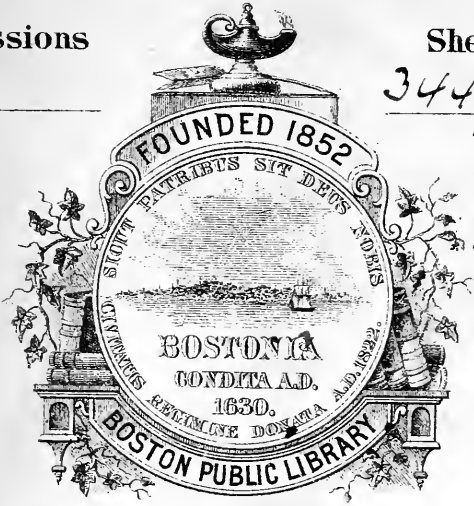


THE
COMING
RELIGION

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THE
COMING RELIGION.

BY
THOMAS VAN NESS.



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TO THE CONGREGATIONS OF
Unity Church, Denver,
AND
The Second Unitarian Church, San Francisco,
THIS VOLUME
IS AFFECTIONATELY INSCRIBED BY THEIR
FRIEND AND FORMER PASTOR.

P R E F A C E.

AS this little book is intended primarily for the many busy yet thoughtful persons who, though thoroughly alive to the present religious problems, have scarcely time to study them properly, the Author has attempted to give the results of his thought in the simplest and most concise way. Technical terms are omitted, as also phrases which by use have acquired conventional meanings. Footnotes, as well as authorities, are given only when absolutely required by the context.

While this simplicity may lessen the value of the book for scholars, it will, it is hoped, make it more attractive for popular perusal.

If but to one soul new hope and trust in the trend of things may come through the reading of these Essays, the Author will feel himself amply repaid.

THO^S. VAN NESS.

SAN FRANCISCO,

Dec. 1, 1892.

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INTRODUCTORY.

“WE have not so much as heard whether there be any Holy Ghost,” say the bewildered Ephesians, ancient and modern; and it is a fact that many intelligent minds of to-day are in sad sincerity asking the question, “Does any basis for a universal religion really exist outside of the pale of a supernatural revelation?” These Essays are a contribution towards a solution of that problem.

To present the writer’s position clearly, it seems necessary, as introductory, to define what is meant by the term “a religion,” so that a proper estimate can be arrived at as to the justice of calling by that name certain systems which up to this time have not been so classified. Passing by altogether the

much-mooted question of what constitutes religion, whether it resides in feeling, or in thought, or in a complex combination of the two, we say at once that, broadly defined, we call that a religion which gives —

(1) *Something to worship* (that is, leads men's thoughts from self to something higher).

(2) *Excites passionate devotion*, leading even to self-sacrifice.

(3) *Has something to say of conduct* (that is, what ought to be done, and what left undone).

(4) *Inspires a hope and fosters a fear.*

Its gospel is the proclamation of these things.

If a writer suggests a change of direction in so important a matter as the trend of religious thought, he so far impugns the system generally held. It therefore behoves him to show wherein such system errs or fails of complete effectiveness in engaging mind and heart.

A devotee of the current Christian belief might reasonably ask, "What change of base is needed? Is not our religion perfect as it is, if measured by the standard of its sincere believers?" The following pages must needs answer this question in the negative. They will attempt to show how two other religions, slowly organizing in the civilized world, are in many respects opposed and inimical to the orthodox Christian faith, and that among those giving allegiance to their precepts are many actuated with as great honesty, as noble a purpose, and as sincere an enthusiasm as can be found in the records of the early Christian Church. Is it not a fact, say they, that Protestant and Catholic alike habitually rejoice in any improvement in the art of war which promises to make the nation to which they belong more successful (that is, more destructive) in its contests with other nations, and this too in spite of the fact that they proclaim their religious leader to be the Prince of Peace? Is it not also true that in

those countries where law, aggressive and punitive, has been brought to the greatest degree of intricacy and comprehensiveness, church walls most reverberate to the injunction, "If any man sue thee at the law and take away thy coat, let him take thy cloak also"? Must it not finally be confessed, argue these objectors to the prevailing faith, that while cruelty to animals, slavery, and other sins not inveighed against in the Christian gospel are more and more awakening the horror and engaging the reformatory efforts of the civilized world, divers doctrines that are to be found in the New Testament, those tending towards asceticism, communism, and incivism, are falling rapidly into abeyance with the thoughtful and truly religious?

