *Encyclopædia Britannica*, *Secret of Hegel*, and article in *Christian Examiner* by C. C. Everett.)

This reduction of the universe to a train of thought is now generally rejected by the disciples of Kant, who see that there is more reality in the world than is allowed for by Hegelianism. Scientific men and practical people generally have to make much more distinction than this between mind and matter. No man of business, or of science either, is likely to follow Hegel's advice, and try to "raise himself to such abstract universality as would render it indifferent to him, whether he be or be not in finite life."

"To be or not to be, that is the question."

Success in life depends so much on clear sight of the difference between what is and what is not, and on firm confidence in the reality of the external world, that Hegelianism is too unpractical to win abiding favor, and least of all in such a country as this.

But we have still to look at Hegel's theory of the Infinite. This, he says, is Thought so free from matter or finite existence that "Being, pure Being, is pure indefiniteness and vacancy. There is nothing to be perceived in it. Just as little is anything to be thought in it; or it is equally only this void thought. Being, the indefinite Immediate, is in fact Nothing, and neither more nor less than Nothing. Pure Being and pure Nothing is therefore the same."

Thus, Hegel founds his philosophy on a definition of Infinity, or the Absolute, as mere Thought, which may equally well be called being or nothing. This proposition has been called atheistical and nihilistic; and Hamilton objects that Hegel, in starting with it, violates that law of logic which forbids us to take for granted what we ought to prove. Moreover, the wisest philosophers and theologians of all ages have acknowledged that the Absolute, the Infinite, the Divine, is incomprehensible. Touching the Almighty, we cannot find him out; there is no searching of his understanding. The saint may worship what he cannot comprehend, the philosopher may reason from the known toward the unknown, and so reach approximate conceptions about this awful mystery, but there is nothing saintly or philosophic in a man's pretending that he comprehends the Infinite so completely and knows so much more about God than any one else has ever done, that he can start with his orig-

inal and infallible views of the Absolute as the basis of a new system which will explain everything.

Of this system, the essence seems to be that pure thought, wherein existence is the same as nonentity, is the first principle, out of which all the universe is developed, and from which all knowledge is to be logically deduced. It is, however, by no means easy to describe Hegelianism, which in fact is famous for its obscurity. Hegel himself is the Robert Browning of metaphysicians; Professor C. C. Everett considers him absolutely untranslatable; to Goethe and Schiller, he was a shut book; and even Jean Paul, whose readers need a special dictionary, calls him a vampire. Hamilton declares that, though he has known several Hegelians of distinguished talents, he never met one who could answer three questions without being driven to confess that he did not as yet fully comprehend his master's doctrine, though he believed it to be all true. The story that Hegel, not long before his death, complained that "only one man understands me—and he does not," is told not only by Hamilton, but by Stirling, who is plainly of opinion that no one but himself has found out his master's secret meaning, and who gives us: "A short but luminous formula for Hegel, perhaps as good as any that can be devised:—

The Substantive is What is,
But the Adjective is the Substantive;
Therefore, the Adjective is What is,
Or the Whole is Adjective-Substantive."

Not only the *Secret of Hegel*, but the *Journal of Speculative Philosophy*, talks familiarly of thingness and talification, of self-sublation and diremption, and of such thrilling truths as that, "There-being is a There-beent."

Part of this obscurity seems due to a fundamental vagueness, whose existence is proved by the fact that Hegelians differ widely among themselves. Some, especially the Americans, have been retrogressive like their master, but among his most famous disciples are Strauss and Renan, who wrote the two great Lives of Jesus; Baur of Tübingen, Bruno Bauer, boldest of Biblical critics; Ruge, the revolutionist, said to have been the one pupil who almost understood Hegel; Proudhon, whose name is linked to the doctrine that property is robbery; and Feuerbach, the confident advocate of atheism, which he deduced from the Hegelian notion that the Absolute is identical with Nothing, a proposition which is said to have given much aid and comfort to the Russian Nihilists. Not that Hegelianism is necessarily either atheistic and revolutionary or else orthodox and reactionary: it is not necessarily anything but unscientific. Otherwise, it is whatever any disciple chooses to make it, and as well fitted as scholasticism was to furnish premises for any conclusion one may wish to advocate. It is like the Mormon prophet's compass, which, he says, worked whither he desired it to. Such a philosophy is a guide of life, resembling those stolid Swiss who stand ready to lead the traveller up among the glaciers of the Jungfrau, the Virgin Mountain, or down into the dens of the harpies near its base.

Thus, Hegelianism may be described as an attempt to prop up antiquated beliefs, wrapped in difficult phrases, by an intricate logic which is based on an arbitrary definition of the Incomprehensible, and which is ready to be used as a weapon by any atheist, socialist, or revolutionist. Hegel's own hostility to scientific truth, as well as to liberal ideas generally, is so uniform and violent, the liability of the system to be turned any way its employers please so notorious, the obscurity of its advocates so repulsive, its claim to comprehend the Infinite so presumptuous, and its reduction of the universe to a train of thought so opposed to the habits of mind needful for practical efficiency, that we cannot wonder at its failure in Europe. What better fate can be expected here, where thought is so free, life so practical, and science so prized? Some people, of course, will cling to Hegelianism, not only as an intellectual gymnasium, but as a fortress to shelter them from new ideas. Rationalism, however, has already used Hegel's bastions and cannons with tremendous effect in Germany, and may yet do so in America. Science needs no such arms. She has won such favor through her many useful discoveries and inventions and her healthy influence on modern thought that no metaphysician can attack her, except to his own destruction. Even Hegel's *Encyclopædia* can fare no better in the end than did the pope's bull against the comet.

For the *Free Religious Index*.

A FRAGMENT OF THE RELIGION OF THE FUTURE.

It is safe to assume, as the religious sentiment is coincident with mental development, so that the two are completely interwoven, that that sentiment will partake of the same general law of progress that characterizes all the operations of nature. Many ancient religious forms have gradually perished, as new and higher ones have been superinduced upon the old. Despite, however, this passing away, there still remains the fact that one unbroken chain of development connects the past with the present, thus relating the highest form of religious thought to-day with the lowest and most primitive. In other words there is a conservation of energy in religious phenomena as well as in physical. That which really constitutes the essential features of one form of religion reappears with increased energy and power in another and higher form.

For the phrase "conservation of energy" simply means the indestructibility of motion or life and a corresponding transformation into other forms. In this change, whether it be from one condition to another and higher one or from one species to another and higher one, this gathering up or relating process never ceases. For it is not only religion which signifies to go back, to rebound, to relate, to re-express, but that word is explanatory of the whole process of life. "Just as every larger concept is formed by the combination of smaller ones and presupposes them," so, in like manner, the larger concept of a new religious system is formed by the combination of pre-existing and smaller religious concepts, and presupposes and includes them.

In the Religion of the Future there can be nothing absolutely new; for that would be in opposition to the laws of nature, which always evolves the new from out the old, with all the essential qualities and potentialities of the latter disclosed and made manifest. The great need of the age is a rational, scientific statement of the cardinal or essential truths of religion, so that they will reappear with added force and power upon the earth. As the science of geometry is based upon certain axioms or self-evident truths, so religion, in order to be accepted as the greatest of all sciences, the science of man's relation to Deity, must have a similar basis.

That the time has come for such a restatement, for such a reformation of religious thought, that the essential truths which inhere in all religious systems shall be combined and re-expressed, is evident. For old forms of thought are perishing, and the life or the spirit of religion itself is suffering by the death of the form in which that religion has heretofore expressed itself. To-day, throughout the civilized world, we behold religious belief being swept away from its moorings, tossed hither and thither upon the restless sea of thought.

Yet infidelity has its source in the great heart of humanity, and is the necessary corrective of the stagnation of lifeless forms and unmeaning ceremonies. The advancing intellect of man is demanding positive knowledge as the ground of positive belief. "For if," said Charles Kingsley, "in any age, or country, the God who seems to be revealed by nature seems also different from the God who is revealed by the then popular religion, then that God and the religion which tells of that God will gradually cease to be believed in. For the demands of reason must and ought to be satisfied." It is absolutely necessary for the greater advancement of the race that a foundation of thought should be established, upon which the mind may build the stately edifice of truth.

The elements for such an expression of thought are here, even at our hands. All that is necessary is the power to grasp and master and convert these elements into a definite system. But even as the material universe, in all its wondrous beauty, was slowly resolved out of unseen elements into its present composite form, so to-day the airy fabric of thought is capable of being resolved into a definite, homogeneous statement, which shall be inclusive of all particulars. For thought, as well as material life, ever tends to crystallize itself into a definite thing of beauty. Out of the chaotic elements of doubt and unbelief, out of calm investigation and fiery infidelity, the unseen process of crystallization, or condensation and conservation, is rapidly going on, to finally ultimate itself into a rounded, symmetrical form of truth. Through

scientific investigation, we know that nothing is lost; that, in the wise economy of Nature, change, conservation, and transformation are the agencies by which she carries on her marvellous work: endless combinations of that which already exists, in order to create or form anew endless forms of life or thought.

So, in "the Religion of the Future," which is already beginning to crystallize itself into a definite form, all the elements of that religion already exist, needing but the Energizing Power of creative life to shape it into a living, active system. **IMOGENE C. FALES.**

For the *Free Religious Index.*
"BELIEF IN GOD."

I have just finished reading that delightful little volume of sermons, by the Rev. M. J. Savage, bearing the title *Belief in God*, and hasten to bid the author and his recent venture a hearty good-speed. I am one of those benevolently constituted individuals who, when, foraging for mental pabulum, they come across a specially appetizing tidbit, cannot resist the impulse to invite their neighbors to enjoy it with them. Such a morsel I regard the volume before me.

In these days of *wishy-washy* pulpit platitudes and nauseating clerical twaddle, it is refreshing to see a minister who has opinions, with the manliness to avow and the ability to maintain them. Such a one is Mr. Savage. During the seven or eight years he has occupied Unity Pulpit, he has done a large amount of excellent work in the cause of Rational Religion; but in this last piece he has surpassed himself. It is gratifying to observe in an author whose works one admires that his latest is his best effort. This is especially the case where the author is still comparatively young. That this last work of Mr. Savage will be rated as his masterpiece, to date, will hardly be questioned. It is encouraging, too, that it contains internal evidence of pinions capable of yet higher flights, and whispers a prophecy of yet grander achievements.

While it is undoubtedly true, nay, absolutely certain, that man's loftiest conceptions of God must fall immeasurably short of the reality, and convey at best but a vague and imperfect idea of his incomparable wisdom and power, yet it is a pleasure to see this incomprehensible and august being outlined in forms of supremest beauty, and his majestic attributes described in terms which, while they inspire reverence and admiration, do not excite our fears. Such an image Mr. Savage has admirably succeeded in portraying. However short it may fall of being a perfect picture, however faulty or even delusive the conception, it is nevertheless an ideal calculated to excite the finest emotions and inspire the grandest conceptions of the Infinite.

That this noble contribution to the religious literature of the day will make a far-reaching and lasting impression, there can be no doubt. The fact is, Mr. Savage has a marvellous faculty of fixing the images of his own mind upon others; and the secret of this power lies in the fact that he appeals to the understanding, and enforces his views with a fertility of illustration and a felicity of expression at once unique and peculiarly his own. He already occupies a front place in the ranks of polemical debaters, and this his last work will add largely to his reputation.

It is probable, however, that he will not claim for himself, nor his friends for him, that it contains much that is entirely original; but it may be fairly conceded that it embodies the best thought of the day upon the grandest theme with which the mind of man can wrestle, and that it is expressed with a terseness, a clearness, and a beauty of diction rarely excelled. Indeed, on the same plane of thought, I do not recall a work that I think its equal.

Heeding your injunction to correspondents, to be brief, I will not burden your columns with an extended notice of the volume under consideration. Let it suffice to say that I heartily commend its careful perusal to those of your readers who have not already enjoyed that felicity. It is a book that will be read by mothers who are mourning the loss of dear children, by husbands who have laid in the grave the fond partner of their lives, by children bereft of beloved and loving parents, in short by all who have felt the blight of earthly hopes or the chill hand of affliction in any form, and will be found to contain much that will be comforting to their lacerated hearts. He, also, who is harassed with doubts as to the why of the things which perplex his soul, will here get insight, and find much that was dark as night made

clear as brightest day. Even those unfortunate victims of a false theology, who are still drifting upon the shoreless sea of metaphysical subtleties, environed with fog and beset by storms, may, if they will give ear to the voice of this pilot, escape from their thralldom, and find safe anchorage in the snug harbor of rational religion.

Doubtless, many will dissent from my estimate of Mr. Savage's book, and possibly few will accord to it the same measure of value. Still, I do not allow myself to doubt that it will be generally accepted by rationalists as a grand conception, and as logical an exposition of the problem involved as can be made under existing conditions. Of course, it will be adversely criticised by the advocates of supernaturalism and foes of reason, but their shafts will fall harmless to the earth. Those, on the other hand, who have cut adrift from ancient moorings, and are sailing on the placid waters of modern thought, will hail it as a revelation. The only farther word I have to say regarding it is that I read it not merely with pleasure, but rapture; and, as I closed its covers, my involuntary exclamation was, **NEARER, MY GOD, TO THEE!** **D. C. WOBURN, MASS.**

For the *Free Religious Index.*
POLITICAL vs. INTELLECTUAL FREEDOM.

Walt Whitman calls the United States "a vast and varied community, prosperous and fat with wealth of money and products and business ventures, which constitute it a more and more expanded and well-appointed body and perhaps brain, with little or no soul." Walt thinks he can behold, looming dimly over mountains of lard, pork, hams, beef, wheat, tobacco, cotton, Indian corn, Nevada silver, petroleum, etc., the democratic poet-laureate of the future, modestly declining himself to be regarded as such, although he has sung or said things which will cause him to be quoted and remembered long after the lavendered literary exquisites of the period, who now turn up their dainty noses at him, are forgotten. Meantime, although we have political freedom enough and to spare, the mass of our people are still innocent of any idea that there is any truth outside of their creeds and Bible. It is a tedious process in a country so immersed in bread-and-butter and pork-and-lard considerations to induce people to use the franchises of intellectual freemen and rational beings. They can hardly find time to exercise their political franchises. We have institutions of learning which ought to have been universities in fact as well as in name long ago, but they are not. The professors in these institutions must be first of all conformists. Intellectual qualifications are secondary considerations. Orthodox parsons are, in a majority of cases, at the head of our colleges. Americans like Messrs. Fiske and Abbot, who in Europe would be occupying chairs in the principal universities, are not available as professors in our so-called universities, forsooth, because of their intellectual virility and independence. Our large political liberty is counterbalanced by a contemptible mental servility and conformity. A Scotch-Irish Presbyterian, McCosh, is imported to teach American youths metaphysics and logic, highly seasoned with the Scotch variety of Calvinism. They order these things better in Germany, and indeed in every other European country, England included, but not Scotland which has even less intellectual freedom than this country. One of the speakers at the recent Schurz dinner in this city, Dr. E. B. de Gersdorff, alluded, not without pride, to the fact that "the seats of learning in Germany have ever been the hearths and nurseries of intellectual liberty. The proud distinction of German universities," he said, "has been academic liberty,—a liberty superior to political freedom, a higher, a philosophical, and critical liberty of the mind and conscience, a liberty in teaching and learning, uncontrolled by despotism, untrammelled by church interference or protection, uncontaminated by any schemes for gain." This was a well-administered slap at his adopted country by Dr. de Gersdorff and it was merited. And this reminds one of an eloquent passage in Castelar, descriptive of the German university professors of the early part of this century. He says: "At the blows of their implacable logic, superstition falls with a noise more tumultuous than that of revolutions. Hernan Cortes, with all his adventurous genius and all his epic valor and Spanish faith, never attacked the idols of conquered Mexico as the German philosopher and professor has attacked with scientific formulas the God of his fellow-citizens. All our outbreaks in

the public streets, our barrack insurrections, all our revolutionary movements which gave out such thunder of electricity, never contained the essence nor the quantities of revolution contained in those apparently obscure and idealistic discourses, foreign to reality, pronounced by the German doctor, seated behind the lofty desk, as on a vague and remote cloud. To them, to those German masters of philosophy, we owe that theory of right before which the ideas of Rousseau appear conservative and reactionary. To them, we owe that theory of progress by whose impulse all institutions, even those most trusted for their celestial origin, and those most destined to eternity by the public powers, have fallen in the idealistic movement of human ideas, and have submitted to the law of universal transformation which condemns all resistance to liberty to sure defeat, and reaction to inevitable death. The universe and God, the soul and the body, nature and the spirit, have been called to the tribunal of their philosophy; kings and popes, the castes of priests and warriors, to the tribunal of their history. No tribune ever directed such imprecations against the pride of tyrants as they against the authority of the monarchy and the Church. No revolution ever freed society of monsters with the power which they have employed to free the conscience from sophisms." **B. W. B.**

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

EARLY SPRING IN MASSACHUSETTS. From the Journal of Henry D. Thoreau, author of *A Week on the Concord and Merrimack Rivers*, *Walden*, etc. Boston: Houghton, Mifflin & Co. 1881.

The public owes this delicious piece of literary nature to Thoreau's friend, Mr. H. G. O. Blake, of Worcester, to whom Thoreau's Journal was bequeathed by his sister, the last surviving member of the Thoreau family. It was a happy thought in Mr. Blake to group together the entries in the Journal under the same month-dates for a series of years, and so present a picture of reviving nature as Thoreau actually saw it each returning year. For this is the simple plan of the book. The year-dates begin as early as 1838, and the latest is 1860. (Thoreau died in May, 1862.) The greater part of the selections, however, are between 1850 and 1860. The earliest month-date is Feb. 24, and the latest April 11. According to the popular impression of a Massachusetts spring, there may be considerable scepticism whether there is much spring to observe between these dates. Many persons are too dull of sense to see any spring at all until the brown meadows are visibly changed to green and the foliage is quite palpable on the trees. But Thoreau's eyes and ears—nay, all his five senses—were so alert to nature's operations, and he lived constantly in such close intimacy and sympathy with her, that he was wont to detect the slightest changes in her moods, and noted the sure harbingers of the yearly reawakening life long before anything was apparent to common observers. He not only saw and heard the coming spring, but he smelt and tasted it in a different quality in the air, and literally felt it in the first starting of life in the tree-buds, although no change was visible to the eye.

Yet the book is interesting not only for this close and accurate observation of nature,—perhaps not even chiefly for this,—but also because it is a record of thoughts. Thoreau was an original and quaint thinker as well as observer. Fond as he was of nature and delighting to live in this close relationship with her, after all, the problems that most absorbed him were problems of humanity. He did not care for nature and did not study her as the strictly scientific man does,—he made no professions of being scientific,—but he was specially interested in nature because of its relations to thought and to human life. The traditional formalism and conventionalities of society he could not tolerate, and fled from them to live almost a hermit with nature. And yet he did this always with the hope of finding thereby a more natural and genuine mode of human life,—more favoring opportunity for the ripening of mental faculty, more simple, sincere, and morally wholesome conditions of society. He writes in gleeful humor concerning a circular he had received from the Secretary of the National Association for the Advancement of Science for certain personal statistics, among which was the question to

what branch of science he was most devoted. He says, "Now, though I could state to a select few that department of human inquiry which engages me, and should rejoice at an opportunity so to do, I felt that it would be to make myself the laughing-stock of the scientific community to describe to them that branch of science which specially interests me, inasmuch as they do not believe in a science which deals with the higher law." He adds, "The fact is, I am a mystic, a transcendentalist, and a natural philosopher to boot." He then rather laments that he had not put himself down as a "transcendentalist," as the shortest way of telling them that they could not understand the kind of scientific man he was.

We had marked several passages for quotation; but limited space forbids the printing, and compels us to close our imperfect notice. We will only add the remark that, though about the early spring, the book will have its charm for its circle of readers all the year. It will be a good book to take on one's summer vacation, whether to seashore or among the hills.

CHRISTIAN CONCEPTION AND EXPERIENCE. By Rev. William J. Gill, A. M., author of *Evolution and Progress, Analytical Processes, or the Primary Principle of Philosophy*. New York: The Authors Publishing Company. 1877.

This is a work of two hundred and thirty-eight pages, written by a very able Methodist divine, whose work on *Evolution and Progress*, we understand, was noticed by Herbert Spencer. The object of the latter book was philosophical. The object of the book under review is strictly religious and theological. The author claims that the book contains substantially the arguments he used in a series of talks with a very thoughtful, sceptical friend of his, whom he finally converted. It is divided into two parts. The first part contains eighteen chapters under the general title of "the Conception, or a Supernatural Ideal"; and the first six chapters, upon the necessity, worth, culture, influence, and authority of ideals, are by far the most interesting and important chapters in the whole book. These chapters lead up to the thought that our highest ideal or conception must be followed as though it were absolutely true. He then assumes that the Christian conception is the highest possible conception, and claims that we ought to accept and follow it as the absolute truth.

The second part of the book contains eight chapters, under the general title of "The Supernatural Experience." These chapters attempt to prove that Christian experience verifies the truth of the Christian supernatural ideal. The book is thoroughly orthodox in its conclusions. The author attempts to reach these conclusions by a simple process of reasoning, but only does so by helping himself, whenever necessary, to the most gratuitous assumptions.

THE SCHOOL OF LIFE. By William Rounseville Alger. Boston: Roberts Brothers. 1881.

Could the young student meet a friendly Senior who had just passed through Harvard or Oxford or Heidelberg, how eagerly would he ask him of what he had learned there, and of the purposes and methods which had helped him to gain his tripos or secure his degree. Mr. Alger has done this service for the young beginner in the great school of life. While he has nowhere spoken of himself, yet any one who knows his long and varied life, in which many and differing experiences have helped to enrich his stores of thought and character, must see how truly this book is the fruit of many years of thought, and how, in the language of universal experience, he has told many a secret of his own struggles and discipline. The flowing ease of his style, whose redundancy sometimes masks the depths of his thought, still makes his didactic matter pleasant reading; and the instruction is enlivened with many a brilliant illustration, drawn either from his knowledge of classic lore or from his observation of humble life. The lessons taught in his school are not novel ones,—we have all been more or less familiar with them,—but they are never too fully learned; and, although the truths are old, it is a great good to have them repeated in new and attractive form.

He has condensed the results of the wisdom and experience of many years into twelve golden rules, which would be well committed to memory, or, as we used to say, learned by heart, by every one who wishes to graduate with honor from the school of life.

1st. Have a definite object, and keep it distinctly in view.

2d. Make no skips. As far as you go, master every step thoroughly.

3d. Beware of errors.

4th. Nurse your slimmest gifts with greatest care.

5th. Reach beyond all word smattering, and grasp substantial truth.

6th. Rest not in negations, but pass to positive good.

Without giving all these rules, we must lay greater stress on one whose importance is often overlooked, but whose faithful observance would, we believe, double the amount of good mental work accomplished by any one in his lifetime. It is this:—

Keep your working power at its maximum.

He enlarges upon this, showing how truly the law applies to the mental machinery as to all other, that the best results are obtained by having a force at command beyond the immediate needs.

Line upon line, precept upon precept, are still needed to enforce the simplest truths. There is a fresh audience in every generation, and the grammar and spelling-lesson must be taught over and over again. Thanks to Mr. Alger for giving us the lessons of life so wisely, so temperately, and so sweetly.

GYPSIES; or, Why we went gypsying in the Sierras? By Dio Lewis. Boston: Eastern Book Company.

The author of this book is well known as an earnest advocate of physical education and a writer upon hygienic subjects. He believes more in natural tonics both for body and mind than in resort to the pharmacopoeic or artificial restoratives. It was with such an object in view that the adventures and experiences were entered upon which are recounted in the present volume with so lively and engaging interest. Instead of the ordinary mode of travel and sight-seeing, Dr. Lewis and his companions chose to cross the continent and pass some two or three summers among the mountains of California, after the manner of "gypsies," pitching their tents from point to point, according to their progress and inclinations. It is a thoroughly wide-awake book from beginning to end. Its descriptions of characters and scenes are graphic and racy, while the reflections and judgments induced, and particularly in relation to some of the questions which agitate the Pacific coast, evince shrewd and rare good sense. The book will be a charm to all persons of near or imperfect eyesight on account of its large type. It is full of spirited illustrations, and, though the covers may be a little gay for some tastes, is put in strong and durable binding.

Education for May and June contains the following list of articles, each one having value to the educator: "National Aid to Education," by Hon. F. W. Patterson, in which the need of universal intelligence among American voters is clearly set forth, and a strong plea made for national aid to those States not able or willing to establish schools in sufficient number, and of sufficiently high grade of excellence, to meet the demand of the ignorant masses of population. "Educational Principles of the Kindergarten," by Miss E. Shirriff, of London, is a comprehensive and clear discrimination between true and false use of the Froebel materials and plays, which may be of good service to parents who desire the genuine kindergarten method for their children. "The Collegiate Education of Girls," by Professor Maria Mitchell, is trenchant, strong, eminently practical in its statements and suggestions. "Graphic Science" by S. Edward Warren, "Common-sense in Classics" by Dr. E. R. Humphreys, and "Teaching English" by President A. B. Stark, are more technical, but useful articles even for those not committed to the methods advanced. George Hicks writes from Jamaica Islands an article on "The Public School System," indignantly refuting Richard Grant White's sweeping strictures upon our schools and their work. John Tetlow contributes a careful statement and comparison of the conditions of "The Eastern Colleges for Women." An historic sketch of the "Boston Latin School," and a biographical one of Rev. James Manning, enliven the number. Dr. F. L. Pickard, President of the University of Iowa, discusses the "Relation of Public Schools to Morality and Religion." He places a high value on the silent influence of the high-minded teacher, would have the teacher exercise supervision over the child's reading and choice of associates, and on the vexed question of the Bible in public schools claims that the teacher should be free to use the book "as a potent means of increasing moral influences." He thinks "requirement of its use hardly in consonance with its spirit, and prohibition of it in the highest degree illiberal and sectarian." Probably, almost all

radicals in religion, although not like himself "firm believers in the authority of the sacred Scriptures," will agree with President Pickard in objecting to prohibition of Bible-reading in our public schools, provided such reading is in the line of general literary or moral instruction, and not separated from all other school exercises and made a *devotional* service.

The editorial pages are varied and excellent for the most part. We should, however, demur at the suggestion that the "Educational Problems involved in Socialism" were metaphysical and abstract. They seem to us very practical, and the clew to their solution is to be found in the historical development of the idea of liberty.

PERSONAL ITEMS.

Mrs. HUGHES, the venerable mother of Thomas Hughes, has been so pleased with all she has heard of her son's Tennessee colony that she has determined to come and visit it. She will arrive in this country in May, and be conveyed from Philadelphia to Rugby with her furniture, pictures, and books in a special train running in easy stages. Mrs. Hughes is over eighty-three years old.

In the parlor of Mrs. Sargent, where the Boston Radical Club have so long met, the front windows are curtained with tapestry which passed through the French Revolution of 1789, the brass chimney-set used to belong to a Roman palace, the furniture is covered with an antique embroidery of Æsop's fables, there is a large gilt-framed throne-chair from the palace of Louis Philippe, a bust of Wendell Phillips, a harp, and the walls are covered with engravings from the paintings of Lebrun.—*Woman's Journal*.

GEORGE H. BOKER tells this story about Edgar A. Poe: "One day, I was sitting at a bookseller's, who also published a serial, when Poe came in. If shabby, he was generally genteel, and had the inherent look of a man of the world, out of place and ostracised, yet with a compensating pride in his sense of finer intellect. After some little while, he said to the publisher, 'Lend me ten dollars.' 'I can't do it' (he was already in debt to his friend a hundred or two). 'Lend me five then,' said Poe. 'I can't do it, Poe. I have made up my mind not to lend any more.' 'Well,' said Poe, 'will you give me ten dollars for a poem?' 'Yes, I will be glad to do that.' Poe sat down, and, almost without hesitation, wrote a sonnet, exquisite in its wording, tender in its feeling. He handed it over to the publisher, who paid the money."

PROF. G. STANLEY HALL, of Cambridge, spoke as follows at the Norfolk County School Teachers' Convention last week, in regard to kindergarten and primary methods of education: He dwelt at length upon the necessity of using such methods of imparting instructions as could be readily understood by the youngest pupil. The sense of touch should be educated before the others, and then the senses of sight and hearing. He said that the child should be considered as a young plant, and should be kept out of doors as much as possible, be allowed to play in the dirt and be as happy as possible. He enlarged upon the objective methods of teaching, advocating the use of picture-blocks, etc. The American system of kindergarten schools was strongly criticised, and a comparison made between our method and the German method.

POETRY.

For the *Free Religious Index*.

AGNOSTICISM.

We hope, aspire, and dream, but only know
The current life we now are living here,
So sweet to most they ask no higher sphere.
Art, science, freedom, peace, can make to glow,
Like fabled heaven, this world, which long ago
Was deemed a place of harsh probation drear;
Only a vestibule where, pale with fear,
Men should salvation seek by penance grim.
Foully this glorious world the saints belied:
'Tis one of the innumerable orbs that swim
Through cosmic space on gravitation's tide;
With beauty as a garment clothed, it spins
About the sun, buoyant, in orbit wide,
Nor rays one beam the less because of human sins.

B. W. B.

The Free Religious Index.

BOSTON, MAY 26, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, Editor.
DAVID H. CLARK, Assistant Editor and Business Agent.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

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ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fourteenth Annual Meeting of the Free Religious Association is to be held in Boston as follows:—

Business session, for election of officers, hearing of reports, etc., Thursday, May 26, at 7.45 P.M., in the Parker Memorial Hall, corner of Berkeley and Appleton Streets. The methods of the Association looking to a more effective organization, as developed the past year and as may be further proposed, it is hoped may induce an interesting and profitable discussion at this opening session.

Convention, Friday, May 27, in the same Hall, with sessions at 10.30 A.M. and 3 P.M. The question for the morning session is to be, "The Dangers to Morality from the Downfall of the Old Theology; or, The Probabilities of a Moral Interregnum." to be introduced by Prof. Felix Adler. Mr. Adler entitles his address, "The Teachers of Ethics as the Successors of the Clergy." Other speakers will be Mr. M. J. Savage, Mrs. Elizabeth Cady Stanton, and Mr. George Chainey. The afternoon topic will be, "Will Free Religion Organize?" to be opened with an essay by Frederick A. Hinckley. Speeches by Mrs. Anna Garlin Spencer, Mr. Giles B. Stebbins, Mrs. Anna L. Diggs and Charles Ellis.

On Friday evening there is to be a social festival, using both the upper and lower halls of the Parker Memorial Building. A programme of special interest is to be presented, with the usual opportunity for refreshments, conversation, and, not least, pecuniary subscriptions for the work of the Association. WM. J. POTTER, Sec'y.

PROFESSOR PARK, of Andover, who, it has been supposed, could tell something about the "unpublished manuscript" of Dr. Jonathan Edwards, if he chose to, has broken silence. He says he "never heard of it till June, 1880," and that he does not believe there is any such manuscript as has been described in existence, and that "there is indubitable proof that no such manuscript was ever written by Edwards."

THE NEW NEW-TESTAMENT.

True to promise, the revised version of the New Testament appeared on the 20th instant simultaneously in this country and in England, and is already largely in the hands of the people. A cable despatch from London on the 21st stated that two million copies had already been sold there. Over half a million of copies had been sent to a few book-selling firms as trusted agents in this country before the appointed day, and the sales exhausted the whole supply in a day or two. These editions—for there are several varieties of form and type—have all been printed under the most careful supervision at Oxford and Cambridge, in England, on the University presses. The market will soon be flooded with other editions, for there is no copyright; but these are the only ones that the revising committee guarantee as correct, and efforts will be made to supply the demand with these authorized editions as far as possible. Quite curiously, the Bible Publication Societies cannot publish the new version until they amend their constitutions, which bind them to print only the King James translation.

Rationalistic thinkers who regard the Christian Bible as they do the books of other religions—that is, as a book of human origin and to be judged like other books by human reason—cannot, of course, manifest such eager interest in this new version of the New Testament as do those Christian believers who look upon the Bible as a special message from God. People of radical religious views are not accustomed to go to the Bible to find authority for their beliefs, nor to look into its pages for any infallible standard of moral practice. Therefore, whether a text in it shall read this way or that is to them of comparatively little moment, except as, in the case of other classics like Shakspeare or Plato, they may always prefer the most accurate reading.

But to Evangelical believers, who hold that the New Testament is a gospel supernaturally revealed from heaven, and that it is, moreover, a revelation necessary for human salvation, it would seem that it should be of the utmost importance to have the revelation in the most correct form. To them, it is a matter of the most serious import how a text shall read; and even a slight change in the rendering of a sentence derives vast moment from the fact of its being believed to be a change in a communication sent from the Supreme Ruler of the universe. And yet not all Christian believers are inclined to accept kindly the amended version. One of the Boston daily papers of orthodox proclivities says editorially: "The old New Testament is good enough for us, and we do not believe there are living men capable of improving upon it. The worst of the Bible's enemies are men who think they can make it better, and who tinker it accordingly." Considering the resources of Biblical study that have been accumulating since the King James version was made, this spleeny dictum is certainly not very complimentary to the Biblical scholarship of our time. But such criticism is absurd. There is no intelligent doubt, whatever demerits on other points the revised version may have, that it is a much more correct transcript of the original message than any previous version has given. Yet the new version is doomed to meet a good deal of this unreasoning and superstitious opposition. Even the London *Athenæum* a few months ago, when it was first reported that there would be changes in the "Lord's Prayer" from that form familiar to all English-speaking people for three centuries, said: "A greater calamity than such a change as rumor declares to be imminent, it would be difficult at the present moment to imagine." That is,

though the Bible is the Word of God, it would be a greater calamity to the people now to have the Word exact than to go on repeating something which they have been taught from childhood to believe to be his Word, but is not! To such mere fetichism has Bible worship become. After all, it is not God's thought, even according to their own theory of its revelation, that these Bible devotees want, but certain forms of words and letters and sounds that they have learned to associate with his name. What a pitiful mockery of genuine religious reverence is this! But the majority of the orthodox world, we believe, will not stand toward the amended New Testament in this mood. We incline to think the new version will find its way, in spite of such resistance, into popular circulation.

And we think one of the certain effects of this acceptance of the revised version will be the increase of more rational views about the Bible. A book that can be amended cannot be infallible. Yet thousands of readers of the King James version have read it in the firm belief that they were reading an infallible book. They will now begin to see that that belief, at least, was a mistake. But, since no claim is made that the new revising committee have been inspired, and their process of working with the instrumentalities of human scholarship is even frankly described, have these readers an infallible book now? Have all mistakes been corrected? And these "manuscripts" that are talked about,—on what authority do they rest? And so, the question of infallibility having once been started among readers who never raised it before, it may not rest until it reach the question of original authorship, and the popular theories of the Bible be reconstructed on a more rational basis. From this point of view, therefore, the revised New Testament has a special interest for Liberals. That the revision, on points where any doctrinal change is involved, favors liberal Christian rather than orthodox interpretation is also apparent. But this is a matter of much less moment than setting the Bible-reader's wits to work on the question whether the Bible he is reading is an infallible book. Let that question once fairly get started among the plain-thinking people of Christendom in the nineteenth century, and the twentieth century will answer it by placing the Bible on the library shelves alongside of other historical religious books, classified as one of the human literatures of the world's religions.

ROSCOE CONKLING.

It often happens that a single act of a person's life reveals as effectually his ruling motives as a volume of biography. We need not look far for illustrations of this at present. Ex-Senator Conkling's recent sensational antic will answer for one; and the very damaging and foolish letter of Gen. Grant that since has followed, for another.

Of Mr. Conkling, the people of the country, irrespective of party, have long entertained pretty uniform and well-settled opinions, which the disclosure just made of his mental and moral characteristics will only serve to emphasize and render more pronounced. For upward of a score of years, he has been one of the most conspicuous public men of the country. His career has been a singularly prosperous one. Born in 1828, he has but barely turned his fiftieth year, and may hence be regarded as in the very prime of his powers. The greater portion of his life has been passed in official positions. Beginning, in comparative youth, as Mayor of Utica, then as District Attorney, later as Member of Congress, and for the last fourteen years a United States Senator, and party leader of foremost ability and influence, he has mounted in succession from

one gradation to another of political eminence in the country, until it has seemed almost possible at times he yet might reach its very highest. The contemplation of a career of such successes possesses a peculiar fascination, and naturally carries with it the assurance that it must necessarily be associated with as commanding merit and virtue. But much depends upon the conditions and means through which men mount to power,—whether they are those employed and devised for general and public ends or to promote private interest and personal aggrandizement. With all allowance for the charm and captivation of splendid successes, there is a wonderful contrast in the moral worth and claims upon our admiration of such lives as Beaconsfield and Gladstone, between the Napoleons First and Third on the one hand and Washington and Lincoln on the other.

There have been all along Roscoe Conkling's course of advancing distinction very impressive signs of his lack of the first essentials of greatness. It has been more and more apparent that he was deficient in those moral elements of character which alone afford a sure guarantee for the worthy use of place and power or render their possessor truly admirable. There has hence been a decline of confidence and trust in him, in the ratio of his growing prominence and influence, which has tended to make the higher prizes that he might else have attained more and more hopeless and elusive. There is no one that questions Roscoe Conkling's brilliant intellectual gifts or skill as a political tactician and party leader. But these are comparatively cheap. There is much more than these needed for genuine and efficient statesmanship, and genuine and efficient statesmanship is now and always what the country most needs in its public men. There are plenty of people of brilliant intellectual gifts. But, unfortunately, brilliant intellectual gifts are frequently associated with absence of heart and conscience. It is always much easier to find a brilliant person than one of high integrity, sound wisdom, and discretion.

Of party chieftainship and political tactics, too, the country has had, and is likely to have for some time to come, quite enough. It has certainly had ample of the quality which Mr. Conkling is disposed to furnish. It is high time for him to step down and out, if he have nothing better to contribute to the councils of the nation; and that this is all that may be hoped or expected from him, even should he resume the place he has so precipitately vacated, is attested by his antecedents. There is no one who more directly represents what is known as the machine in politics or is more responsible for the evils and abuses which it engenders.

The great object of Mr. Conkling's worship is success. The end toward which he aspires and concentrates all his energies is power,—power for Roscoe Conkling and power for the party to which he belongs. Party is first and country afterward. A true Machiavelian disciple, he believes in the freest use of all the artifices of craft, duplicity, and tergiversation that can promote his aims.

The patronage of the politician, in common with the view of his class, is of more consideration than the interest of the public service,—pliant and obedient tools in his manipulations, more than manhood, honor, and integrity wrought into the politician system, and exalting the dignity, stability, and character of the nation. It is thus, granting all that is to be put to his credit for his identification with the great party which may relatively be designated the party of freedom, not too much to say that the influence of Roscoe Conkling upon American politics has constantly tended to lower the tone rather than to ennoble and exalt it. The political ideas and principles which he represents

belong to an order of such as are happily passing away, and are unworthy of the nobler ideals and better apprehensions of political duties and of the administration of government which are in process of evolution among us. The Empire State can do no more sensible thing, more honorable to itself and the country in the present contingency, than to consign the two Dromios who have come home to it for temporary retirement to a permanent one, and return to their seats those who shall at least possess better tempers and manners, and more fitly represent what statesmanship should be here in America in this nineteenth century.

It has been said by Goldwin Smith, if we would suppress demagogism in this country, we must suppress the demagogue. Would not this do for a beginning in this direction? It would also present us an example of what the great poet describes as "that vaulting ambition which o'erleaps itself, and falls on t'other side." D. H. C.

ANSWERS TO CERTAIN QUESTIONS
Addressed to Mr. John White Chadwick by Mr. Carl H. Horsch.

1. Are we, against our reason, tendency, faith, and will, "still Christians"?

Answer: Objectively, Yes, if we have been factors in the sum of Christian civilization. A position of traditional antagonism to Christianity, such as the Jews have occupied, might constitute a valid exception. Subjectively, the man whose "reason, tendency, and faith, and will" are anti-Christian is not a Christian, if he defines Christianity correctly to himself, as probably he does not. For example, to make Romanism typical Christianity is much the same as making *Cupid's Fokes* identical with Mr. Abbot's gospel of purity.

2. Was Jesus still a Jew, because he was born of Jewish parents and had some of the humanitarian tendencies of his ancestry, after he followed his own reason, tendency, faith, and will, and opposed the Jewish creed?

Answer: Jesus never conceived himself to be anything but a Jew religiously, and was not. It was the intense nationality of Judaism that prevented its opening out into a universal faith; and it was this that made a new religion with a new name essential.

3. Are the tendencies of Moses, Confucius, Buddha, Jesus, or Mohammed superior to those of all good and well-developed men, and do either one of those persons count more than one in the scale of humanity?

Answer: This question is in two parts. Answer to the first part: The parts cannot be greater than the whole. "Moses, Confucius, etc.," are included in "all good men." "Do either one of these count more than one in the scale of humanity?" Answer, Does Shakspeare count for more than Tupper? Does he not count for more than forty million Tupper? But this does not mean that anything is true or beautiful because Shakspeare said it. No more is anything true or beautiful because Jesus said it. Perhaps I do not understand what Mr. Horsch means by "counting one." If a bruiser of the "Bloody Sixth" had been in Lincoln's place, would the course of events have been precisely what it was from 1861 to 1865? In faculty and influence, All men are created *unequal*.

4. Are the claims of superiority for any one of the historical forms of religion or sects and for their tendencies in keeping with republican principles and favorable to the maintenance and propagation of liberty?

Answer: Such "claims" are not necessary to the preference of a traditional name. But does Mr. Horsch believe that all historical forms of religion are exactly equal? If not, he must allow superi-

ority to one or another. If "republican principles" cannot bear to have the truth allowed, so much the worse for "republican principles."

5. Is it not vanity, selfishness, speculation, and a false claim, rather than modesty, charity, fairness, and truth, when we stamp modesty, love, charity, patience, civilization, and good tendencies generally, with the name Christian?

Answer: Not unless we are unwilling to have these virtues stamped with the names Buddhist, Mohammedan, etc. I do not know whose ox is gored by this particular bull of Mr. Horsch's. I am sure that mine is not.

JOHN WHITE CHADWICK.

BROOKLYN, May 16, 1881.

EUROPEAN EVOLUTION.