Such criticism, whether fully justified or not, points to the conclusion that the Christian system, as heretofore understood, is coming to be perceived not to be, in its entirety, a practical working system for the modern world. Certain scientific students, who are

found altogether outside the churches, declare that every educated man of to-day, however sincerely he may think he holds to the Christian religion, is really more or less a convert to the religion of Science, and that thereby his conduct, if not his dogmas, have been modified for the better.

In even flow with these two systems, Christian and Scientific, comes the great stream of brotherhood enthusiasm which we are fain to call the Religion of Humanity, and which, if it can but be freighted with the best of former beliefs and carry with it the hearts of brave and unselfish men and women, will without doubt help bring mankind to the longed-for promised land, — to the very portals of the kingdom of Heaven.

It is a comparison of these three systems, Christian, Scientific, and Humanitarian, with their gospels of love, evolution, and socialism, which must now be undertaken.

In order that full justice may be done them, they must be approached from the

point of view of the sympathetic adherent, the best, not the worst, interpretations being given to each. This done, even though imperfectly, we may proceed with greater confidence to suggest that reconciliation which seems to be coming in the beautiful and pregnant future.

PART I.



THE RELIGION OF JESUS;

OR,

THE GOSPEL OF LOVE.



PART I.



CHAPTER I.

A SERIOUS difficulty is experienced by an unprepared mind in examining any ancient or foreign doctrine, from the fact that though it is apparently translated into the language of the observer's land and day, originally it may have been freighted with associations fundamentally different from those with which it is now approached.

“The kingdom of God is at hand.” What did this mean to those privileged to listen with their own ears to the Baptist's clarion cry? Suppose a Buddhist missionary should go through the United States preaching “Prepare, walk ye in the eightfold path. I come as the foreteller of Nirvana.” What does it mean? Nothing to us. The words are empty,

the thought underneath them being too foreign to American religious ideas to present a realizable picture to our minds. So with the announcement of John the Baptist. One must be mentally a Jew of his time in order to catch the full purport of the words.

The modern world has been taught to think of the call of Jesus taken up from the lips of John as a new call, unique in every respect, and entirely cut off from a past state of affairs. If such were the case, it would have had little meaning to those addressed, and consequently made no impression. Standing among the crowd of hearers nineteen hundred years ago, and hearing the words, "Repent, for the kingdom of God is at hand," what thought would they have conveyed to us? Before an answer can be given, something must be known of the history of the Jews. A few words, then, as to that history.

In the earliest times the Israelitish nation was a theocracy. To primitive Jewish thought Jehovah was an invisible king. His residence

was on Mount Zion. In the old days he had stood as a flaming presence in the bush, and called a prophet to the work of liberation. Afterwards, when his chosen people had been led forth from bondage, he went before them as a cloud of darkness by day, a pillar of fire by night. Once, — a never-to-be-forgotten time, — amid the awful terrors of cloud and storm, he appeared on the top of Mount Sinai, and there delivered to his appointed and well-beloved spokesman, Moses, commands which should for all time be the basis of government. “I will never leave thee or forsake thee” came the promise; and so the Divine Presence was supposed ever to hover around the Ark, to come in the lightning-flash, to speak in the thunder-storm, to fight at the head of armies, to punish the bad by the destruction of their children, or through the whirlwind which took away their flocks and crops.

The idea, then, of Jehovah was that of a very near yet invisible king who rewarded

the righteous and punished the disobedient even unto the third and fourth generation. How was this king's will to be known? Who was to interpret it on earth? In other words, after the death of Moses and his brother Aaron, who were to be the ministers of state? Those whom Jehovah especially signalled out. The man of prominence, therefore, in the Jewish commonwealth, the man of authority, was, as has been correctly said, "he who had a deeper insight and held a stronger sense than others of the presence and power of the invisible King, and the function of such a man was to awaken the same sense in others by eloquent words and decided acts." This statesman, as we should term him, was then called a prophet. A prophet's work was just what a true statesman's work is to-day, — to make every one loyal to the particular form of government here presented; hence the prophet's cry was, "Renounce false gods, repent of your disloyalty, give allegiance only to Jehovah your king, and he will cease to

punish. Yea, he will reign over you from Mount Zion, and the land shall flow with milk and honey, and every man shall be safe under his own vine and fig-tree." Suppose a great plague came, or an Assyrian invasion, "Why should these things be?" was asked. Because, said the Jewish statesman, you have turned away from Jehovah your God. "Turn again unto me, and I will turn unto you," saith the Lord. "Thou shalt be my people, and I will be your God and king."