Oh, the lazy luxury and restful ease of this European life! Surely, if the United States must be admitted to be the best place in the world for bread-winners, Europe remains as ever the terrestrial paradise of artists, scholars, philosophers, and the "well-to-do" classes. To "make money" in the New World and spend it in the Old may not be a patriotic ambition, but it is certainly fast becoming the habit of our wealthiest Americans. One is astonished at the constantly lengthening list of annual visitors or permanent residents of all the more attractive cities upon the Continent, who "hail" from the United States. They have actually driven the ubiquitous English in despair from some of their former favorite haunts, such as Geneva, for example. The familiar nasal twang is encountered in the most out-of-the-way corners, and at the most unexpected times and seasons. "Daisy Miller" has grown so familiar to European eyes as to be accepted now without a shrug of the shoulders; and the Bennetts and Lorillards, the Vanderbilts and Astors, are as well known on this side the Atlantic as in the United States. In fact, far more Americans make it a point to see Europe than to favor the Pacific Coast with a visit, and few indeed are those who having the choice between California and Italy do not choose the latter.

Nor is this selection altogether to be deprecated, although it has latterly become the habit to speak of transatlantic sojourners as "unpatriotic." Educated Americans enjoy a peculiarly enviable position abroad, where the absence of any fixed rank or "caste" among them enables each one to be accepted on his or her own individual merits in the very highest grades of society. And, to realize what a boon this is, one must have experienced it. Culture in Europe usually takes precedence of wealth, and mere money is voted vulgar in the best society. The domestic and social life of the masses of the people in either Great Britain, France, Germany, or Italy, realizes far more of innocent, healthful enjoyment than is generally found in the United States, where the concentration of all our energies is devoted almost exclusively to "making a fortune," while in Europe the vast majority would aim merely at maintaining the position they were born into. It is little wonder that most scholarly Americans, who have lived long enough across the water, enter into and enjoy the easy, comfortable habit of Europeans,—of making their lives pay as they go along, instead of waiting for a doubtful dividend at a remoter period. American family life is unmistakably dull, monotonous, and wearisome. Especially is this true in the country. The individual members of a New England farmer's family, for instance, seldom seem to feel under any obligation to interest or amuse the others, unless there are neighbors or visitors present. A sadder life and a more dismal prospect than lies before the wives of most of our isolated Western "prairie" farmers it is very difficult to imagine. But the Eu-

Europeans of every class cultivate a different form of existence, multiplying holidays and occasions of general festivity, and thus diversifying their otherwise tedious lives. Americans also work harder when they do work than Europeans, and frequently thus wear out their lives ere middle age. Merchants, journalists, lawyers, clergymen, and physicians frequently prolong their hours of labor far into the night; and, while the "unskilled" laborers of the United States are growling at the idea of ten hours' work for double the wages paid in Europe, the "professional" classes, so called, average sometimes nearer sixteen hours than ten.

The Catholic religion is, no doubt, doomed to ultimately fade out in the light of nineteenth century civilization, but it promises, at least, to outlive the lukewarm Protestantism of the period; and it is certainly far better adapted to the manners and habits of the European people, and appeals far more strongly to the imagination and devotional natures of the lower classes than the colder, more formal creeds, which restrict the use of churches to the seventh day, and deny to the hard-working peasants the opportunity of indulging their moods at pleasure. As Catholicism relaxes its grasp upon the minds of the rising generation, Protestantism makes no corresponding progress. On the contrary, it is the Rationalists, Positivists, Secularists, and Materialists who are the gainers. In the advance from Rome to Reason, it is not essential to linger long in the twilight of "Evangelical" Christianity. Strauss and Büchner, Renan and Victor Hugo, John Stuart Mill, George Eliot, and Herbert Spencer now point the way to the thronging masses of the Old World; and, for weal or woe, the walls of "revealed religion" are now so far demolished, and exhibiting so many gaps, as to offer no practical impediment. Even the English clergy are infected to such an extent as would scarcely be believed.

We are evidently entering upon the innermost circles of the maelstrom of Freethought, and the closing years of the present century are big with fate. Nihilism, Socialism, and Communism are no longer discussed as mere possibilities of the future: it is coming to be seen more and more clearly that, whatever is to be their outcome, they are destined to have their day! The Prince of Wales says he never expects to reign in England, and adds that he does not much care to. This, at least, is the accepted *on dit* at the clubs. France is trembling between reaction and the re-establishment of the Commune, and Gambetta is trying to gain a breathing space by distracting the attention of the French people toward a grand scheme of African colonization. German Republicans only await the daily expected death of the Emperor William, Von Moltke, and Bismarck, who must soon follow Disraeli "over to the great majority." The Russian Empire is really in its death agony. For every Nihilist hung or shot there spring up a hundred eager to avenge his fate. The Spanish and Italian kings are trembling in their shoes, and ready to abdicate whenever a majority of their far from loyal subjects can decide with what form of government they will replace them. Everywhere there is visible expectancy, profound discontent with the established order of things, and utter scepticism as to its much longer continuance.

But this applies only to the powers delegated by the masses to their rulers, or claimed by the latter. The results of the ingrained habits of centuries are not so easily eradicated: the characters and customs, the tastes and aspirations of mankind remain very much the same. Law and order will somehow be maintained. The family will remain the unit of all civilized societies. Competition of individuals, however disastrous in particular cases, will be recognized as indispensable to the perpet-

ual progress and improvement of the human race. The economical and business-like administration of the several governments will somehow be achieved. Instead of a larger liberty resulting to the isolated personality, a more stringent supervision will perhaps be required in the interest of the many. Governments will multiply their powers by common and general consent. A man's house can remain his castle only on condition that it exists for the benefit of society at large. Sanitary legislation will be more searching, thorough, and general in its application. "Protective Tariffs" will be ventilated, to the stultification of their selfish and narrow-minded advocates. The rudimentary principles of finance will not be disputed with impunity, and advocates of fixed values to be imparted to bits of paper by legislative enactments will no longer gain the public attention. A comprehensive training for the duties of citizenship, and a practical education for children, are among the nearer reforms of the future; and Europe is quite as likely as America to show the way. Altogether, if we live in a turbulent period of the world's history, it cannot be denied that it is of the most absorbing interest, however unsettled and disappointing it may appear to the over-sanguine; and the future destiny of the human race, its continued advance, or the culmination of the present civilization, are problems to be mainly worked out here in the mother-land.

ALBERT WARREN KELSEY.

MENTON, ALPES-MARITIMES, FRANCE,

April, 1881.

A FORTNIGHT ago, we alluded to Professor W. C. Russel's forced retirement from his positions as Professor and acting President in Cornell University. Another reason than those then given as current for this action on the part of the Executive Committee is now stated. In the *Philadelphia Presbyterian*, we find this: "It is said that Professor Russel of Cornell University has been asked to resign by the Trustees, because he had no confidence in Mr. Beecher, and was therefore reluctant to ask him to preach in the college chapel. Mr. Henry W. Sage, a Trustee of the University, and a large giver to its funds, is a devoted friend of Mr. Beecher, and insisted at various times that he should be asked to preach. Professor Russel gave at least passive resistance to Mr. Sage's requirement, and the two gentlemen have been at odds. The contest has been an unequal one, and the weaker party has gone to the wall." We do not know whether this is authentic or not, and should be glad to hear from some of our friends at Cornell "the true inwardness" of this affair.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, May 9, 1881.

A paper read before the Fortnightly Club of this city by Mr. John P. McGregor deserves mention in the *Index* as a fearless expression of opinions maintained in its columns. This paper was entitled "General Principles," and the subject was considered briefly under three groups: 1. Those that apply to material things, the so-called laws of nature; 2. Those that apply to social relations, including human governments; 3. Those that apply to morals and religion.

"It may be true that no sharp, well-defined line can be drawn which shall absolutely divide one of these groups from the others, when we come to consider them as affecting human actions," says the author of the paper "but the distinction is sufficient for the end I have in view, which is to illustrate the great value of the acquirement and of the application of sound general principles in all three of these departments, to point out some of our shortcomings and failures in that regard, and to suggest remedies for these defects."

The contrast was then drawn between the advance in knowledge of religious principles and those which are embodied in material things. The earlier men

seem to have looked upon the ordinary, every-day operations of nature without interest or curiosity, while extraordinary events, like tempests, eclipses, pestilences, etc., were attributed to the direct action of deities or demons. Nor can we take too much credit to ourselves as compared with our ancestors, when we consider how few comparatively in times of general education take an intelligent interest in and have an accurate understanding of the operations going on around us under natural laws which directly affect our country, our health, and our life itself. Many ladies educated and intelligent find the principles of domestic science an impenetrable mystery and the chemistry of culinary operations something past finding out, and many men are engaged in occupations depending upon the application of the principles of natural philosophy or other physical science, who have the most imperfect and inadequate knowledge of those very principles upon which success would seem to depend. We have got along and succeeded after a fashion, because a certain empirical knowledge has been acquired, and we have learned to do things by "rule of thumb."

Several instances of gross ignorance were related at some length to show the absurd notions upon which business could be carried on and the disasters which might and do result from the ignorance of general principles; and the importance of giving to children elementary knowledge of natural philosophy was emphasized, which once acquired would stimulate the pursuit of natural science and leave them unsatisfied until they thoroughly understood the why and wherefore of operations going on around them or in which they take a part; and they would work in unison with the principles of nature, and never attempt to carry on their operations at cross-purposes with her. The impossibility of regulating social and political affairs on wrong or unsound principles was fully considered, illustrated with several instances drawn from the writer's large acquaintance with the practical affairs of life and society, including the topics of universal suffrage, unequal taxation, usury laws, capital and labor, etc.

Coming to the survey of the moral and religious field, the most striking feature noticed was that while right principles were set forth at a comparatively early period and by alleged divine authority, to which men were required to conform their conduct, and while it had always been generally admitted that it was essential to the welfare of individuals that they should conform their conduct to these principles, and in all ages armies of prophets, priests, and preachers had been engaged in urging men to walk in the way commanded under threats of eternal punishment for disobedience and promise of everlasting bliss as reward for obedience, yet so far but a very moderate portion of mankind could be brought to square that conduct with these moral and religious maxims and commandments, and they only in a partial and imperfect way. It was no wonder that under such circumstances the theologians should have been driven to the doctrine of innate and total depravity to account for the perversity of man, or should have attributed it to the machinations of the devil, the enemy of God and righteousness. There must evidently be a defect somewhere. If this defect be attributed to a slow development, it will give us reason to hope that in the progress and higher development of the race a stage may be reached when the lower elements of human nature will be subdued and brought under the control of the higher and better instincts and faculties of the soul.

The sacerdotal class was mentioned as having been in turn powerful for good and powerful for evil. The rapid advance of general knowledge and of accurate and scientific modes of thought had made great havoc with superstitions and dogmas, making necessary a readjustment of the grounds of faith and religious ideas. Disaster to morality and religion was predicted by the sticklers for the Orthodox traditions, but the writer did not share their anxiety. His belief grew stronger and stronger that mankind in its upward and onward development would come to a realizing sense of the binding force of general principles, and come to feel and know that it is just as absurd and ruinous to enter on a course of conduct in violation of the sound principles of morality and religion as would be the effort to conduct material operations in defiance of the laws of gravity and chemical affinity. He believes we should yet come to the enjoyment of a reasonable religion, resting upon human brotherhood and

the common welfare of the race, and finding proofs of its divine authority in its adaptation to the wants of man and to the requirements of an enlightened moral nature; a religion freed from sacerdotalism, bigotry, and superstition, and finally attaining to a faith serene, unclouded, effectual, perfect.

This brief outline of Mr. McGregor's paper scarcely does justice to its valuable points and literary symmetry, but it will serve to show its spirit; and it was noticeable that the sympathy of the club and the visitors in attendance was mainly with the views therein expressed.

During the discussion which usually follows the paper in this club, Rev. Henry Rose asked Mr. McGregor to define the terms "morals and religion," as he seemed to distinguish between them. The reply did not sharpen the distinction, as our Mr. Potter does; and anything less than a clear line causes confusion of ideas that results in a war of unmeaning words. Mr. Rose said, in the course of the discussion, that the history of the world was not old enough to formulate principles, with a sneering allusion to the scientists whose long, hard words mystified, but did not enlighten us. They talked of force, but it was vague, and of truth, but there was *nothing* which could be proven and called truth. Mr. Robert Spencer asked him if, as he called this force God, he "believed him to be truth." Assented to by Mr. Rose. "Can you prove there is a God?" "No." "Will you not grant to others the right, then, to call this power by other name than God?" "Certainly, I never deny this to any one."

The truth is, however, that Mr. Rose takes especial pains to announce through the newspaper press that he will speak upon the subjects of atheism and atheists, and does not, in the pulpit, apply courteous language to their belief nor to themselves. Mr. Spencer remarked, after the close of the meeting, to a gentleman who called Mr. Rose "a fair-minded preacher," that he was not; that he abused atheists from the pulpit, when there was no opportunity to reply to him; and he should take the opportunity of this club to say the same things. The tendency of intelligent thought in Milwaukee is toward the religious ideas embodied in the paper I have noticed; and it is very gratifying to me to take such notes of the progress of rationalism whenever and wherever I can find it. The platform of the Fortnightly Club is proven by such examples to be a free one, and such papers and discussions must bear rich fruits of progress.

A conversational club was organized during the past winter by Mrs. M. T. Dudley, and recently the conversations held in her parlors were led by Mr. C. D. B. Mills and Bronson Alcott. These two meetings of the club were largely attended, and reported through the press to have been of great interest.

Mr. Joshua Starke, President of the Milwaukee School Board, in his annual address made, among many thoughtful suggestions, the following: "One of the important duties of our successors will be the revision of the courses of study. However excellent the present courses and the results attained through them, there is room for improvement. The course of study in the high school should be made more definite and practical, and there is evident need of more attention in the district schools to the study and explanation of the common facts and phenomena of nature. No child who has been in the public schools to the age of twelve should be ignorant of the simple elementary laws of the physical world about him, and of the meaning and explanation of common natural phenomena. The instructions and discipline of our schools should recognize the rank of the child as the heir expectant to the high dignity of citizenship; and they should be directed to awaken and strengthen sentiments of manliness and independence, suited to fit man for a life of liberty and the possession and exercise of high political trust."

Progressive educational ideas are also good to "make a note on."

The legislature of Wisconsin, after all the important measures introduced during its late session and the active lobbying and generous support of many members, succeeded in passing only one or two bills which reflect any credit upon its members, although their introduction and vigorous support redound to the glory of our State. Woman suffrage, universal taxation, and secularization of schools supported by the State received serious consideration and were lost by small majorities.

That these questions were not disposed of according

to the desires of the advanced members of that body, and men and women of Wisconsin, can be attributed to the very advanced ideas they embodied. The majority were simply unprepared to deal with these problems of sociology. That they have been ably introduced and actively supported shows the value we attach to them, and it is but a question of time when these problems shall be settled satisfactorily to the best social interests of the State.

The anti-treating bill which did pass became the source of much amusement, and the comments of the press throughout the country were tinged with a deserved ridicule. A test case was instituted in this city which resulted in proving the law unconstitutional; and the mistaken advocates of the so-called temperance cause can feel nothing but chagrin at the result of the passage of this bill.

LESSONS

ON

The Origin and Growth of Christianity.

XX.

THE LEGEND OF THE RESURRECTION.

"If there be no resurrection of the dead, then is Christ not risen."—1. COR. xv., 13.

1. The Betrayal and Crucifixion.

JESUS and his disciples went up to JERUSALEM at the time of the annual Passover festival, according to the custom of the Jews, to make their offerings at the TEMPLE, and eat together the Paschal feast. (Mark x., 1, 32, 46; xi., 1, 11; xiv., 12-26; compare Matt. xx., 17, 18; xxi., 1, 12; xxvi., 17-30; Luke xviii., 31, 35; xix., 1, 28, 41; xxii., 1-30.) At JERUSALEM, he is said to have foretold the destruction of the TEMPLE (Mark xiii., 1, 2; Matt. xxiv., 1, 2; Luke xxi., 5, 6), and to have been tempted to controversies with leaders of the Jewish sects. (Mark xi., 27-33; xii., 13-40; Matt. xxii., 41-46; xxiii.; Luke xx.) The Chief Priests and Scribes, fearing his influence, conspired to put him to death. (Mark xiv., 1; Matt. xxvi., 3, 4; Luke xxii., 2.) He was accused of blasphemy, condemned by the SANHEDRIN (Mark xiv., 53-65; Matt. xxvi., 57-68; Luke xxii., 66-71), and delivered up for execution by PILATE, the ROMAN procurator. (Mark xv., 1-15; Matt. xxvii., 1-26; Luke xxiii., 1-25.) The tradition declares that he was crucified, according to the ROMAN custom, together with two thieves. His body is said to have been given to one JOSEPH of Arimathea, who caused it to be placed in his own sepulchre. (Mark xv., 16-47; Matt. xxvii., 27-61; Luke xxiii., 26-56.)

NOTE.—According to the Jewish Law, blasphemers were to be stoned to death. (Lev. xxiv., 16) The power of executing the death penalty had, however, been taken from the Jews by the ROMAN government, and JESUS was therefore executed according to the custom of the ROMANS.

Some writers suppose that in his reply to the question of his accusers, "Art thou the Christ?" JESUS made use of the HEBREW name of GOD, "I AM" (Mark xiv., 62; compare Ex. iii., 14), to speak which was accounted blasphemous.

2. Paul's Doctrine of the Resurrection.

The earliest recorded allusions to the resurrection of JESUS are found in the writings of PAUL. (1. Cor. xv.; Romans i., 4; vi., 4-10; viii., 11; xiv., 9, etc.) PAUL, however, denied the doctrine of the resurrection of the physical body, saying, "Flesh and blood cannot inherit the kingdom of God." (1. Cor. xv., 50.) His idea appears to have been, not that JESUS was restored bodily to life, but that he was raised "from the dead"; that he was released from SHEOL, the resting-place of departed souls, and had ascended in spiritual form to PARADISE, the dwelling-place of God and the angels, whence he would soon come to judge the world and inaugurate the HEAVENLY KINGDOM. (1. Cor. xv., 35-54.)

He considers the testimony of his own alleged vision of JESUS (1. Cor. ix., 1; xv., 8; Gal. i., 12, ff.) as of equal authority and similar character to that of the apostles and brethren who are said to have seen him soon after his death. (1. Cor. xv., 5-8.) PAUL,

however, appears to have been subject to remarkable "visions" and peculiar subjective experiences, in which he admits that he could not tell whether he was "in the body or out of the body." (II. Cor. xii., 1-5.) His vision of JESUS was evidently of this subjective character. The different accounts of it do not agree one with another. (Acts ix., 3, ff.; xxii., 6, ff.; xxvi., 12, ff.) They also contradict the GOSPEL narratives, according to which JESUS had ascended to heaven long before this vision of PAUL. His testimony is evidently wholly inadequate to prove the alleged fact of the resurrection.

3. The Gospel Narratives of the Resurrection.

The TRIPLE TRADITION says nothing of any miraculous appearance of JESUS after death, or of his ascension to heaven; the last twelve verses of MARK being a late and spurious addition, not found in the older MANUSCRIPTS of the NEW TESTAMENT. The stories of the resurrection in *Matthew*, *Luke*, and *John*, unlike the statements of PAUL, represent the appearance of JESUS in physical form, with a body of blood, flesh, and bones, exhibiting the wounds received in the crucifixion. (Matt. xxviii.; Luke xxiv.; John xx., xxi.) He is represented as eating and drinking with his disciples, and assuring them that he was not a spirit. (Luke xxiv., 36-43; John xx., 22-29.) These GOSPEL stories are manifestly legends which grew up subsequent to the death of JESUS. As statements of fact, they rest upon no evidence worthy of credence.

NOTE A.—Trace the growth of the legend through the GOSPEL narratives. In *Mark*, the earliest GOSPEL, there is no account of the reappearance and ascension. (Mark xvi., 1-8.) In *Matthew*, the record of his reappearance is exceedingly brief, and there is no mention of his ascension. (Matt. xxviii., 9, 10, 16-20.) In *Luke*, the account is expanded into a lengthy and circumstantial story, concluding with his ascension to heaven (Luke xxiv.); while the *Fourth* and *latest* GOSPEL amplifies still further, and concludes with the remarkable assertion that "there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

NOTE B.—The SYNOPSIS writers agree only as to the alleged fact that the body of JESUS was not found in the sepulchre on the third day after the crucifixion. Some critics have supposed that it had been surreptitiously abstracted by some of the disciples. RENAN even throws some doubt upon the fact of his actual death on the cross. (*Life of Jesus*, chapter xxvi.) The truth or falsity of the report that the body was missing is now impossible to be determined. There is manifestly no trustworthy evidence here of any miraculous or supernatural occurrence.

4. The Christian Doctrine of the Resurrection.

The belief in the continued life and "second coming" of JESUS appears to have been universal among the early CHRISTIANS. PAUL bases his hope of immortality and "salvation" wholly upon the fact of the resurrection. This faith has become a dogma of the CHRISTIAN Church. The creeds, however, substituted the less rational doctrine of the resurrection of the body for the more spiritual conception of PAUL.

Disappointed in their expectation of the speedy return of JESUS, his followers nevertheless clung, and still cling, to the belief that he has risen "from the dead," and ascended into HEAVEN. The true significance of this fact lies in the evidence which it offers of the profound impression which the moral greatness and noble personality of JESUS, and the lofty unselfishness of his doctrine, have left upon the world. It could not be believed that death could extinguish such a personality. Discarding, as we must, the miraculous and legendary element in the GOSPEL narratives, RATIONALISTS may, nevertheless, regard JESUS of Nazareth, the MAN, as one of the world's true saviors and noblest benefactors.

NOTE.—EASTER: The CHRISTIAN festival of the Resurrection is identical in time with the SPRING-FESTIVAL of the older systems of Nature-worship, which the Jews, also, have preserved in their Passover feast. "EASTER" derives its name from that of the goddess ISHTAR, or ASTARTE (Teut. OSTERA, OESTRE), the deity who presided over this period of rejoicing for the resurrection of vegetation, and the con-

quest of the *beneficent* SUN over the death-like reign of *Winter*.

General Questions.

1. Why did JESUS and the disciples journey to JERUSALEM? 2. How were they received there? 3. Tell the story of his arrest, trial, and crucifixion. 4. What was the Jewish penalty for blasphemy? 5. Wherein was JESUS alleged to have offended? 6. What was PAUL's doctrine of the resurrection? 7. Did he believe in the revival of the physical body? 8. How must we regard his testimony to the resurrection of JESUS? 9. How do the GOSPEL stories report the resurrection? 10. What evidence do they present of the gradual growth of this legend? 11. What weight ought we to give to their testimony? 12. How has the CHRISTIAN world regarded the resurrection? 13. What is the true significance of the survival of this belief? 14. What is the origin and meaning of "EASTER"?

To the Teacher.

This LESSON concludes the present series, which covers the period of the GOSPEL narratives, and the general topic of the *Life and Teachings of JESUS*. It is hoped that classes may be interested thereby to continue the study of the history of the ORIGIN AND GROWTH OF CHRISTIANITY; tracing its development under the influence of PAUL and the early CHRISTIAN Fathers; the growth of ecclesiastical institutions; the history of the CATHOLIC CHURCH, the REFORMATION, and the different steps in the direction of rational interpretation and COMPLETE MENTAL FREEDOM since the birth of PROTESTANTISM. Such a course of study would prove of the greatest interest and value to all who would think wisely and deeply as well as freely upon these important topics.

Concerning this lesson, read the *Bible for Learners*, Vol. III., Book I., chapters xxxvi., xxxvii.; Book II., chapter i.; the lecture on "The Death and Resurrection," in SAVAGE'S *Talks about Jesus*; the last chapters of RENAN'S *Life of Jesus*; and chapter iii. in SCHLESINGER'S *Historical Jesus of Nazareth*. Rev. JOHN WHITE CHADWICK'S forthcoming volume on *The Man Jesus* will contain an interesting and valuable presentation of the subject treated in these Lessons, from the stand-point of sympathetic RATIONALISM.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

THE parliamentary paper lately issued, containing statistics as to the number of evictions in Ireland during the past two-and-thirty years, is a timely contribution to the discussion of the Land Bill. In 1860 there were 2,987 persons turned out of house and home for non-payment of rent. In 1880, the number was 10,457, notwithstanding the "terrorism" of the Land League, which was supposed to overawe the tyrannical desires of the landlords. How many will there be this year, if the Land Bill is not passed?

THE society founded for the purpose of securing in all the countries of Europe a public feeling in favor of international arbitration seems to be making some progress. It seeks to secure peace by creating an international tribunal. Branches of it have already been established in Germany, Switzerland, France, Spain, and Italy. Of the German branch, Herr Lasker has become the president. Victor Hugo is likely to become the president for France, and Signor Castelar the president for Spain. It is very probable that a series of meetings will be held in the large towns, to arouse English feeling in favor of the new scheme.

THE ancient Church of St. Saviour's, Southwark, is attracting a good deal of notice just now. Not only are the parishioners engaged in the slow process of electing a new chaplain, which would be proper enough if it were a Dissenting chapel, and not a branch of the State Church, but they are also being summoned for church rates. Most of us were under the impression that the compulsory levying of church rates had been abolished some years ago; but St. Saviour's, Southwark, is one of the few exceptions to the rule, and on Saturday several workmen and others were summoned for not paying the shilling or two claimed from each of them, and put to great trouble in learning that they were really liable for the amounts. When will such nuisances be put a stop to?—*Weekly Despatch*, May 1.

THE SALVATION ARMY NUISANCE.—A party of the Salvation Army have on several occasions invaded Keynsham, near Bath; and their loud and vigorous demonstrations have caused much derision, and not a few riotous scenes have resulted. In consequence of these, the authorities recently bade the leaders of a procession which paraded the streets to halt and dis-

perse; but they defied the police, and asked for the by-laws of the town, which is a small one. They then marched to a dissenting chapel, and commenced a service, which proved to be anything but a decorous one. During it, a member of the Army accused a "native" of creating a disturbance; and one of the congregation proceeded, notwithstanding his protestations of innocence, to eject him. His friends objected; and a free fight ensued, which ended in the Army being repulsed and ultimately defeated.

LLANDEGFAN CHURCH, which is attached to Beaumaris rectory, was on a late Sunday the scene of a singular occurrence. A commission having reported to the bishop that there was non-performance of duty in the parish, there being no resident curate, his lordship nominated one himself. At the close of the morning service, the curate read his authority under the bishop, and notified that he would hold evening service. The rector protested, and declared he would permit no intruders in his church, padlocked the doors, and drove away. The church-wardens, acting under the advice of the bishop's secretary, subsequently forced the doors; and the curate conducted the evening service. Upon the information of the rector of Beaumaris, summonses have been taken out against Mr. R. Lloyd James, secretary to the Bishop of Bangor, Mr. R. Parry, church-warden, and a number of other persons who were concerned in the forcible entry.

In the sketch of Lord Beaconsfield's private life which appeared in the *Times*, there is a passage relating to his wife, which goes far to explain the domestic felicity enjoyed by the deceased statesman: "Lady Beaconsfield, almost till her last hour, spared her husband all cares connected with daily existence. It was her practice to wade through masses of the papers and ephemeral literature of the day, in order to extract all that might interest him. It may truly be said that in each event of life she strove to find something to gratify him. By the exercise of her power of discriminating organization, the household at Hughenden and in Grosvenor Street was maintained on a footing consistent with the dignity of the statesman. She bestowed thought on every detail; and nothing was too minute for her to study, if it could contribute to the gratification of him to whom she was a faithful helpmate. When near fourscore years, she exerted herself in a manner that might have given a lesson to a woman of thirty."

JESTINGS.

AN enthusiast is an individual who believes about four times as much as he can prove, and he can prove about four times as much as anybody believes.—*Josh Billings*.

JUDGE: "See here, prisoner, if you do any more lying, you won't get off with three years." *Prisoner*: "But, Judge, how many years d'ye s'pose y'd gimme if I told the truth?"

A LITTLE boy takes up the sermon which he has heard his father preach that morning, and says: "Papa, I don't quite understand what this sermon means. Won't you please to get the meanness out of it for me?"

"AND did your late husband die in hope of a blessed immortality, Sister Wiggins?" inquired the new minister, who was making his first call on a fair widow of his congregation. "Bless you, no!" was the mournful response: "he died in Chicago."

AN exchange tells of a man who had \$65 stolen from him, and who soon after received \$25 with the following note: "I stole your money. Remorse naws at my consheens, and I send you some of it back. When remorse naws again, I'll send you some more."

A FAMOUS surgeon advises one of his patients to undergo an operation. "Is it very severe?" asks the patient. "Not for the patient," says the doctor, "we put him to sleep, but very hard on the operator." "How so?" "We suffer terribly from anxiety. Just think, it only succeeds once in a hundred times!"

A GOOD parson, who had the happy faculty of saying a good word for everybody in whose behalf one could possibly be said recently officiated at the funeral of a farmer who was known to be the meanest and most miserable man in the neighborhood. Instead of execrating the deceased for his extortionate and niggardly habits, this kindly disposed clergyman simply spoke of him as "the best arithmetician in the county."

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

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

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

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The office of the Association is at 3 TREMONT PLACE Boston (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

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SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price \$1.50.

TO THE FRIENDS OF THE FREE RELIGIOUS INDEX.

On the 1st of July, 1880, the Free Religious Association assumed the publication of the *Free Religious Index*. This responsibility was undertaken without the funds necessary for the enterprise, but in the trust that the appeal for means, sent out a few weeks previous, would bring a sufficient response to insure the publication for at least a year. That trust has been justified. Somewhat more than \$2,100 has been received; and this sum, in addition to the regular receipts from the *Index*, will be nearly or quite sufficient to insure the publication till July. In this year of experiment there has been, moreover, an increase in the subscription list of the paper,—an increase sufficiently encouraging to justify the continuance of the *Index* under the auspices of the Association.

But the *Index* is not financially self-sustaining; nor without an unprecedented sudden increase in its subscription list is it likely to become so at a very early day on its present business basis. In a careful consideration of ways and means for continuing the publication, the Executive Committee of the Free Religious Association have resolved to make an effort to raise at once the sum of \$10,000; and the undersigned have been appointed a committee to carry this resolution into effect. This sum, if raised, would certainly insure the continuance of the paper on its present financial basis for a number of years; but it is believed by some of our most competent advisers that in the course of two or three years, by a judicious use of this sum, under energetic management the paper may be made pecuniarily self-supporting.

The committee, a few months ago, privately invited a conference of a few friends of the *Index* in Boston, at which this and other plans were freely discussed. The plan above proposed was met by most cordial and encouraging approval, not only in words, but in substantial deeds for carrying it into effect. Among the sixteen persons present, subscriptions were made to the amount of \$2,300. This has since been increased by the addition of other names to \$4,245. And to this it is proposed to add the legacy of \$1,000 left by Mrs. Lydia Maria Child unconditionally to the Free Religious Association for the spread of its principles. Her expressed interest in the *Index* has led the committee to believe that this disposition of her bequest would fully meet her approval. Putting Mrs. Child's bequest at the head of the list, we have already \$5,245 pledged, and most of it paid into the treasury.

With this auspicious beginning, it should not be a difficult task to raise the balance from the friends of the Free Religious Association and of the *Index* throughout the country. But, in order to do it, there must be a considerable number of responses

in large sums, corresponding to some of those already on the list. Will not those of our friends who have large means measure the extent of their obligation thereby? But let not those of smaller means feel excluded from the opportunity. If all who believe in the *Index* do what they can, the fund will be raised; and we hope it may be raised speedily.

Pledges or cash subscriptions may be sent to the "FREE RELIGIOUS ASSOCIATION," 3 TREMONT PLACE, Boston; but all checks or money-orders should be made payable to the order of John C. Haynes, Treasurer.

(Signed) R. P. HALLOWELL,
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EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The **FREE RELIGIOUS INDEX** is the continuation of **THE INDEX**, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—to increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the **Free Religious Association**, the **FREE RELIGIOUS INDEX** will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Natural Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the **FREE RELIGIOUS INDEX** is to publish a lecture by **Dr. FELIX ADLER**, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

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LIVE THOUGHTS OLD OR NEW.

WHAT a cage is to the wild beast, law is to the selfish man. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a straight-jacket for the maniac, crutches for the lame, stays for the weak-backed; for the infirm of purpose, a master; for the foolish a guide; but for the sound mind in a sound body, none of these.—*Herbert Spencer.*

TO THE minnow, every cranny and pebble, and quality and accident of its little native Creek may have become familiar; but does the minnow understand the Ocean tides and periodic currents, the Trade-winds and Monsoons, and Moon's Eclipses, by all which the condition of its little creek is regulated, and may from time to time (unmiraculously enough) be quite over-set and reversed? Such a minnow is Man; his Creek this Planet Earth; his Ocean, the Unmeasurable All.—*Thomas Carlyle.*

GIVE unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted. The enunciation of this first great commandment of science consecrated doubt. It removed doubt from the seat of penance among the grievous sins to which it had long been condemned, and enthroned it in that high place among the primary duties which is assigned to it by the scientific conscience of these latter days.—*Huxley.*

ANY society which is not improving is deteriorating, and the more so the closer and familiar it is. Even a really superior man almost always begins to deteriorate when he is habitually king of his company.—*J. S. Mill.*

If the swiftest thinking has the pace of a greyhound, the slowest must be supposed to move, like the limpet, by an apparent sticking, which after a good while is discerned to be a slight progression. Such differences are manifest in the variable intensity which we call human experience, from the revolutionary rush of change which makes a new inner and outer life, to that quiet recurrence to the familiar which has no other epochs than those of hunger and the heavens.—*George Eliot.*

HE prays best who, not asking God to do man's work, prays penitence, prays resolutions, and then prays deeds, thus supplicating with heart and head and hands.—*Theodore Parker.*

THE profoundest minds know best that nature's ways are not at all times their ways, and that the brightest flashes in the world of thought are incomplete until they have been proved to have their counterpart in the world of fact. Thus the vocation of the true experimentalist may be defined as the continued exercise of spiritual insight and its incessant correction and realization.—*Tyndall.*

THE great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority of his contemporaries, he will have but a small circle of influence, for all originality is estrangement.—*G. H. Lewes.*

AMONG the many strange servilities mistaken for piety, one of the least lovely is that which hopes to flatter God by despising the world and vilifying human nature.—*G. H. Lewes.*

CURRENT TOPICS.

THE general interest in the Civil Service Reform is a very hopeful sign of the times.

THE people of England are putting forth efforts for prayer to be offered throughout their domain for increased godliness. If Parliament can be persuaded to enact juster laws for suffering dependants, a marked accession of that desirable quality supposed to constitute piety will forestall the wordy church petitions.

THE *London Times* says: "Had it been fashionable in America to exile its disturbing elements, Mr. Phillips would have been picking fish-bones in Alaska long ago, for his country's good." "Disturbing elements," like Wendell Phillips, are the salt that has not lost its savor. Such men are needed both in this country and in England; and, when they are "exiled," revolution will be in order.

THE *Catholic Review* characterizes the complimenting of Catholics by Protestant editors, on their sympathy with the President the last few weeks, as "an impertinence. At least, it would be one, did the journalists know as much as they ought to know." Certainly, the Catholics of this country are not so destitute of common human sympathy or common patriotism that their horror of the attempt to assassinate the President and their prayers for his recovery should be referred to as an unexpected manifestation of feeling or of interest in the Republic.

IT seemed from observations reported by professors of the Cincinnati observatory a few weeks ago that the noted guest among the stars was following the fashion of mundane politicians by getting up a "split" for sensational variety. Observed facts in other astronomical quarters, however, failed to corroborate the supposition. But very curious phases of change in form from night to night have been detained by photographic skill, and render this heavenly fugitive as helpless of disguise as any other famous eccentric who is compelled to face the camera for future detection.

"OUT of a class of one hundred and twenty-six which was graduated this year at Yale College," says the *Presbyterian*, "only five propose to enter the ministry." Our pious contemporary is at a loss for an explanation of this fact. It wants to know why, "as colleges grow strong, wealthy, and conspicuous, the number of ministers coming out of the successive classes diminishes." It is just possible that the proportion of educated young men, such as graduate from our first-class colleges, having faith in Christianity, is not as large as formerly; and that, in this sceptical, practical age, the ministry has not the attraction it once possessed for young men of ability, energy, and earnestness. If this be so, it is easy to understand why, from inferior colleges, come the larger number of ministers.

THE Emperor and Empress of Russia arrived on the 29th at Moscow, the original capital of the empire. The day following, twenty thousand troops were passed in review; and, Sunday last, a pilgrimage was made to the convent of St. Sergius. The Emperor's chief reliance is evidently on the bayonets of soldiers and the superstition of the masses.—the main support of despotic government wherever it exists. His anxiety and trouble, and the difficulties and dangers that surround him, are doubtless great; and with the sad fate of his father, which is yet fresh in the public mind, they beg for him much sympathy in all lands. Yet what are his individual griefs and fears, in comparison with the sufferings of the "dumb millions" under his imperial rule? He deserves no peace of mind until he shall change his policy, and try to lighten the burdens of the Russian peasants. Kings and emperors are for the people, not the people for them. The man who commiserates the condition of a ruler, and ignores the hardships of the people for whom all governments and rulers exist, "pities the plamage, while he forgets the dying bird."

GOVERNOR ROBERTS, of Texas, in response to a letter from Governor Foster, of Ohio, telegraphed as follows: "My failure to answer you favorably is not on account of any want of sympathy for the President, but because I deem it inconsistent with my position as governor to issue a proclamation directing religious services, where Church and State are and ought to be kept separate in their functions. I doubt not the people of Texas have as strongly wished and will as devoutly pray for the recovery of the President as any people in the United States." Governor Roberts seems to have a correct idea of the scope of his official duties, and is evidently a man who has the courage of his convictions. But the *Boston Herald* characterizes his refusal to unite with the governors of other States in appointing a day of religious service as a "phenomenal oddity," for which he "is likely to pay dearly"; adding, "The act is almost universally condemned by the press of the State, and will not be forgotten should his name ever come up again for the suffrages of the people." No doubt every orthodox editor and every orthodox preacher in the State will condemn this just and brave reply to Governor Foster's letter. Orthodox Christians generally, without any conception of what the separation of Church and State implies, will unite in making this reply a reason for denouncing its author as an infidel. Every office-seeking politician, and every man who cares more for popularity than for principle, will join in the condemnation. And other men, in office and out, who clearly see the correctness of Governor Roberts's position, will be intimidated into silence, if not hypocritical approval of the popular judgment. This will be only one more illustration of the manner in which orthodox Christianity offers a premium upon cowardice and hypocrisy. This language may seem severe, but its severity is in its truth.

For the *Free Religious Index*.

THE ORIGINS OF EVIL.

BY J. E. PECK.

In the light of modern science, that reputed insoluble problem, the origin of evil, with the correlative questions of its nature, penalty, and remedy, stands revealed. It is solved in so far as the fact of existence is solved, and no further. Good and evil, being a part of existence, are as unexplainable ultimately as gravitation or any other fact of the cosmos. When we have said that gravity is a mode of motion of matter, that both matter and its motion are eternal, we come to the fact of their existence, to which fact our ideas of causation do not apply.

It is the attempt to reconcile the idea of a universe of mixed good and evil with that of an infinitely wise and merciful Being as its absolute Creator that has rendered the question so inscrutable. For, if any being created the universe, he created not only the substance of all being, but its modes of action, from which result all phenomena, including good and evil.

To obviate this, the theologians invented a system by which they shifted the responsibility upon the free will of man. In respect to free will, we will here only ask the question, Whether will does not always decide in accordance with the strongest motive at the time being. And, as motives are caused by the external world or environment acting on the physical organization, both being by the theological supposition created, we might well inquire how far the responsibility is shifted from the Creator to the created.

With the Christian, all good is founded in the nature of Deity. Whatever God commands men to do, that is good. What he commands them not to do, that is sin, which causes all evil, thus making sin and evil identical. With the theologian, evil is not found in the nature of things, but in disobedience of arbitrary commands. The reputed battle in heaven was a contest of personalities. This first rebellion of free will against superior power is made the germ of physical and mental evil. For after this it is said that two beings were created on the instant, perfect in all human faculties. They had but one command, not to eat of the fruit of a certain tree. But, being endowed with free will and being tempted by Satan, they decided to eat of the fruit. Then not only were Adam and Eve, but the constitution of nature and of all animals, changed from good to evil. Before that event, the lamb lay down outside of the lion; after it, inside of him. In this childish manner, which is peculiar to primitive nations, not only the evil in man, but in *unconscious nature*, is removed from a Creator to the will of man. Thus all evil is a punishment of disobedience by a superior will. It is made a conflict of finite, immaterial will against the immaterial infinite. The first result of Adam's sin was knowledge. It was a practical objective knowledge: witness the clothing of fig leaves. Now, to say that Adam obtained this knowledge is to say that good and evil actually existed objectively outside of the human mind. Joining this with the assertion that the constitution of nature was miraculously changed, we see that the theologian overshoots himself, and makes the origin of evil fall back upon a Creator.

We have only referred to these stories to show that they are the real foundation of the Orthodox theology of morals, in order to contrast it with the utilitarian idea. The first makes evil to be a disobedience of commands because they are commands, and not because certain modes of action are, in the nature of things, inimical to man. Evil is both the act of disobedience and the punishment inflicted by Deity, which follows the act.

In the language of J. S. Mill: "According to the Calvinistic theory, the one great offence of man is self-will. All the good of which humanity is capable is comprised in obedience. You have no choice; thus you must do, and no otherwise; 'whatever is not a duty is a sin.' Human nature being radically corrupt, there is no redemption for any one until human nature is killed within him. Man needs no capacity but that of surrendering himself to the will of God."—*Essay on Liberty*, p. 119. It is evident that such ideas in the human mind can develop no love for moral principles for themselves alone. To make man a mere obeying machine is to deny him all original power for good. To quote again from the same essay: "It fosters a low, abject, servile type of character, which, submit

itself as it may to what it deems the Supreme Will, is incapable of rising to or sympathizing in the Supreme Goodness."—p. 99. Doubtless, there are many Orthodox persons who are controlled more by their reason and moral emotions than by force; but it is no less true that fear is an antagonist of a true love of virtue.