As years pass, Israel has many trials, much suffering. The Babylonian conquest came, then the exile; by and by the return under Persian rule, disorder, invasion, Greek rule; then a few brief days of liberty and the establishment of the old theocracy; and in the end the iron heel of the Roman master. Bitterly did the Jewish people resist the erection of images to Cæsar. "We have but one God and king,—Jehovah." Such was the cry of the nationalists, the pharisaical party. In their hearts Cæsar was never acknowledged

ruler. Impatiently they waited for a liberator, for a son of Jehovah, an earthly vicegerent who should hurl from power the hated Roman, and re-establish the ancient theocracy, — the kingdom of God. The phrase, “kingdom of God,” meant to them, therefore, a political condition such as had existed before in the days of the judges and prophets. No wonder, then, that when John, and afterwards Jesus, came with the cry, “Repent, for the kingdom of God is at hand,” it was taken as a political cry; no wonder either that when Jesus called himself son of Jehovah, the old meaning was attached to the words, namely, Jehovah, vicegerent on earth, and that the people looked to him to establish his throne in Jerusalem and to drive out the foreigner from the land. The meaning of John’s warning is now clear. Had we been members of that crowd which early flocked about the earnest Galilean whom the Baptist foretold, we too, hearing his words, should have supposed that the old theocracy was to be re-

stored, that a reactionary era was about to begin, and men's thoughts directed back to the principles of Isaiah, Moses, Abraham. A man can always get a hearing by going back in a time of dissatisfaction, and calling men's attention to former days and the good times then enjoyed. The past seems ever more pleasant than the present, because memory takes away the bitter and leaves the sweet.

“The kingdom of God is at hand” : what a magical call! It brought up all the old, pleasant recollections, all the old visions of glory, all the old tales of heroism. No wonder that a reformer who used such a national cry should stir men's hearts and fix their attention. It was as if a man to-day should go through the streets of Strasburg and Metz shouting “Vive la République; liberté, égalité, et fraternité,” the old watchwords of 1793. It would rouse all the latent French enthusiasm, and make it dangerous for German sovereignty in Alsace-Lorraine.

Now, then, as we understand how the people — the crowd — took the call of Jesus, it is well to ask, "What did Jesus himself mean by using this old national call?" That brings us to the temptation in the wilderness, the turning-point in the Galilean's life. There in lonely solitude Jesus fought out the battle of life. What that struggle was can be imagined as one by one great questions rose before him demanding solution. What was his duty in regard to the Law and the Temple? How should he use this new power which he began to feel thrilling his every nerve? How far yield to the people's desire for a leader and king? The result of that moral conflict we know. Jesus came forth from the desert with the idea of personal sovereignty put aside, earthly ambition crushed out. The theocracy shall be re-established, but instead of making the kingdom of God coextensive with Palestine, he will have it universal. The kingdom of God shall be set up in men's hearts: it will then abide forever.

This one thing, then, distinguishes Jesus from all the other Jewish prophets, that he conceives of Jehovah's kingdom not simply as an outward manifestation, but as an inward experience. Jesus turns from the objective to the subjective. His words may be the same, his tones, his manners, as those of others; but this difference makes him unique among Jewish reformers. The change of conception from a national to a universal religion which is noticeable in the teachings of Jesus, comes from his deeper, more tender, thought of God. To him Jehovah is not only a Judge and King, but also a Father, — the Heavenly Father, — and every man stands before him as beloved son. If one wanders from the Father, the Father would seek him as a shepherd would the lost sheep, even as the prodigal's father. He will fall upon his neck and kiss him if he will but return. This Heavenly Father, said Jesus, sends the rain and the sunshine on the just and the unjust. He it is who watches over the sparrow, and num-

bers even the hairs of our heads. He it is who colors so beautifully the lily, and clothes the grass which to-day is, and to-morrow is cast into the oven, therefore he will much more take care of us, if only we have faith and trust in him. "Love, then, the Lord [Jehovah] thy God [that is, the Heavenly Father] with all thy heart and with all thy mind and with all thy soul, for this is the first duty."

If every man stands as son to this Heavenly Father, then it must follow that each man stands as brother to his neighbor man; consequently each should love his brother as himself, — not, mark you, primarily because he is his brother, but because he too is a son of God. In the thought of Jesus, each man owes an infinite debt of love to God for his goodness. It cannot be directly repaid, but indirectly, by showing love and kindness to others of his sons. In this world-family there must be no debtor and creditor, no master and slave, for all are dependent upon and en-

joy the same bounty. One's neighbor being a child of God, every other feature of his life must be lost in that supreme idea. As child, then, he represents the Father, and when he comes in God's name he must not be refused. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." One who does thus try to love God through his earthly children shall have in the end a rest in heaven. "In my Father's house are many mansions prepared for them that love him." What of that ungrateful wretch who receives these kindnesses from day to day from the Heavenly Father, yet never seeks to repay, who will not forgive his own debtors? At the last he shall be unforgiven, and be cast out into utter darkness, where there shall be weeping and gnashing of teeth.