The theological idea, then, of evil, of its origin, nature, penalty, and remedy, is briefly this: There is, first, belief in an infinite, conscious Being, usually considered as distinct from and outside of matter. The origin and nature of evil is man's disobedience to the commands of this infinite Being. The penalty is direct punishment in this world by special providence, and eternal torment in another. The remedy is belief in and practice of the opinions of the Church, which is considered to be the only true morality.

As a basis for a rationalistic idea of ethics, I propose the two following propositions. But first, there are two kinds of evil, that which man encounters in the external world, and of which man is supposed not *now* to be the cause, and also the evil which men inflict upon one another. It is to remedy this last form that systems of ethics are originated.

Our first statement is this: If there were now, and had been, but one single conscious being in existence, then good and evil, right and wrong would be impossible. We suppose this being to correspond to the Orthodox idea of God, who, being single, and infinite in power, could not be injured by or have any relations to other things. Therefore, to arrive at good and evil, we must go from unity to diversity.

Hence our second proposition: All moral good and evil arises from the relations which individual conscious beings bear to other individual conscious beings, and that these relations can all be referred back to the doctrine of utility as the real fact which lies at the bottom of all right modes of human action. Of course I mean the good and evil in nature when it becomes differentiated into man; it is of this alone that ethics can take cognizance.

To illustrate, let us suppose the existence of only two persons. If the ten commands had been given to them, there are but five of them that they could have violated, simply because the others imply something done by individuals to individuals. We suppose these two persons to be one in interest. Immorality began when the human race had multiplied sufficiently to act on each other. Two isolated persons could have no inducement or occasion to commit the crimes prevalent in a large society. As the race increased, separate interests arose. The struggle for existence, combined with the sense of individual right, gave rise to the idea of property. On individual right is based the ethical idea of justice as embodied in the five commands,—Thou shalt not kill, steal, commit adultery, bear false witness, covet. These laws rise spontaneously, through experience, in the human mind. Perhaps it is worthy of note that in this code there is no reference to strong drink, opium, or tobacco. The first was a small evil then, the other two utterly unknown to the Jews. Is this not a hint of moral evolution, that man forms his moral laws and sentiments in reference to the objective evil of his own time?

What, then, is evil, as shown to man by his reason and experience? And what is its origin? Its origin is in the nature of existence. Its nature is simply the suffering of that part of existence which becomes conscious in sensation and thought. The historic age, and the age whose history is written in the stone pages of the rocks, show that life has been a state of some joy, but mostly of suffering and carnage. After some of the primeval forms of force were converted into vegetation, these again nourished the lowest forms of life possessing little sensation. But, as the forms of life became more highly organized, the law of self-preservation led animals to prey upon one another. Birds and animals tore one another asunder. There are some so constituted that they cannot live except upon the flesh of others. Instead of animals being at first peaceful, fossil remains of prehistoric times show that many of them were armed with the most terrible weapons. There is hardly a yard of the earth's surface but has been the scene of suffering and death. Look at the suffering man has inflicted on animal life. Man, like other animals, preys on them for food. He kills them for sport.

"As when some hunter in the spring hath found
A breeding eagle sitting on her nest
Upon the craggy side of a hill lake,
And pierced her with an arrow as she rose,
And followed her to find her where she fell

Far off; anon her mate comes winging back
From hunting, and a great way off descries
His huddling young left sole. At that he checks
His pinion, and with short, uneasy sweeps
Circles above his eyry, with loud screams
Chiding his mate back to her nest; but she
Lies dying, with the arrow in her side,
In some far stony gorge out of his ken,
A heap of fluttering feathers. Never more
Shall the lake glass her, flying over it;
Never the black and dripping precipices
Echo her stormy scream as she sails by "

And, in the long ages of his ignorance and partial development, see the cruelties man has inflicted on his fellow-man. For centuries it has been one long struggle for political liberty. Even now, in the modern republic, the true principle of government, the protection of all by the protection of each individual, is not fully carried out. Petty class and race persecutions, tyranny over women and children and over the defenceless generally, social ostracisms on account of theological opinion, are all too prevalent. For all these things, the Orthodox makes man alone responsible. But man is a part of nature; as such, his actions are the result partly of his conscious self and partly of that unconscious nature.

Is the origin of all this evil in personal will? Or is it in man alone, or in unconscious nature alone; or is it caused by man and nature both?

If we make all material existence phenomenal, and infinite mind the only reality, we make all the evil in phenomena to be caused by that conscious Will. To suppose that a Being infinitely good created matter with the seeds of evil in it, is to destroy the idea of justice in any sense in which it is cognizable by us. Mr. Spencer, referring to certain modes of conduct and their results, says, "These good and bad results cannot be accidental, but must be necessary consequences of the constitution of things," etc. The clause which I have italicized contains the whole secret of the origin of evil as far as it will ever be known by man. The Orthodox theist has no alternative but to refer the "constitution of things" to a personal Deity.

If, for instance, the Creator could not make matter incapable of producing alcohol, he would not be infinite in power. If alcohol were purposely made, then he is the author of that evil. So it might be said of any vice. So also of the supposed crime of unbelief, or that habit of mind which requires evidence instead of faith. Shall we refer the various poisons to design, or to the countless interactions of matter? We cannot with reason apply the terms tyrannical or cruel, good or evil to that which is unconscious. If it is true that existence as a whole is unconscious, we need not try to solve the problem how an infinitely good and wise Being can be the author of evil.

To explain is only to show the facts of that which exists. To explain an origin is to show a preceding cause adequate to produce it. As there is something which never was preceded by any cause, it is unexplainable, and is the constant factor in existence. Science and philosophy show that matter, being eternal, is a constant factor in existence; if not the only factor, science has no means of proving it. In it are the forms of force, the modes of action which produce all phenomena. But is *mind* matter? Science seems to consider intelligence as a form of force or motion of matter, and that it is only exhibited in organisms. In this view, good and evil are the result of unconscious nature. Nature in finite parts becomes endowed with sensation and thought, and only through them does evil become such. If fire, earthquake, tornado, and pestilence cause suffering, it is to necessary forces in matter that we refer them. They are not punishments for disobedience. Even death becomes not a punishment for sin, but a necessary law of nature. By the constitution of matter, all organisms change. Matter is constant, but organism not. This change in animal organisms is called birth, life, and death.

The rationalistic idea of the *origin* of evil is that it springs from unconscious nature. The *nature* of moral evil is the perversion of man's faculties. He does not do wrong because he is desperately wicked, but because he has not the reason, the knowledge, the inducement to restrain necessary faculties within due bounds. Self-preservation is the law of all animal life. Personality implies not only self-preservation, but the acquisition of property, and more than all implies the right of individual feeling and opinion, and everything which makes every person separate from every other. We have seen that, where only one person exists, or two with one interest, moral evil or

crimes upon others is impossible. The old tradition states that the first murder was caused by envy. Now, envy is a perversion of the rightful and necessary instinct of property, by causing us to hate others more successful than ourselves. The same is true of all other crimes. They are caused by the perversion of the necessary faculties of our minds and bodies; and man is not responsible for the faculties, but to a certain extent for their perversion. The theologians say that sin consists in the desire of the soul to do evil. But they lose sight of this simple fact, that if we had no bodies we should have no desire. And, according to the theist, God made our bodies. Strong drink deprives a man of his senses. Yet a proper use of food and drink is a necessity. Here the origin of the evil is in physical nature; the nature of the evil, what it really is, is the bad effect which the drink has on himself and others.

I do not attempt here to prove the doctrine of evolution. I assume its truth. By it, man is the crown and summit of the unconscious forces of nature working through millions of years. Geology and astronomy prove the great antiquity of the earth. Biology shows man's descent or rather ascent through the lowest forms of life, until his body has attained its present state, and his perception of himself and the universe around him has become his consciousness or mind. Side by side with his physical nature, which he shares with the animal, has grown up his intellectual nature. His animal nature is selfish and cruel. It is the inheritance of an ancestry struggling through long ages for existence. But his intellectual side is the desire to know what is. His moral side is his recognition of the fact that others have the same rights as himself. Having arisen from unconscious nature, he must partake of the forces of that nature. Good is what conduces to man's welfare, evil is what is inimical to him. He has obstacles in nature to overcome, and in that sense nature is evil; but from this same nature he draws his sustenance. But man's conduct toward man is moral or immoral conduct; and it is inevitable, in the long struggle between animalism and the full consciousness of right, that man should mark his course by tyranny and wrong. He must be what his physical nature and his environment, modified by his knowledge or consciousness, make him. He is neither naturally depraved, nor perfect in morals or in intellect.

But, it may be said, you admit that man is to a great extent evil; but where is your penalty? Does not wrong-doing somehow presuppose punishment? Yes: there is a penalty, but first let us examine that of the popular theology.

There are but two assignable motives for imposing pains and penalties: one is that of prevention to secure protection, the other is revenge. Because society has to enforce laws for the protection of its members, some have supposed it an attribute of Deity to invent punishments. But no one can injure Deity; he does not need to protect himself. No Orthodox will admit the idea of revenge on the part of God. Now, the idea of a penalty enforced in this world implies the idea of prevention; but the idea of a penalty enforced in another, when there is no chance to prevent anything, points to something analogous to revenge. Revenge is the defensive principle carried to extremes. It is considered a mark of a little soul. Its opposite is expressed by the words "humane," "magnanimous," which last means great-souled. It is also an idea among religionists that the more man resembles God, the more humane he is. But, in attributing punishments which do no good through prevention, to God, they make him fall short of their own standard. They make God more unrelenting than man in at least three particulars: First, after death there is no change of state, but that condition and that punishment is eternal. Whatever chance there may be for increase of knowledge, so that we might perceive our errors of this life, there is no chance to avail ourselves of it. In all the penalties of civilized countries, there is room left for reformation. Indeed, the true idea of a prison is that of a reformatory school, and not a place for revenge. Second, in the kind of punishment. See where the imagination of man has led him. Supposing God to have devised punishments outside of and in no way connected with the crime, men have cast about for a punishment as much above the power of man in intensity as God is above man in power. As the only thing worthy of Deity, they hit upon fire as the agent, eternity as the time. Burning by fire is torture. In all civilized

countries, torture has been abolished as a relic of barbarism. Mohammed, twelve hundred years ago, being greatly offended by a certain man, ordered that he be burned. But afterward he relented and said, "It is for God alone to punish men with fire." But what is fire? Simply the union of carbon with oxygen.

Third, by the equality of the punishment for unequal characters. For the man who leads a pure life, who deals justly with his fellow-man, the pure-hearted maiden, and, according to the Calvinism of a hundred years ago, even the infant are all assigned the same punishment. For the place is the same for all, hell; the torture the same, fire; the time the same, eternity. This is the fate of the murderer and of the man who has never done anything worthy of prosecution by the civil law.

(Concluded next week.)

For the Free Religious Index.

UNIVERSAL EDUCATION.

BY D. S. G.

My attention was some time ago drawn to a contribution to the *Princeton Review*, by Dr. Philip Schaff, Union Theological Seminary, on the subject of "Universal Education"; also to one on "Secular Education," by President R. L. Dabney, Hampden-Sydney, Theological Seminary; and to another entitled "Religion and Morality," by Rev. Henry N. Day, D.D., New Haven.

Dr. Schaff, in his essay, says: "Universal suffrage in large cities has thrown the ruling power into the hands of an ignorant multitude of voters under the control of selfish demagogues, and even our national elections are not free from disgraceful frauds. . . . But universal suffrage, once given to the people, can never be recalled except by a revolution, and its evils can only be counteracted by universal education. Some look upon universal education as the remedy for all evils, forgetting the inborn depravity of human nature. But intellectual education is worth little without virtue; and virtue must be fed and supported by piety, which binds men to God, and inspires them with love to their fellow-men, and urges them on to noble thoughts and noble deeds. Our safety and ultimate success depend upon the maintenance and spread of the Christian religion. This was the conviction of our greatest statesmen from Washington to Daniel Webster and Abraham Lincoln. . . . God's Church, God's Day, and God's Book are the pillars of American society."

Not so fast Dr. Schaff. "God's Church," with "God's Day" at her command, and with "God's Book" in her hand, resisted the abolition of slavery until resistance was no longer reputable or safe, notwithstanding all her monopoly of piety and virtue; and the work had to be done and was done by those whom the churches denounced as "infidels," "fanatics," and "traitors." He quotes General Grant's message of Dec. 7, 1875, advising a constitutional amendment making it the duty of the several States to establish and forever maintain free public schools, adequate to the education of all the children in rudimentary branches within their respective limits, irrespective of sex, color, birthplace, or religion, forbidding the teaching in said schools of religious [sectarian?], atheistic, or pagan tenets; thus confining the State schools to purely secular instruction and leaving all religious instruction to the churches and Sunday-schools.

But he argues that it is impossible to draw the precise line of separation between secular and moral and between moral and religious education. "Absolute indifference to morals and religion is impossible. It must be either moral or immoral, religious or irreligious, Christian or anti-Christian. Religion enters into the teaching of history, mental and moral philosophy, and other branches of learning which are embraced in our common-school system, and which public sentiment deems necessary. What should we think of a text-book of general history which would ignore the creation, the fall, the revelation, Abraham, Moses, and even Jesus Christ and the Christian Church? An education which ignores religion altogether would raise a heartless and infidel generation of intelligent animals, and prove a curse rather than a blessing to mankind," and more of the same sort.

I think Dr. Schaff unfortunate in his selection of notables when he quotes Daniel Webster in behalf of Christianity as an essential element in good government, as all who remember or ever knew that great man's practical exemplification of good morals must readily perceive. He might as well have quoted Ad-

miral Lord Nelson as an authority in behalf of the union of Church and State as the foundation of the only secure moral government of a nation, or of Napoleon I. against the evils of military despotism and domestic tyranny.

President Dabney, on "Secular Education," says: "On what moral basis shall the teacher, who suppresses all appeal to religion, rest that authority which he must exercise in the school-room? He will find it necessary to his pupils, 'Be diligent, lie not, defraud not,' but on whose authority? There is but one ground of moral obligation,—the will of God; and, among the people of this country, he who does not find the disclosure of that will in the Scriptures finds it nowhere. Then his mere might must make his right, or else the might of the parent or the magistrate to whose delegated authority he points back, or his appeal may be to mere self-interest; and, as he asks the question, Will this government be wholesome for a youth's soul? what shall be the answer, But from a pupil the youth becomes a citizen, the end of the State schooling is to fit him for this?"

We are not disposed to split logical or theological hairs "between the north and north-east side" in discussing the subject of secular education as distinct from religious, or the teaching of morals without teaching Christianity. Common-sense, reason, and the nature of things might successfully be appealed to to show the necessity of truthfulness, honor, consistency, and equity, without quibbling over the difference or identity of morals and religion, and, in case of any controversy arising about where the line should be drawn, the supreme judiciary would be the authority to settle that as a constitutional question.

Dr. Day labors through twenty-five pages of the *Review*, in the same strain, to show the difference and the no-difference between religion and morality; and his religion is of course Christianity of the "Orthodox" stripe. Anything else with him would not be religion, and without religion there can be no true morality.

But all the education with which these gentlemen seem to be acquainted, whether religious, moral, or secular, would not fit the pupils in our common schools, who are to enjoy no farther schooling, for the rest of their lives to become intelligent voters and to escape the arts and wiles of selfish political tricksters and demagogues. They might become versed in grammar, geography, mathematics, and history, including that of Adam and Eve and Abraham, and pile thereon all the virtue and piety that all the churches can teach, and yet be incapable of distinguishing between the principles and the expediency of the measures of two or three political parties; and, therefore, we have at the present day all the Christians and non-Christians in the land divided among the political parties, each claiming for his own side all the virtue and attributing to the others all the vice and corruption that exist.

From the arrival of the "Mayflower" to the adoption of our national Constitution, Christians had the education of the people in their own hands, and also for the entire century of our national existence they have been permitted to teach religion to what extent they could; and yet we had slavery existing in many of our churches, and justified and apologized for in nearly all, while those who denounced it, in the name of God, justice, and humanity, were stigmatized as "infidels," "blasphemers," and "traitors." As a consequence of such teaching, we have passed through one great rebellion and are yet hanging in the balance of consequences.

Ever since the days of the apostles, Christians of some sort have claimed the right, and have been permitted to exercise the privilege, of instructing mankind; and during the mediæval ages a bloody record they gave to the world. But, laying the practices of Rome out of the case, what have been the results since the days of Luther? In all Protestant Europe, not a single nation, no, not one, has yet learned that aggressive war is contrary to the doctrines of the Master whom they profess to serve, nor that it is unchristian for the strong, the wealthy, and the learned to take away their possessions and reduce them to bondage, to keep them in ignorance, and to introduce among them vices of which they were previously ignorant, as witness Christian Protestant England to-day in Africa and Afghanistan.

Nor has Christian teaching made the people of this nation just toward the grievously wronged Indian, the negro, nor the proletarian classes of our white

population. Look into English society in the Church, as represented by English writers, with their exclusiveness, their pride, and their egotism, with their peculiar worship of mammon and Christ, and what is the record that Christian teachers have to offer in their own behalf?

Look into American society to-day as it is exemplified in the Christian churches, and we have the pride of wealth, fashion, and exclusiveness, with the same mammon worship that we find abroad.

Let us try a rational and secular education for a while, at least for one generation, and see the effect. It cannot prove more abortive and disappointing than such as we have had.

For the *Free Religious Index*.

FRAGMENT OF THE RELIGION OF THE FUTURE.

No. III.

"Science consists in the possibility of reducing all natural phenomena within the terms of human thought, so that its highest generalizations are always the most abstract intellectual conceptions.

"Science is the systematic knowledge of relations, and that which perceives relations must itself be related. All explanations consist in nothing else than in establishing the relation which external facts bear to some corresponding order of thought; and it follows from this truth that the highest explanations of phenomena must always be those which establish such relations with the highest faculties of our nature."

Before any subject can be thoroughly mastered, a preliminary course of abstract reasoning is essential to its development. In the assimilation of these abstract ideas, we grasp the central principle, and make it our own.

In tracing matter through all its various stages of development, its solid, liquid, gaseous, and ultra-gaseous state, to where it wholly eludes the senses, and becomes one with spiritual energy or force, it is not traced to a mere abstraction, devoid of reality, but to an energy, containing the possibilities and potentialities of its entire subsequent development. Primitive matter, or the substance from which all things were derived, was not a tangible substance, although it was an actual one.

All the qualities characteristic of matter had only a potential, and not a positive existence. They existed as the beauty and fragrance of the rose exist in the seed, as the subtle aroma and flavor of the ripe grape exist in the germ. Only as matter was resolved into form did these inherent possibilities and powers work themselves out into definite actualities. In these forms of life, the innermost principle or essence of things gradually discloses itself. For, as matter is capable of being resolved into its primordial condition of spiritual energy, so energy can be resolved into one supreme energy or force or cause of all that is. As the greatest force is that of a self-conscious intelligence, a force that is gradually mastering and transforming the globe, and as intelligence is the product of this unknown primal energy, so this unknown energy, which includes all and is the cause of all, must be a self-conscious intelligence,—for the stream can rise no higher than its source,—an intelligence which evolved from out the infinitude of being the invisible elements which, through the wondrous alchemy of combination, were transformed into visible material elements. For, even as the material universe is the organized expression of the forces and elements of Deity, so the immaterial universe is the unorganized expression of the forces and elements of Deity,—elements that are eternally existing, uncaused, uncreated, and unchanging in their nature.

Matter being derived from a self-conscious intelligence, it necessarily follows that the creative power is in nature as well as external to nature; that is, to nature in her visible manifestations. For, the universe of life being the organized expression of the forces of Deity, there can be no part, no place, in the whole economy of nature where the divinely creative forces of the spiritual universe are not in active correspondence with the divinely created forces of the material universe. For, spirit and matter being so related that they in essence are one, the laws which govern one govern in varying degrees the other also.

The spiritual principle of matter in its earlier manifestations disclosed itself in what can be called the laws and forces of nature,—laws and forces which still are operative, but which in the evolutionary process

passed from out the realm of law into that of life. Moving under certain laws which are part and parcel of its own nature, matter gradually evolved from out the realm of law into that of organic life. The spiritual principle, which is an integral of matter, has undergone and is still undergoing the process of growth and development. When nothing existed save water, land, and rocks, then this life principle inherent in matter manifested itself in elemental forces which can be expressed as laws of nature.

Passing from out the stage of law, through countless differentiations and development, this principle next advances into organic life, albeit that life is of the simplest kind,—that of vegetable existence. From vegetable to animal, it still ascends; from animal to human, with all its differentiating complexities, where at last it manifests itself in a self-conscious, spiritual intelligence. For the thinking spirit within us is one with universal life. It is one with all beneath it, it is one with all above it. In the governing intelligence of a self-conscious individuality, all the forces which were first manifested as laws of nature, all which existed in an undeveloped condition in the mineral, vegetable, and animal kingdoms, reappear with increased and higher activities in man.

Still, the work of development goes on; for "man is a product not yet determined, creation a process not yet completed." There has been a conservation of energy, which is force in motion, through all the changing forms of life. "Life is the continued adjustment of internal relations to external relations." Just as heat is resolved into motion, and motion back again into heat, just as mechanical force is transmitted into chemical, and chemical again into mechanical,—the energy persisting amid all the changing forms,—so has there been this transmutation and conservation of an unseen, unknown, living, spiritual principle, from its primordial condition of law through all its differentiating and developing forms of action, to where it expanded into a self-conscious intelligence. In this conservation of energy, every form and force of life, the elemental, which expresses itself as law, the vital and physical as life, and the spiritual force of thought, stand in direct relation and correspondence. The force which manifests itself in thought can also be expended in physical action; and, conversely, the force which too often is recklessly expended in physical action can be conserved and translated into thought. The force which manifests itself in the most material acts is the same which weaves the airy filaments of thought, and constructs all that ministers to the necessities of man.

Yet, while mental or spiritual energy is matter carried to its utmost possible degree of refinement, that degree is so great as to constitute divergence in kind. Force, whether in its developed or undeveloped condition, is the innermost principle or soul of matter, acting with undisclosed and undiscovered properties. Conservation of energy, and its subsequent transformation into new forms of action, is a universal law of nature. Whether it be the gradual transformation of the inorganic mineral kingdom into that of the organic or that of lower forms of life into higher ones, or whether it be what we are all silently witnessing to-day,—the rapid transformation of a great religious system into a greater, because a universal and spiritual one, its energy meeting resistance, disappearing to reappear under other forms and other conditions,—still the law remains: that, while all progress is from the indefinite to the definite, it is through the conservation of the energy of all the differentiated parts. In this absolute relationship of all the forces and forms of life, we grasp the thought of unity in variety, and know that all "phenomena are differing expressions of one force, which can be nothing else than mind."

Hence, we see that, while the materialist is right in declaring that everything originated in a material source, he errs in not properly defining the nature and conditions of matter, in not perceiving that matter, in its evolution or transition from state to state, differentiates into new and more complex conditions, those conditions being so radically and completely different in degree as to essentially constitute a difference in kind. The Spiritualist is equally right in affirming that all material phenomena can be traced to a spiritual source; but he also errs in not perceiving that duality centres in unity, and that spiritual energy is matter differentiated into spirit. All that is necessary is a combination of these two opposite poles of thought, so that they will be seen to

be simply two expressions of one common thought of one great fact. Just as the material human organism resolves itself into the energy of a self-conscious intelligence, so the universe of life resolves itself into the energy of a self-conscious intelligence.

Wondrous alembic of creative power! Matter originated in spirit: it culminated in spirit.

IMOGENE C. FALES.

For the *Free Religious Index*.

A LETTER FROM G. B. STEBBINS.

Allow me to correct a single error in your report of my remarks at the Free Religious Annual Meeting in Boston.

Some other minor mistakes can be passed by, and the report—taking into account that my talk was without notes, at a late hour, and under the pressure of an aim to condense—is good. In speaking of Materialists and Spiritualists, and of their divergent modes of thought, I am made to say: "If we can devise some way whereby these two classes can be brought together, and maintain harmony while respecting each other's convictions, a great gain will be made."

Exactly what I did say it is not possible to recall; but that I did not say. In substance, my thought and expression was and is, "While I would respect honest opinion, and surely have high personal regard for some Materialists; and while it is well to meet them at occasional gatherings for the free statement of their views and of ours, in mutual respect and freedom; yet, to organize for an effort for religious education, in such way that opposite ideas and theories must be taught, is the confusion of alternate building up and pulling down. Its benefit or possibility I fail to see. A convention, for instance, where Materialists, Spiritualists, and others were asked and expected to state their views, an equal footing of common respect, is good. But to plan for an organization in a town or neighborhood, for continued effort and education, is a different matter. Take in these opposites in thought, and one day theism is taught, the next atheism; one day matter is king, and the shell evolves the germ; the next day spirit is king, and we are taught how all is built and grows from within, an invisible spiritual potency in all things moulding their outer form; one day unintelligent force and law rule, the next we are taught of mind in all of which law and force are the process and power; one day religion with its "freedom and fellowship" is upheld, the next day all religion is a sham and a pest, all spiritual thought a survival of savage crudeness and of the infancy of the race.

To pull down and deny, then to build up and affirm, on alternate days, is not a wise or successful way ever to make the temple stand.

Negation has its useful province; but if we end with that, of what avail? We must only destroy, to build the fairer; and, in this denial of old faiths, the time is come to affirm higher ideals.

I fail to see now we can organize for permanent teaching of opposites. But whoever makes the trial, in good faith, we can wait and watch the result; help even in the trial, if need be, for out of a poor method may grow a better.

Yours truly,

G. B. STEBBINS.

CHICAGO, ILL., July 24, 1881.

For the *Free Religious Index*.

CASTING OUT DEVILS BY BEELEZEBUB.

I notice, in a recent number of the *Index*, an article containing what purported to be facts showing that a larger proportion of unvaccinated persons died of small-pox than of those who had been vaccinated. Assuming those statements to be true, I ask, What would accurate statistics show as to the comparative mortality from other diseases than small-pox, among vaccinated and unvaccinated children? For most persons are vaccinated in childhood.

I have been recently informed, by one of the ablest allopathic physicians of the Connecticut River Valley, that where children are of slender constitutions, with predispositions to certain diseases, vaccination is very perilous. He says that where, for instance, there is any latent scrofula, vaccination will develop and intensify it; so that, although he practises vaccination, he has refused quite a number of applications for vaccination, on the ground that, in those cases, it would be attended with extreme danger. In view of these facts, I ask, What are we to think of the enforced wholesale and indiscriminate vaccination and revaccination of

children and adults, without any knowledge of their respective constitutions and morbid tendencies?

One can scarcely allude to vaccination, in any company, without hearing of some case of serious disease caused by vaccine virus. I have heard, within a short time, of a person now living in Springfield, who was dangerously ill for six months, in consequence of vaccination. A man living in an adjoining town says his wife has not seen a well day since she was vaccinated. The town clerk of Northampton, in his official report of deaths the past year, notes one death from vaccination. A regularly educated physician and surgeon of extensive practice, in an article on Vaccination, says: "I have seen a most horridly loathsome case of scrofulous disease, in which the patient literally rotted alive at the age of fifteen, from unhealthy virus received when he was but three years of age. Parents often find some one of their children tainted with morbid humors, unlike any other member of the family, and which they are wholly unable to account for except on the supposition of foul matter taken into the system by vaccination." This physician, although favoring vaccination in certain conditions, says further: "My own practice would be to keep children as healthy as possible, and, if the small-pox happens along, let it have its natural course." He also says: "I am fully convinced that, if people could bring up their children in strict physiological habits, the non-vaccinating plan would be altogether the best." In view of the above facts, and a multitude of other similar cases which might be cited of healthy constitutions being ruined by vaccine virus, is it strange that many thoughtful people are appalled at the disgusting practice of sowing broadcast, by vaccination, the seeds of disease in the systems of healthy children?

And now that the vital question of vaccination is being discussed, permit me, as an anti-vaccinationist, to say a word on one point that is made by the defenders of vaccination,—namely, that, if the lymph or matter be taken from a cow, its introduction into the human system is safe. Of course it would be safer than matter taken from the human body, because the cow is purer than man in its eating and other habits; but the vaccinationists seem to forget, or at any rate do not bring into prominence, the fact that the matter, whether bovine or human, is diseased matter, which if put into our systems will corrupt and infect them, and probably in the end produce consumption, typhoid fever, diphtheria, or other fatal diseases.

SETH HUNT.

For the *Free Religious Index*.

MATERIALISM AND MORALITY.

In a former article, I have spoken briefly of the difficulty which materialism must meet in defining a standard of right. I wish to add a few thoughts to the subject now, as the *Index* is giving such prominence to the question of ethics.

The ethical sentiment of most natures demands, I believe, a conception of right that makes it a universal and eternal principle. Few, if any, of those to whom right is a word of beauty and an idea of moral sublimity would be satisfied with the thought that the standard of ethical qualities varies according to time and place, that a thing may be right in London and wrong in San Francisco, or wrong to-day and right to-morrow. This idea of the universality and permanence of the moral standard is at the very foundation of our ethical feelings. We love to speak of the "eternal right," when we are stirred by moral enthusiasm; and any other conception than this, that there is in some unknown way an immortality for truth and justice, would chill our zeal for every righteous cause.

How can materialism give man this conception of an eternal right? If human life is the product of blind material forces, what does right rest on except the changing fancy of each individual mind? There was no right until this thoughtless force, which moved the original atoms, had built up the social structure of life to the dome of consciousness called man, and then right and wrong could only be what custom approved or condemned; for conduct, according to the philosophy of materialism, is unrelated to any standard outside of and superior to the manners of the times. Suppose all men were thieves, how could materialism say that stealing is wrong? Where would it get its standard by which it could condemn such conduct? If life, in all of its forms, is only a modification of that force which inheres in the atom, why is there any more moral essence in human actions than in gravitation, chemical affinity, and magnetism? In this

process of life-making out of unintelligent force, where and how did right and wrong creep into the self-developing series? What assurance has the materialist that the new circumstances of life in the future may not sweep away every footprint of our boasted nineteenth century morality? These are questions which I think materialism will find great difficulty in answering, and they certainly are not irrelevant to the subject of ethics.

The materialist can, in turn, challenge me to prove the existence of an eternal right that will serve man as a standard in all times and places; and then I find myself lost in the night of ignorance and doubt. But I can say in full confidence that this conception of right lies at the foundation of our ethical system, and, if false, much of the moral enthusiasm of the world is due to this idea that there is an eternal right. In their devotion to moral convictions, the good of all ages have not thought of right as something determined by the accidents of every time and locality; they have not worshipped what seemed to them a mere fleeting fashion of thought. They have felt, at least, that they were serving a principle which in some way emanates from the soul of the universe, which derives not its existence from man's thought or conduct. That a man, believing himself endowed with an immortal soul related to a Being of supreme wisdom and goodness, should have a different conception of right from one who thinks "nature forms without purpose and obliterates without regret," does not seem at all improbable to me. Finally, a given belief does embody itself in the character of those who embrace it; and, should materialism supplant the spiritual theory of life, human conduct will ultimately be governed by its logic, whatever the consequences may be. The bearing of the materialistic philosophy on the ethical system of the present time is a subject that I think demands a candid discussion. H. CLAY NEVILLE.

AN exchange says: "A woman belonging to the sect called Perfectionists undertook to run herself to death at Dallas, Texas. She got the idea from a Scriptural passage about 'running the race to the end,' supposing that if she ran till she died she would go direct to heaven. Being unable to kill herself by pedestrianism, she resorted to drowning instead." This instance of insane folly furnishes no argument against Christianity; but it shows that something more than mere belief in the Bible and faith in Christ are necessary to "save" people in this world, whatever they may do for them in the next.

THE *Presbyterian* quotes the Duke of Argyle as saying that "The process of evolution seems distinctly to have been a process not of an ascending, but descending, order." This is substantially what the Duke has been saying many years; but, in spite of such declarations, the theory of evolution has gained ground and become established among scientific men; and what the amiable but somewhat fossilized Duke has to say now about the "process of evolution" is not of the slightest consequence to anybody with whom the title of a nobleman does not outweigh the facts and demonstrations of science.

THE *Christian Union* says Dean Stanley "neither repudiates the miracles nor maintains them. In truth, it is difficult to guess whether he believed or disbelieved in the miraculous. He believed in the moral and spiritual beauty of the story; he told the story for its moral and spiritual beauty; and he left the believer to accept and the disbeliever to reject the miracles. Whether he believed them, but would not allow the belief to interpose an obstacle between himself and the rationalist, or disbelieved them, and would not allow his disbelief to prejudice the believer against him, we defy any man to determine from a mere reading of the volumes." Was Dean Stanley a Christian?

A DEPUTATION of Irish laborers have laid their grievances before Parliament. There is no gainsaying the need of such appeal, for the wretched condition of these farm laborers is directly chargeable to neglect and oppression. They are forced by the exactions of unscrupulous landholders to live and toil under circumstances that would not be tolerated for the meanest animals on the proprietors' estates. Such conditions cannot be passively endured forever; and, if conscience cannot be aroused to adequate action by ordinary means, extraordinary pressure is brought to

bear upon the selfish and reckless owners. Much benefit is hoped for in the fair execution of the Tenant-right Bill.

A CORRESPONDENT of the *Investigator*, replying to Gen. Dahlgren, who has been lecturing on "Assassination and Infidelity," and denounced infidelity as the cause of the attempt to kill our President, says: "Probably no one is more devoted to Christian observances and faith than has been and is this creature who at one time (1867 to 1869) was a member of Plymouth Church, Brooklyn, and a member of the Bible class at the Bethel; at another time (1877) the chief usher in Moody's tabernacle concern in Chicago; and, in 1879, the author of *A Book for Every One to Read. The Truth; A Companion to the Bible*, by Charles J. Guiteau, lawyer, theologian, and lecturer, . . . the preface to which delectable volume being as follows, 'A new line of thought runs through this book, and the author asks for it a careful attention to the end, that many souls may find the Saviour.'"

At a ministers' meeting, held at Northampton recently, "Rev. Joseph Scott," says the *Springfield Republican*, "made a commotion when he asserted that the doctrine of eternal retribution was not one of the fundamentals of Christianity. He argued that vice and virtue could not walk hand in hand, and that one who accepted the spirit and purpose of Christ would be found on the side of Christ in the world to come. Rev. F. J. Wagner, of this city, said that he had known men who were generous, kind, and benevolent, and honorable in all their dealings with their fellow-men, but at the same time were antagonistic to Christ in their belief, and he was not prepared to class them as Christians. Dr. William Rice, of this city, said that he could imagine a man who might not believe certain portions of the Bible were inspired of God, or who might deny the doctrine of the resurrection, and yet have a high seat among the good and faithful in the higher life. When a man has become in harmony with him who was God manifest in the flesh, he had attained to the perfect ideal of humanity in this world."

POETRY.

CENTURY BLOOM.

"When the centuries behind me like a fruitful land reposed;
When I clung to all the present for the promise that it closed."
—Tennyson.

On earth's sad wastes, 'mid sordid weeds,
Were cast some chance unselfish seeds,
Fruitful for future human needs.

And nature, loving well the race,
Nourished the germs which grew apace,
Developing in perfect grace.

Till bursting bloom of sympathy
Perfumed the air o'er land and sea,
With fragrance for humanity.

Afar and near the singer sees
The flowering of the centuries;
Rare blooming of philanthropies.

CENTURY FRUIT.

But still, the growth of human needs
By far all human aid exceeds.
Now, we must sow ripe knowledge seeds.

Teach man self-help; with this shall he
Supplant the wastes of misery
With healthier crop than charity.

The future that in thought I see
Puts forward Eden's knowledge tree
Into a coming century.

Its fruit can only bless mankind;
The curse of ignorance left behind,
Our lost inheritance we'll find.

That heritage of happiness
Which we were destined to possess;
Our loss we but begin to guess

When the prophetic eye foresees
The fruitage of the centuries,
Down-dropping from the knowledge trees.

AMELIA W. BATE.

The Free Religious Index.

BOSTON, AUGUST 4, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

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

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, Editor.

ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

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EDITORIAL NOTICE.

For two months from this date, during my temporary absence, Mr. B. F. Underwood will have the entire editorial charge of the *Free Religious Index*. All communications intended for the paper should be sent to him, 3 Tremont Place, Boston.

WM. J. POTTER.

July 22, 1881.

TO ANY person whose name is not now on our subscription list, we will send the *Index* three months on trial for fifty cents in advance.

A CURIOUS sort of interchange as to conservative and liberal views seems to be in progress, some of the former advocates of rational views leaning strongly to the mystic side, while the former sticklers for revealed authority are yielding stealthy concessions to the rationalistic method. Possibly, the human faculties chafe under the restraint of too long bending in one direction, and get relief from tension by an opposite flexion for a time.

A CENSUS of churches taken in the heart of London in May of this year brings to light the facts that in fifty-seven churches within one square mile, where the sittings are 31,055, and the united incomes of which are £40,286, the average attendance, including clerks, beadles, and porters, only aggregates 6,731 persons. It is a great pity that these churches, with their empty pews and rich incomes, could not be turned to some account as institutes of education and science.

THE Boston *Commonwealth*, a very liberal and excellent journal, referring to Governor Roberts' declining to appoint a day of thanksgiving with religious observances, as invited by Governor Foster, of Ohio, says: "The Governor, in principle, is right; but this occasion is one in which a breach of rigid policy is permissible. We all want to rejoice at the President's recovery, and it is not at all necessary we should enter a 'meeting-house' to do it." If "the Governor, in principle, is right," why not sustain him? It is true that "we all want to rejoice at the President's recovery," but is that any reason that the Governor of a State should appoint a day for religious services? Is not a principle as important as that of State secularization worth maintaining, under all circumstances, through evil and through good report?

DESTRUCTIVE AND CONSTRUCTIVE LIBERALISM.

Liberalism, considered simply as a protest against prevailing theological beliefs, is necessarily iconoclastic and disintegrating in its tendency. It gives special prominence to individualism, which often manifests itself in an impatient spirit, in crude, undigested thought, and in the use of methods not always according to refined taste. When men first perceive the error and folly of beliefs in which they have been educated, without comprehending the positive thought that must supersede the discarded doctrines, they are very liable to be unsympathetic in criticism, indiscriminating in denial, and unjust in denunciation. Those who reject the supernatural features of theology, with no knowledge of science, with no appreciation of the best modern thought, are in a rudimentary state; and, although they are imbued more or less with the spirit of propagandism, and exhibit their aggressive disposition in ways that attract attention, their zeal and their methods are derived from the theological system which they imagine they have outgrown; and the applause bestowed upon them and the support they receive indicate that large numbers are escaping from the thralldom of old creeds that have not yet accepted and assimilated the principles of constructive Liberalism.

In an age of intense faith, it is exceedingly difficult to break away from old beliefs and traditions, and the minds that do this are usually marked by vigor and originality of thought and a courageous, self-sacrificing disposition; but when old theological systems are decaying, when scepticism and disbelief prevail everywhere, inside the Church as well as outside, and in the pulpit as well as in the pews, when the assailants of the Church can command general attention from the platform and through leading journals, the mere fact that an individual calls himself a Liberal is no evidence whatever that he possesses unusual sobriety of judgment, clearness of thought, independence of character, or liberality of spirit. In such times, many change their positions with scarcely more reflection than did those pagan converts, who in becoming Christian, as Gibbon informs us, simply substituted the name of Christ for that of Jupiter. There are men and women who, in becoming "Liberals," simply change their associations, and give another name to their narrowness and intolerance, who mistake rant for radicalism and vituperation for argument. They are as easily imposed upon in the name of Liberalism as they were while in the Church, in the name of religion. They are satisfied that in a few months, or a few years at most, religious beliefs and institutions will disappear and Liberalism will everywhere prevail. Only when their fanaticism has so far abated as to permit them to take a larger and more sober view, only when they have come to see that systems of religion like constitutions grow, that sudden transitions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions that exist, that evolution is along the line of existing social and religious system as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial.

Any one who refers to those occupied mainly with the work of demolition,—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism,—or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby a lack of candor

or the limitations of his own intellect. The highest representatives of liberal thought are not a few obscure persons, of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their own unfitness for the work, or whose utterances at conventions have simply furnished reporters matter with which to amuse the public; but they are men and women like Humboldt, Haeckel, Vogt, Strauss, and Lange; Darwin, Spencer, Mill, Lewes, and Tyndall; Buckle, Grote, and Lecky; Harriet Martineau and George Eliot; Fiske, Youmans, and Abbot, Emerson, and Higginson, and a host of others whose ability and scholarship, and whose known liberal views, give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive constructive work in the domain of science, history, art, fiction, and social reform, as well as in that of theological belief; and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge and thought are doing more perhaps to modify creeds and permanently advance rational views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought, which is affecting our whole intellectual, moral, and social life.

EDUCATIONAL STATISTICS.

The United States Bureau of Education has published a table of comparative statistics of elementary education in fifty principal countries. It gives some interesting points of comparison, and the results are rather difficult to account for. For instance, in England and Wales, the school age is given as from three to fifteen; and the estimated number of children between the ages of seven and fourteen is just about one-tenth of the whole population. In Prussia, the school age given is from six to fourteen, only eight years; and the number of the school population is a little more than one-sixth of the whole. In the United States, the school age is from four to twenty-one; and the school population is more than one-third of the whole. The number of pupils in England and Wales is given as exceeding the school population about as three to two. This can only be accounted for by including children of younger age among the pupils.

Another interesting point is the proportion of teachers to pupils. In England and Wales, it is only about one to fifty-three pupils; in France, about one to forty; while in Prussia, which we count as ranking foremost in education, the proportion is less than one in sixty; in the United States, as in France, it is nearly one to forty.

These statistics are somewhat rough, but it would be of great value to trace out more fully the real meaning of these differing figures. Is it the result of careful normal school preparation that a German teacher can do as good work for sixty pupils as one in France or the United States can for forty? Or is the difference in the methods and machinery of the schools or in the class of pupils? It seems difficult to compare a country like Prussia, having an old government and a long settled system of schools and a compact and nearly homogeneous population, with our own, with its wide area, its great diversity of conditions, and its mixed races. What statistics can have much meaning which include Connecticut and Georgia, Michigan and Texas, in the same classification? But, if the best results hitherto attained in education can be gained by so small a proportion of teachers, it shows the immense economy in mental power to be gained by proper methods in education, and is a great argument for

the increase and improvement of our normal schools.

And yet there was a certain value in the old method of supplying the schools with teachers fresh from college, or even still pursuing their studies there, and who taught for a season only as a stepping-stone to other work. In looking over a record of the lives of the present leading men in Michigan, now judges, senators, and governors, it was curious to see how large a proportion of them had been teachers at some period of their lives. Must not these young, bright, ambitious men have had a great influence upon the future lives of their pupils, although they did not understand the very best methods of teaching, and had not made a special study of pedagogy? It seems quite desirable that this element of freshness and life should be kept in our schools, in combination, if possible, with other permanent and orderly means of instruction. We do not think it wholly an evil that our lawyers and ministers, as well as the wives and mothers, have been teachers in their day, and do not think their influence on education is lost when they exchange the school-room for a wider field of action; and yet no system can be fully carried out without some experienced veterans who have given years of training to the work, to which they have added the experience of a life. E. D. C.

OUR LIBRARY.

XIII.

(Conclusion.)

What the new philosophy will do with theology is yet to be seen. As instances of what may be said on this platform for faith in God and Immortality, there are Savage's *Religion of Evolution and Belief in God*, Chadwick's *Faith of Reason*, and O. B. Frothingham's *Religion of Humanity, Creed and Conduct, Rising and Setting Faith, and Visions of the Future*; but this brilliant author's most elaborate productions are certainly his *Biography of Theodore Parker* and his *Transcendentalism in New England*. Conway's fame, too, seems likely to rest mainly on his *Demonology* and his literary essays, though his *Anthology* has proved very useful in enabling our preachers to read from the scriptures of all the nations, and his *Earthward Pilgrimage* and *Idols and Ideals* are doing much to teach us to believe in the sanctities of the present life. No elaborate and scholarly presentation has yet been made of the recently introduced and rapidly growing view, that the Infinite is beyond the reach of belief or disbelief alike, so that all problems about Deity and immortality must be given up as insoluble. This is not atheism, but agnosticism,—the system more or less imperfectly presented in Statham's *From Old to New*, Leslie Stephens' *Freethinking and Plainspeaking*, Harriet Martineau's *Autobiography*, Spencer's *First Principles*, and the writings of Comte and his disciples.

Another class of books I need speak of but briefly, since they will probably attract fewer readers in the future than in the past. I mean works on Biblical criticism. It would be ungrateful not to mention Dr. Noyes' excellent translations of the New Testament and the best portions of the Old, or Lord Amberley's daring and masterly *Analysis of Religious Belief*, which involves examination of the whole Bible, Furness' great series of books about Jesus and his biographers, Bishop Colenso's famous works on the Pentateuch, Stanley's *Lectures on the Jewish Church*, and Newman's *Hebrew Monarchy*; while we must not overlook such recent books as Heilprin's *Historical Poetry of the Ancient Hebrews* and W. Robertson Smith's *Old Testament in the Jewish Church*, the latter volume being a collection of the facts which this brave scholar has told in the *Encyclopædia Britannica*, and been pun-

ished for disclosing by suspension from his professorship.

And then again there are the translations from Dutch, French, and German, for instance those of the *Introductions to the Bible*, by Bleek and De Wette, of Buusen's *God in History*, of the lives of Paul and Jesus by Renan and Strauss, and of that excellent work by Kuenen, Oort and Hooykaas, entitled *The Bible for Young People*. Particularly important is the fact that many of the best books in German—like the commentaries of Meyer and De Wette on the New Testament, and that of Knobel, Hitzig, and Berthean on the Old—have never yet been translated. The only way to become a Biblical student is to master German thoroughly; and he who has done this will not need to travel further than into the Boston Public Library and those possessed by the Cambridge School and Harvard University, to find all the guides and teachers he needs.

Such authors should not be overlooked by those who wish to know what the Bible really is; but the attention of advanced Liberals is likely to be directed mainly toward duties we have yet to do, and problems on whose correct solution the future of civilization must rest. Nothing is so imperatively necessary, either for our own cause or for social welfare, as thorough and general knowledge of the works of Spencer, Bain, Mill, Taine, Comte, Buckle, Lecky, Miss Cobbe, Parker, Emerson, and Fiske. And, besides these books which we need to study, there are others which we can use to brighten our hopes, rouse our courage, cheer our weary or lonely hours, and keep our noblest emotions in strong and healthy life. For such purposes, some of the works of the authors just mentioned will be found useful; but our main reliance must be on Shelley, Hood, Swinburne, Holmes, Lowell, Whittier, George Sand, Victor Hugo, Goethe, Lessing, Auerbach, Mrs. Linton, Miss Macdonald, Mrs. Lewes, and Charles Kingsley. These poets and novelists and the popular writers on science are our best missionaries. All these books bring us into ever closer sympathy with our cause, and there is no better way to serve it than by keeping our friends interested in our literature. And that freethought has a literature which already circulates well and deserves to be circulated still more actively, it is the main purpose of this series of articles to show.

Full justice has not, however, been done by me to our literature, for I find I have omitted to mention several important works, not only some of recent interest like Parton's *Voltaire*, Victor Hugo's *Religions et Religion* and Tylor's *Anthropology*, but also several which we ought all to be familiar with; for instance, Clodd's *Childhood of the World, Life of Jesus*, etc., and Mrs. Underwood's spirited account of the *Heroines of Freethought*.

But, by mentioning these authors who ought to have a place on every freethinker's shelves, I do not mean to give the idea that there are any books worth reading which should be excluded. The more fully such a library represents every shade of opinion, every branch of knowledge, and every step in mental progress, the better it will serve our cause. I should certainly not call that collection of books a library which does not contain a volume of Plato, Aristotle, Epictetus, or Marcus Aurelius, Thomas à Kempis, Dante, or Milton, Chaucer, Spenser, Shakespeare, or Wordsworth, Bacon, Locke, Swift, Hallam, or Hamilton. Nor would I have Scott, Thackeray, and Dickens fail to muster in full force. The freethinker's library should be a full and impartial gathering of all the books which can stir up intellectual activity, sustain moral vigor, or give healthy recreation. And the room which holds them should be adorned with pictures, engravings, busts, statues, and musical instruments.

It is through these agencies, as well as through poetry and novels, that we must meet those emotional demands which we cannot afford to overlook. We must feed the heart as well as the head; we must satisfy feeling as well as thought; we must rule all the tender sympathies, lofty aspirations, and profound sentiments of reverence which fill the human soul, or we cannot keep her devoted to our cause. To do this, we must have all the help we can get from Art, whom we may imagine as speaking thus:—

Peace and hope of old were given
You by me, their brightness mine;
This the might in which you've striven;
Art ye worshipped at each shrine.

Womanly and manly feeling
By my aid grew kind and pure,
Varied loveliness revealing,
Took my forms, which shall endure.

In my spirit were constructed
Church and temple; this the light,
Prophet, psalmist, priest instructed
I to kindle in your night.

Veda, Bible, Koran pages,—
All were written by my hand;
Christian mystics, heathen sages
Did the work which I had planned.

All you've worshipped, hallowed, sainted,
Made the theme of prayer and praise,
Was what I have sung and painted;
From my brightness flowed its rays.

Safely now may be rejected
Much I did when I was chained;
Nobler work may be expected
Now that freedom I have gained.

Trust my poets for revealing
All the duties ye should do;
My musicians, that each feeling
May grow clear, and strong, and true.

Trust my painters for portraying
Each ideal of the soul;
Trust my sculptors for displaying
Loftily your destined goal.

Science hath his light imparted;
He hath won me as his bride.
All the darkness hath departed;
Trust me now, your perfect guide.

F. M. H.

NATIONAL CONFERENCE OF CHARITIES.

The Conference of Charities, which has been in session at the State House in this city during the past week, has ably discussed many subjects pertaining to the welfare of mankind; and the discussions have brought out various useful suggestions and facts by which the public at large, even those not at all interested in these meetings, must ultimately profit.

Among the most notable of the addresses given were those of President Frank B. Sanborn, on "Insanity and Pauperism," and by Mrs. C. R. Lowell, of New York, whose paper was entitled "Considerations upon a Better System of Public Charities and Corrections." Mr. Sanborn, who keeps abreast of the times in all philanthropic reform, seems to favor the plan of having only women physicians for the insane of their own sex,—a measure which, although it looks plausible, is of questionable wisdom; for it must be borne in mind that the insane more than the sane recognize the authority of physical force, being more at the mercy of their inherited proclivities, owing to their lack of the reasoning faculty; and, since physical force has heretofore given to men the right to command, it would as yet be hard work to bring the unsound mind to recognize and yield to the sole authority of women. However, one lady physician at least, among those consulted by Mr. Sanborn who has had experience of the care of insane women, assures him, in answer to his queries on this point, that she is often asked "if women, unassisted, have any trouble in controlling the insane," and she is "able to answer positively, No." Yet, in spite of this favorable reply to Mr. Sanborn's chivalric

hope, the wisest course for the present seems to be that indicated in the words of another and male physician of the insane, consulted by Mr. Sanborn: "I confess to doubts whether at present a general change of that kind would be an improvement, all things considered. I think it is one of the things which will work itself out in due time, and the best way will come to be seen." Still, he advocates the calling-in of women doctors for cases of more than ordinary delicacy among female insane patients. In another part of his address, Mr. Sanborn points out that, while in the present era of national prosperity other forms of pauperism have been reduced one-third, his investigations bring to light the sad fact that insanity has been steadily on the increase, at least throughout Massachusetts, where most of his inquiries have been made. He ascribes this in good part to the tax on the nervous system due to our high-pressure mode of living at the present time.

Mrs. Lowell in her address made a strong and urgent plea for an immediate civil-service reform, so far at least as political red-tapeism hinders the true methods of dispensing charity and keeping it within proper and effective limits. She instanced how this red-tapeism can and does place hindrances in the way of effective philanthropic work, by stating a recent case in New York City. Last spring, the mayor "nominated a man to the vacancy caused by the expiration of the term of one of the three commissioners, solely for his fitness. That nomination was sent in eleven weeks ago to the Board of Aldermen, who laid it on the table without discussion, and have never taken it up, without doubt intending to confirm no nomination which is not the result of a political bargain."

In spite of the hot weather, these meetings of the Conference have been well attended, and have evoked general discussion and praise from the daily press. The delegates have visited a number of the charitable and reformatory institutions in and around Boston, and have shown a lively interest in their management and results.

This Conference is apparently doing a noble work, and we hope that its reports will be carefully read and thoroughly appreciated by all who have the good of their fellow-beings at heart. The next annual Conference, it is thought, will be held at Madison, Wis., a State which Mr. Sanborn thinks takes the lead in humanitarian reforms.

S. A. U.

The statement was widely published that the discussions following the lectures before the Summer School of Christian Philosophy, at Greenwood Lake, N.Y., would be open to all persons wishing to participate in them; but Rev. Dr. Deems now qualifies the announcement by saying: "We shall allow the largest latitude which is consistent with Christianity. The questions will be discussed scientifically, in the light of Christianity, and must therefore be discussed by Christians." Comment is unnecessary.

MR. VERNON, a Campbellite preacher, objects in the *Nation* to the term "Campbellite," as applied to his denomination. He says those of his religious faith should be called *Christians*. Mr. Tomlins, replying, says that "intelligent people who are also Christians will never consent to call a sect, originating as an organization fifty-three years ago, by a name which gives the impression that they alone are Christians, or followers of Christ. Could they go back as an organized body to the day of Pentecost, there would be some reason in their claim." No theologian of the ability and scholarship of Alexander Campbell has appeared among his disciples since his death; and those who ad-

here to the sect he founded suffer no reproach from being called "Campbellites." Throughout the West and South, they are generally thus distinguished from Christians of other denominations, and are likely to be for some time to come.

THE *Presbyterian* is gracious enough to allow the late Dean Stanley to have been "a man of most attractive character and fine accomplishments"; and, after the qualification that "the fine qualities of the man should not conceal from us the evil work which he may have done in resolving clear, definite, and important articles of the Christian faith into a haze, dim and indefinite, in which many things become obscure and some utterly lost,"—even after such a grave charge as this, they pronounce him "gone to his rest." Where are the anathemas of Patmos? They, too, must have vanished into "a haze, dim and indefinite."

REFERRING to the baptism of Littré, which it says "makes religion seem earnest, but foolish and unscrupulous," the *Independent* suggestively remarks: "And yet Rome had a better way. For invincible ignorance she allows hope. What ignorance is more invincible than was that of M. Littré? For such invincible ignorance or incapacity, for one reason or another, to believe in the truth of Christ's story, every Christian has a place." If a religious journal of the general ability and liberality of the *Independent* can attribute the rejection of "Christ's story" by an accomplished thinker to "invincible ignorance," when the same story is disbelieved by many, if not the majority, of thinkers and scholars of the age, what may be expected from second and third class religious papers? And the idea that the rejection of the narrative in regard to the miraculous birth and resurrection of Christ implies "invincible ignorance," when it can be believed only by a sacrifice of common-sense and a disregard of all the canons of historical criticism! But it is gratifying to observe that the *Independent* is not hopeless as to the fate of men like Littré, even though they die without belief in Christianity.

MR. ALCOTT, in defending the doctrine of "pre-existence," says, "The highest minds do not reason; they see, they divine." A very convenient way this is to excuse oneself from adducing evidence or giving reasons for an unsupported or even irrational notion. It is the lowest, not the highest, minds that "do not reason," or that reason the most feebly. Savages act largely from impulse, emotion, and imagination. "The highest minds" only are capable of profound, comprehensive, and sustained reasoning, like that of Newton, Kant, Mill, and Spencer. The men who "see," who "divine" truths are those who reason with accuracy and swiftness, who take in at a glance a multitude of facts with their numerous and complex relations, who make enormous mental leaps that common minds cannot understand, and whose conclusions, although based upon a wide induction, are arrived at with lightning-like rapidity. The child in reading slowly spells every word. The practised reader does not need to see every letter nor every word; for his larger knowledge of the relation of words and expressions enables him at a glance to gather the meaning of a whole page. Common minds are obliged to go through a process of reasoning slowly, with laborious care, with frequent pauses, with ignorance of important factors, and with great liabilities of mistake; while men who "see" and "divine"—if indeed they do so in fact—are those whose power of reasoning is as much greater than that of ordinary minds as the walking-ability of a Rowley or a Weston is superior to that of a toddling babe.

WHENEVER a man who has been regarded as a devout believer in Christianity is by some circumstance brought into prominence, and shown to be a villain, the orthodox clergy assume at once that he must be a religious hypocrite. Their views and words illustrate very well what Lange says in his *History of Materialism*: that "universal piety, in the popular eyes, is either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of the genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation." That strong theological convictions, together with a sincerely devotional spirit, often exist in persons the moral part of whose nature is inactive and undeveloped may be further illustrated by a quotation from the orthodox Rev. Dr. Schaff, who says, in the *Princeton Review* of September, 1879, "The negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is weak." It does not follow, of course, that these vices are the result of the religious beliefs or devotional spirit of the negroes; but it would be folly to affirm that their undeveloped character and imperfect lives are an indication that they are religious hypocrites. And Guiteau may be and probably is a very unworthy follower of Christ, if, indeed, he be not an insane and irresponsible man; but neither the immoralities of his private life nor his act that has shocked the civilized world is any evidence that he is a religious hypocrite.

SCIENCE AND RELIGION.

It is interesting, in view of the class in science on Sunday, initiated and successfully conducted at the Parker Memorial the past year, to read this note pertaining to a similar enterprise across the water: "A Sunday science school at Edinburgh, Scotland, has enrolled ninety-two pupils, and enjoyed an average attendance from November to July last of sixty youths who were not able on account of late business hours to attend the evening classes."

THE author of the article entitled "The Blood and its Circulation," in the *Popular Science Monthly* for August, observes a striking analogy between the amœba and the white corpuscles of the blood, and finds a concurring recognition of this resemblance in Professor Huxley's definition of the amœba, as structurally "a mere colorless blood corpuscle leading an independent life." And, again, the same high authority says: "Leaving out the contractile vacuole, the resemblance of an amœba in its structure, manner of moving, and even of feeling, to a colorless corpuscle of the blood of one of the higher animals, is particularly noteworthy"; also in a foot-note to this: "Contractile vacuoles have been observed in the colorless blood-corpuscles of amphibia, under certain conditions." "Is it possible," it is remarked, in connection with these quotations, "that the human body is an aggregation or colony of low individuals, something like a sponge?"

In a notice of Edward Blyth's book entitled *The Natural History of Cranes*, in *Nature*, the tendency to confound this group of birds with those of other divisions is thus alluded to: "The name is quite wrongly applied to the heron in Scotland and Ireland, while in America and Australia the white egret herons are also called cranes. Old Æsop's fable of the stork being captured in the evil companionship of the cranes, and being condemned to death for thus even associating with notorious plunderers of grain, indicates that he well enough knew the two kinds of birds; far better indeed, as Blyth truly remarks, than did that renowned master of

medieval painters, who commits the curious zoölogical mistake of introducing cranes instead of storks in his world-known cartoon of the miraculous Draught of Fishes."

We are not done, it would seem, with modes of telegraphing. Professor Loomis has conceived the idea of the possibility of aerial telegraphy. It is thought that, if wires are run up to a certain height, they will reach the current of electricity, which can be utilized for this purpose. Professor Loomis has been for several months making experiments of this kind in the mountains of Virginia, and with success.

SCIENCE has had its martyrs as well as religion. But it is hardly correct to count every one worthy of the high distinction of belonging to its class who pretends to represent its spirit, because he imposes upon himself tests of extreme physical endurance, for evident sensational purposes that may possess some scientific value. It is no more than might have been expected that Dr. Tanner's starvation feat of some months since should have incited others to attempt the same performance. There are almost always several fools at least of a kind in the world. Dr. John A. Griscom has just completed, at Chicago, a fast of forty-five days. Whether he contemplates the lecture platform, *à la* Tanner, we are not informed; but the case naturally excited a good deal of attention, especially from the physicians, which, Tanner-like, again appears to have been gratifying to the recipient. The *Scientific American* sums up some of the results obtained, or probable, as follows:—

The daily observation upon the blood of Dr. Griscom is said to prove the important fact that the relative number of blood corpuscles is not materially diminished by fasting; and there is reason to expect that, when the details of the physician's observations are digested and published, the sanitary value of fasting—and of eating less, habitually—will be scientifically established. As a remedy for obesity, fasting, partial or complete, would seem to be both safe and efficient; but it must be persisted in for longer periods than have heretofore been thought prudent. Curiously, the distress of hunger seems to vanish after a few days' abstinence.

THE following note occurs in the miscellany of the *Popular Science Monthly* for August, in reference to burying the souls of the drowned by a barbarous tribe:—

Whenever an Abchasion is drowned, his friends search carefully for the body; but, if this is not found, they proceed to capture the soul of the deceased, a measure which has then become a matter of importance. A goat-skin bag is sprinkled with water and placed with its mouth, which is stretched open over a hoop, looking toward the river, near the place where the man is supposed to have been drowned. Two cords are stretched from the spot across the river, as a bridge on which the soul can come over; vessels containing food and drink are set around the skin; and the friends of the deceased come and eat quietly, while a song is sung with instrumental accompaniments. The soul, it is believed, is attracted by the ceremonies, comes over on the bridge that is laid for it, and goes into the trap. As soon as it has entered,—that is, when the bag is inflated by the breeze,—the opening is quickly closed, and the bag is taken to the burial-place, where a grave has already been prepared. The bag is held with the opening to the grave, and the burial is afterward completed. This rite is considered of equivalent value with the burial of the body, and the grave is treated with the same honor as if the body were really within it.

D. H. C.

HENRY DAVID THOREAU was born in Concord, July 12, 1817. He died May 6, 1862, aged scarcely forty-five years. Yet, recluse and part misanthrope as he was, with a life only half-lived, his love of nature binds him for all time to all hearts who love nature as he did, without capacity to so clearly express that love.

VACATION SUNDAYS IN TOWN.

I foresee that I am destined to be an involuntary member of the can't-get-aways this summer. I console myself, nevertheless, with the reflection that the order is numerous, and in some degree respectable, with representatives scattered far and wide, in country and town alike.

The neighborhood where I pass my nights and mornings has become subdued into an unwonted quiet of late. The curtains are down at a good many of the windows, and the shutters appear to be permanently closed. Those "horrid boys"—I quote the complimentary title given to them down-stairs sometimes—who used to clamber the fences, and occasionally drop through the grape-vine on our side, upon Amelia's flower-bed, and race up and down the sheds of the backyards opposite my window, with perpetual noise and racket after school hours at their games, have evidently disbanded and gone to summer quarters. Now and then a solitary survivor of the boy-stroous set appears out of doors with a sort of down-cast air, and tries to amuse himself in an awkward and spiritless way, but plainly with poor success. There are few more impressive examples of loneliness than a boy thus bereft of his accustomed fellowship.

It is a good while since I have been a regular attendant at church; and as parts of animal organisms are at last lost through disuse, so in this case the desire, in common with the experience of many another in this time, under a like discontinuance of the habit, has quite dropped away from my life. Luckily we of the rational or *more* rational order of the animal kingdom, have an advantage over the orders below us in this particular: we can better understand our degeneracy, if such it be, and in some degree recover what we have lost, when desirable.

I am not quite sure that it is advisable for any one, even a radical, never to go inside a church. I am disposed to think it is a question of more than intellectual agreement. It is questionable whether it is well for any class of society or the community to stand altogether apart from another. Our interests and fellowship intermingle continually, whether we will or not. Why should we not seek to know others at their best; to understand the things that are most sacred in their thought, and powerful in inspiration and influence upon their lives? Think what we may of the theories of the different classes of religious people, would it be the best mode of moral and intellectual culture for a child to be brought up without ever beholding their worship, or having the doors of their temples opened to him? May it not be that we radicals and infidels are in danger of exercising a narrowing influence upon the minds of our children, of checking legitimate and healthful sympathies by a too rigid adherence to such a course?

I was musing in this strain this morning when the church bells began to ring and turned my decision in regard to an idea I have had in mind for the summer. It is of making a Sunday circuit among the churches for a few weeks, and taking some notes of my impressions for these columns, if they should be deemed worthy of the honor.

The most imposing and striking specimen of church architecture in Boston is unquestionably Trinity Church. The parish is one of the oldest in Boston, and dates back to 1828. It first worshipped in a wooden building with gambrel roof, on the corner of Summer and Hawley Streets, on the site of which it subsequently erected a stone one of gothic design, which stood until the great fire of 1872. The present church was consecrated Feb. 9, 1877. The occasion was an unusually impressive one, even among Episcopalians; several bishops and many of the more eminent clergymen of the denomination, as well as the mayor and governor, and other notables, being present. It is said to bear a close resemblance in its external appearance to St. Marks, Venice. The cost of the structure was \$750,000. The stained windows are of European workmanship. It is probably the most unique in style, elegant and artistic in finish, of any church in New England.

It seemed to me very proper to begin my church-going with Trinity. I concluded I would go to the afternoon service at five o'clock. There was a shaded and subdued light as one looked into the great church, and a cool air seemed to play about the open doorways, which was in refreshing and inviting contrast to the heat and glare without. There are two attrac-

tions to Trinity Church,—one is to see the splendid building itself, the other is to hear Phillips Brooks, its famous preacher. Of course the latter did not await us on this occasion. The great preachers are not paid \$10,000 a year, more or less, to stay sweltering in the city, working out their sermon a week in summer-time. No, it is not the high-breeds of the profession that are expected to do these things, but the truck-horses, the men of moderate salaries and abilities. The congregation plainly told it was summer-time. The number of empty pews far exceeded those that had occupants, and the female occupants the males in the ratio of about six to one. It was evident, too, that not a few of them were strangers, drawn thither by motives similar to our own. There has been much said of the vigor of phraseology and devotional impressiveness of the Episcopal liturgy, and with justice too. But yet it is pretty clear that one's intellectual nature must be much in accord with it and long accustomed to its use to feel this deeply. We are free to confess that its length tries us, and the low mumbling tones of the responses and general character of the service seems to us more mediæval than consonant with the spirit and tendencies of our modern life; and yet the Episcopal Church is flourishing, and is to-day one of the strongest of the Orthodox faith in this country. It is at once one of the most conservative and, in the elasticity of its church bonds and a certain spirit of toleration it includes, one of the most progressive. But yet, before the great reforms which have agitated the country, it has stood with folded arms. It had no part in the great anti-slavery agitation, and in the war of secession its sympathies, North and South, appeared to be as much, if not more, with the enemies of the country than its friends,—conclusive proof that something more than an imposing ecclesiasticism, than an impressive ritual, and even a devotional temper, are needed to fit people for great occasions, or to make the life strong in unselfish characteristics, in keen moral perceptions and instincts.

The music on this Sunday was good as it usually is in all the great churches, the Episcopal in particular. The sermon was from rather a feeble preacher, whose voice was neither deep nor clear, and with a slight lisp, as we thought. The text was from Genesis, and its treatment such as one might hear from an ordinary pulpiteer any Sunday.*

ARTICUS.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.

HISTORY OF MATERIALISM AND CRITICISMS OF ITS PRESENT IMPORTANCE. By Frederick Albert Lange, late Professor of Philosophy in the Universities of Zürich and Marburg. Authorized translation by Ernest Chester Thomas, late scholar of Trinity College, Oxford. In three volumes. Boston: Houghton, Osgood & Co. 1875-80-81.

The original publication of this work in Germany excited considerable interest; and, as far back as 1870, Prof. Huxley, in his "Lay Sermons," took pains to say that a translation of the book would be a "great service to philosophy in England." And Tyndall, in 1874, in his celebrated Belfast address, acknowledged his indebtedness "to the spirit and to the letter" of the work. It is the most thorough examination and the most complete history of materialism ever published. It is characterized by profound thought, great critical ability, thorough knowledge and appreciation of all schools of thought, ancient and modern, a generous recognition of truth in all systems, and a fairness and impartiality in the treatment of the subject, equalled by few writers, and surpassed by none.

The first volume is devoted to "Materialism in Antiquity," "The Period of Transition," and "The Seventeenth Century"; the second volume embraces "The Eighteenth Century," "Modern Philosophy," and "The Natural Science"; and the third is given to "The Natural Sciences," "Man and the Soul," "Morality and Religion." All these themes are treated in a masterly manner. There is no attempt to conceal the weak points of materialism, nor to underestimate the merits or influence of other systems; but, rising far above the level of controversial writings of the class to which Büchner's works belong, Lange, with great comprehensiveness and with admirable candor, has traced the principles and methods of materialism through all the ages of philosophic thought, stated them with absolute impartiality, and given their his

torical connections and their intricate relationship with the innumerable agencies and activities that have profoundly influenced the mind and affected the interests of the race.

ENGLISH PHILOSOPHERS. Sir William Hamilton. By W. H. S. Monck, M.A. New York: G. P. Putnam's Sons. 1881. Price \$1.25.

This is the second volume of Putnam's reprint of a series of English books on the English philosophers. Each is to have about two hundred pages, gives a short sketch of the life of the subject, a résumé of his philosophy, and a list of his books and the books about him. This work is very well done. The biographical introduction is very short, quite too short; but the six chapters in which his philosophy is summarized show a full and accurate knowledge of the subject. Such a summary is especially valuable in the case of Hamilton, as he did not himself leave any systematic elaboration of his philosophy. All his work was fragmentary; much of his system is found in his notes on Reid and elsewhere. His students will find this a very helpful little book. The appendix contains a brief chapter on Hamiltonian literature, and a glossary of the philosophical terms Hamilton used.

The Board of Education have issued as their Circular No. 6, for 1880, a report on the Teaching of Chemistry and Physics in the United States, by Frank Wigglesworth Clarke, S.B., Professor of Chemistry and Physics in the University of Cincinnati. This report is very full and interesting, giving a detailed account of the amount of teaching in these sciences in the principal colleges and schools in the country. Much light is thrown upon three very important topics:—

1st. Upon the inestimable value of laboratory work, and the practicability of its use even with very small expenditure of money, and also with quite young children.

2d. Upon the importance of the study of these sciences, especially that of chemistry, by women. A good account is given of the work done at the Women's Laboratory in Boston connected with the Institute of Technology, which conclusively shows the desire of women for this knowledge and its great usefulness to them.

3d. Upon the great deficiency in instruction in these important branches in our medical schools and colleges. Ignorance of them is not only disgraceful in the physician, it is positively dangerous; and no medical school is worthy of the name which does not require this knowledge as a condition of obtaining a degree. The valuable list of text-books will be a welcome help to students and teachers.

The *Catholic World* for August has an urgent plea from the Romanist side on the subject of "Restitution! If not, why not?" by R. F. Farrell. S. Hubert Burke gives a graphic account of the wrongs of Mary, Queen of Scots, under the tyranny of her rigid Cousin Bess. "The Jacobite and Later Celtic Poetry of Ireland" has a graceful showing from Alfred M. Williams. A ramble amid the "Chambers of the Saints" by M. P. Thompson is redolent of the odors of sanctity from historic cloisters. Among the remaining articles are an entertaining "Pilgrimage to the Shrine at Drei Eichen," by the Hon. Alice Seymour, and a discourse upon "French Canada and its People" by A. M. Pope.

"EDUCATION," a bi-monthly international magazine, gives, among many other thoughtful papers, the second number of a very valuable contribution to educational literature by Wm. Jolly, H. M. Inspector of Schools, Scotland, on "Real Education: its Principles and a Little Known Chapter in its History"; a lively description of "Eastern Colleges for Women: their Aims, Means, and Methods" (Part II.), by John Tetlow, A.M., of the Girls' Latin School, Boston; and an eager defence of "The Public School System" (also Part II.), by Geo. Hicks, A.M., Jamaica, W.I.

The *Art Amateur* for July contains a caustic review of a recent loan exhibition at the Metropolitan Museum and an interesting letter from its Boston correspondent. Mr. Clarence Cook calls attention to some of the humbugs practised by the directors of the Metropolitan Museum. The magazine has a positive and incisive manner, which is in delightful contrast to the non-committal style common to art periodicals.

OUR LITTLE FOLKS. Boston: Russell Publishing Company.—The July number of this monthly we

thought hardly up to its standard for beauty of design and execution; but the August issue more than makes up for any real or imagined deficiency.

PERSONAL ITEMS.

REV. S. P. PUTNAM lectured at Paine Hall last Sunday.

MISS DOROTHY DIX, the great-hearted nurse of the late war, is slowly dying at Washington.

THE Phi Beta Kappa address by Wendell Phillips is published in pamphlet form by Lee & Shepard.

MISS M. A. HARDAKER has been added to the editorial staff of the *Boston Evening Transcript*. She is a vigorous and brilliant writer.

A NEW edition of "Theodore Parker's Prayers," with an introduction by Miss Louisa Alcott, is in preparation by Roberts Brothers.

THE Emperor of Germany has conferred on Professor Whitney of Yale College the order "for Merit," made vacant by the death of Carlyle.

JUDGE CLIFFORD, of the Supreme Court, died last week in the seventy-eighth year of his age. Recent mental infirmity had made his place practically vacant for some time past.

THE Khedive of Egypt, it is announced, will soon decree the total abolition of slavery throughout his dominion. Even in this "base kingdom," there are signs of progress. The world moves.

THE *Star and Covenant* says Miss Bowen has lost her position as teacher in a public school in Danville, Ill., because she read to the school the article on the "Ark and the Flood" in Frothingham's *Stories of the Patriarchs*.

MRS. MARY CLEMMER, one of the most independent of the *Independent's* contributors, a crisp, breezy, and, in the main, just writer on current topics at Washington, is domiciled for the present at the Aquidneck House at Newport.

MR. CONKLING says, "I am done with politics forever." We are sorry that your vanity and stubbornness betrayed you into such an exhibition of yourself as you have made of late, and we cheerfully bid you good-bye, Lord Roscoe, politically speaking.

THE Reverend Jasper is outstripped by another colored Reverend in Toronto, who doubts the rotundity of our planet. Revised Astronomy is as much at a discount with these sturdy saints as is revised Scripture with divers of their fairer brethren of the cloth.

PRESIDENT BARNARD, of Columbia College, suggests that girls be admitted to the colleges on equal terms with boys. This is sensible. The recognition of the rights of women to an education is gaining from year to year, and its complete triumph is only a question of time.

It is said that Mr. Lorrillard proposes to give the winnings of the Derby race to build a church. How is it that nobody has embraced such a rare opportunity to advertise that he shall preach on the next Lord's day from the text, "Ye did run well"?—*Congregationalist*.

DISTRICT-ATTORNEY CORKHILL continues to receive postals directed to his charge from "the immortal sage of Madison Square and the mighty psychological motor of the universe," Charles Francis Train. One of these bears the address, "Charles J. Guiteau, theologian and assassin."

SURELY the whirligig of time brings its revenges. July 2, Fred. Douglass visited his old home in Maryland, from which he ran away, a slave, fifty-six years ago. The great-grandson of his "owner" received him cordially at the old mansion, and presented him a bouquet of flowers from the grave of his master.

AN exchange says: "The Congregational Church at Meriden, Conn., is willing to give the Rev. G. H. Hepworth \$5,000 a year to become its pastor, but he hesitates to accept on account of the lack of a large consulting library at Meriden!" One would never suppose, from reading his sermons or stories, that Hepworth consults libraries.

In a paragraph commenting on the statement that the "man named Miller," who has been selected to represent New York in the Senate, is a devout Methodist, the *Boston Herald* remarks that "it is always a little suspicious to see a man's—and especially a politician's—piety too well advertised. Such a one is apt to need watching, however ill he may bear it."

THE trust fund created by Prof. Tyndall upon his departure from this country has accumulated sufficiently for the purpose to which he devoted it,—the assistance of needy American students in physics who should show aptitude for original study and should wish to complete their education in Germany. The fund will now furnish a moderate income to two students.—*Scientific American*.

DR. EDMOND DE PRESSENSE says that Littré was baptized on his death-bed, not by a spirit, but by his wife. She had become a zealous Catholic since her marriage, and felt that she was living in sin, as the Catholic Church pronounced civil marriage a state of concubinage, and her act was to make a religious marriage possible. There was no expression from the dying man indicating any change of views.

MR. F. E. ABBOT, whose interest in the paper he founded remains undiminished, although new duties have taken him into another field of labor, looked in upon us one day last week on his way home from the Adirondacks, where he had been spending a few days of his vacation from teaching, wooing back the energy and strength lost in his months of hard work. The readers of the *Index*, we know, will always be pleased to hear of or from him.

WE received a call last week from Mr. A. N. Alcott, of Fredericksburg, Ohio, who has been attending the Concord School of Philosophy. He was eleven years in the Presbyterian ministry; but, two years ago, unwilling to be hampered by the doctrines of his denomination, as defined by the Presbytery, he established an independent society,—many members of his church and outsiders generally supporting him,—and now his society has a substantial building, and money in the treasury with which a "parsonage" will soon be built.

DURING the sessions of the School of Christian Philosophy, held at Greenwood Lake, N.Y.,—as stated by a "*Christian Union*" correspondent,—"Prof. Winchell argued that evolution is not inconsistent with Christianity; Dr. McIlvaine, that the Bible does not claim to be infallible in matters of science, and in point of fact is not so; Mr. Abbot, that the foundations of the Christian's faith are not historical and logical evidences, but personal, vital experience; President Bascom, that losses of faith from science are temporary and partial, its gains substantial and lasting."

THE Boston Sunday *Herald*, referring to Wendell Phillips' late oration at Cambridge, says: "It cannot be denied that Mr. Phillips has as fine an instinct as a hornet just where to plant a sting. He believes in the old heroic practice of blisters, cupping, and cauterization. Martin Luther was won't to say, 'When I get mad, then I can pray mightily'; and for working up his fellow-creatures to this same devout pitch, Mr. Phillips must be confessed without a rival on either continent. Indeed, it is privately whispered that, as the oration progressed, sudden and energetic invocations of the Supreme name were heard at intervals from many a lip."

"JUSTICE CHILSON was engaged all day Saturday with the case of two boys who have been in the habit of breaking into the barn of A. T. Lilly, at Florence. After Mr. Lilly arrested them, he generously engaged counsel to defend them, saying that they should have a fair show. He also agreed to pay for the witnesses for the defence. The lads got off on a legal quibble, but the unusual course of Mr. Lilly will probably have a salutary effect upon the boys who have caused so much trouble in the western part of the town."—*Springfield Republican*. Don't know about that. Boys nowadays are smart, and if those two urchins "got off on a legal quibble," look out for some more youthful pranks in that neighborhood.

MRS. WOODHULL says, in an English paper, that "during no part of my life did I favor free love, even tacitly." She is particularly severe on Stephen Pearl Andrews, and her former husband, Colonel Blood. The *Springfield Republican* says she "tells the simple truth when she says that her platform utterances have never been tainted with free love"; but Colonel Blood, in *Heywood's Word*, speaks of Mrs. Woodhull as "a glorious woman," who "dared to unfurl that banner, and declare open warfare on existing social institutions, uttering the ever-memorable words: 'I have the right to love whomsoever I may; make that love as long or as short as I can; to change that love every day if I please, and neither you nor any law that can be framed has any right to interfere. Not

only have you no right to interfere, but it is your duty to protect me in such loving."

BISHOP POTTER's Committee admit that Rev. Cowley, as manager of the Shepherd's Fold, was guilty of "the most atrocious cruelty" to little children, yet see no reason for subjecting him to a church trial. The *Congregationalist* observes: "These strike one as rather new views of ethics; and we seem compelled to understand that, in this Committee's judgment, meanness, stinginess, and barbarity are in no such sense criminal or immoral as to interfere with the good and regular standing of the clergy of the Episcopal Church, or require one of them to be presented for trial in a church court. Congregationalism we suppose is very 'loose,' but we thank the Lord that it has not yet fallen to the adoption of any such 'views' as to crime and immorality as these." This Committee cannot hold, with Emerson, that "the unpardonable sin is to be hard on a tender child."

FOREIGN.

SIXTY thousand Jews from Southern Russia are to settle in Spain.

THERE is intellectual activity in Japan. A strong feeling exists in favor of representative institutions.

A STATUE of Byron has been erected at Missolonghi, by national contributions throughout Greece. It is pleasant to see benefactors remembered and honored.

CARDINAL NEWMAN, now in his eighty-second year, preached three Sundays in succession in the Oratory Church, Birmingham, and has never been in better health.

PROFESSOR ROBERTSON SMITH has been invited to continue his lectures on Biblical criticism next session, and will give a course of four lectures next winter at Inverness, on the Spirit of Hebrew Poetry.

A VERY stringent law for compulsory secular education in France deprives the parent of any choice as to the amount or quality of instruction his child is to receive,—an overshooting of the mark by the anti-clerical party.

WOMEN are rapidly entering the medical profession. There are forty-two women now studying medicine at the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

THE Jesuits have been expelled from the Republic of Nicaragua. They wanted to run the government, and aroused a controversy which they so managed as to force the issue whether they or the people should rule. They have been defeated, and are now compelled to leave the country for their country's good.

MANY of the clergy, college professors, and wealthy and influential laymen of the Free Church of Scotland, stand by Prof. Robertson Smith in his critical positions; and either the Free Church must modify its requirements or a secession will ultimately ensue. In either case, controversy and the progress that comes from it are certain.

THE Peruvian national library, which was established in 1822, and numbered fifty thousand volumes, has been plundered by the Chilian conquerors, and the books sent to Valparaiso in sugar casks. It is stated that even the books and scientific apparatus of institutions of learning were seized by the Chilian officers and sent home. This is an outrage, in violation of the spirit and practice of modern warfare; and all civilized nations should unite in a demand that the treasures be restored.

THE Irish Land Bill is on a fair way to its final passage, and will go to the House of Lords early in August. It certainly possesses some admirable provisions, and will prove a bar to capricious evictions in future. It also provides funds to enable tenants to purchase their holdings, while the emigration clause has been so modified as to render it harmless. On the whole, the bill appears to be an honest one, and will do much to settle the land question, and remove one of the great causes of Irish distress and discontent.—*New York Tablet*.

THE body of Pope Pius IX. was recently removed from St. Peter's to the church of San Lorenzo, its final resting-place. The removal was made at midnight. The procession was interrupted by a crowd that extinguished the candles, overturned the bier, and shouted, "Long live Italy!" "Down with the Pope!" "Away with the black gowns!" The authorities were compelled to intervene. Since Victor Eman-

uel's assumption of authority eleven years ago, the Pope had not been outside the walls of the Vatican till the dead body of Pius IX. was carried out and thus insulted. In a land cursed by priestcraft, these demonstrations, however rude, are not without significance to the lovers of liberty and the haters of ecclesiastical despotism.

JESTINGS.

SIDNEY SMITH once rebuked a swearing visitor by saying, "Let us assume that every thing and every body are damned, and proceed with our subject."

A MINISTER had preached an hour; then he remarked, "Another wide field opens from the subject in another direction." Just then an old colored saint ejaculated, "Please, Lord, shut up de bars."

"It's a long way from this world to the next," said a dying man to a friend who stood at his bedside. "Oh! never mind, my dear fellow," answered the friend, consolingly. "You'll have it all down-hill."

BEECHER.—Mr. Beecher said recently, among other things, that the "great vice of politics is lying and whiskey. Some of the greatest statesmen of New York and New England died drunkards." He might add that all of them died lying.

A MAN called out to his creditor, "Get out, you ornithorhynchus!" The man departed meekly. "Who's that?" inquired a friend of the speaker. "An ornithorhynchus." "How's that?" "Well, Webster defines him as 'a beast with a bill.'"

THE MIXTURE AS BEFORE.—*Doctor*: "Well, Mr. Giles, is the Missus taking the medicine I sent yesterday?" *Farmer Giles*: "Takun it? She 've took it! Sent me for some moor! Cos why? I mixtees it in rum shrub! Tell 'ee wot! Yew doctors 'ud make a dale moor if ye allus mixed un noice and tasty loike!"—*Fun*.

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THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

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

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

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The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

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

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

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 A WEEKLY JOURNAL**

PUBLISHED BY THE
FREE RELIGIOUS ASSOCIATION,
 AT
 No. 3 Tremont Place, Boston, Mass.

EDITOR,
 WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

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