In the old kingdom of Jehovah men were bound together because of their descent from Father Abraham. In this new kingdom they must trace their descent from the Father in heaven. By substituting Jehovah for Abra-

ham, Jesus announced in place of the national the universal brotherhood. Those desiring to join the new theocracy, the universal kingdom of Jehovah, must have certain new rules of life. Their outlook being larger, their duties must be larger also. What, then, shall these rules be?

Jesus sums them up in great measure in his Sermon on the Mount. In that wonderful discourse he starts out by describing those who will be considered worthy of the title "Blessed" in the new commonwealth. After enumerating one or two beatitudes even at that time well known, such as "Blessed are the meek, for they shall inherit the earth" (Psalm xxxvii. 11), he says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Character, then, is the bed-rock upon which Jesus builds. "Let your light so shine that men may see your good works." Let your character be above that of the scribes and Pharisees. They may believe correctly (so, too, may devils, and

tremble), they may attend the Temple worship, and, as far as outward conduct is concerned, may do right; but inwardly they have not righteousness. Again, there are those who may recognize me as Master and teach in my name, yet even though their belief is right, they shall not be saved, unless they do the will of my Heavenly Father.

Five commandments Jesus gave to those who desired to join the universal theocracy. Naturally, as this world-wide kingdom must first begin in men's hearts, in their dispositions, the commands of Jesus apply to the inner life or intentions rather than to the outward life or acts done. Consequently, so that no mistake can be made, Jesus takes five commands that were applicable to the outward life in the Jewish theocracy, and contrasts them with five which must be observed in the universal theocracy. Of old it was told you, "Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you that who-

soever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say, Thou fool, shall be in danger of the Gehenna of fire: therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift and go thy way. First be reconciled to thy brother, and then come and offer thy gifts." This command summed up is, "Be not angry, live in peace with all men." It naturally follows from the conception which Jesus has of men. If they are all God's sons, having the same Father in heaven, then not one must be considered worthless or a fool. The barrier which separates man from man is hostile feeling. Avoid this; avoid anger, which leads to such enmity.

The second command is as wide and as searching. It goes at once to the root of things. "Of old ye were taught, Thou shalt not commit adultery: but I say unto you that whosoever looketh on a woman to lust

after her hath committed adultery already in his heart."

The third command is in regard to oaths. It is put in contrast with the old law as expressed in Deuteronomy, which says, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." This old law in regard to oaths had been greatly amplified, and many fine distinctions had been drawn, such as, "Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor." Against all such absurd distinctions Jesus sets the complete prohibition of oaths, saying in emphatic language, "Swear not at all. Let your communications one to another be simple, honest, and direct, Yea, yea; Nay, nay."

The fourth commandment naturally follows in view of the second. "Ye have heard that it hath been said, An eye for an eye, a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Whosoever shall force thee to go a mile with him, go two. Give to him that asketh thee, and from him that would borrow turn thou not away." This injunction, "Resist not force with force," Jesus evidently intended to be taken as he said it. His actions during the time of the betrayal, the trial, and the scourging show that he literally followed out his own precept to resist not evil. Force must be conquered by love. For a time evil may conquer love, but, eventually love triumphs. Love, then, must be our only weapon.

The fifth command is the widest and most comprehensive of all. It stands forth thus:

“Of old it was taught, Thou shalt love thy countryman (thy neighbor), and hate, make war upon, thine enemy; but I say unto you, Love those of other nationalities, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you.” Why pray for our persecutors? So that we may deserve to be called sons of God, children of the Heavenly Jehovah. He must be our example, and the one thing to strive after is to be perfect, even as he is perfect.

Can men be made to love their fellow men? Jesus says, Yes. The first thing requisite for this, however, is for them to have a model, an ideal pattern, some one who actually does live such a life of love for others. Jesus, therefore, gathers around him a certain number of disciples, and on these he tries, not only to impress his teachings, but, more, to show by living example how such teachings shall be put into practice. “I am the vine, ye are the branches.” As the vine grows and puts forth

leaf and blossom, so also must the branches. His teaching, his words, are thus supplemented by his life. His actions interpreted mean, Love humanity as I have loved you, even to the point of death.

So vast a passion of love naturally affected those within its influence. As fire kindles fire, so love kindles love. The love which the Nazarene bore his disciples is reflected in the love they bore him. One enthusiastic follower, in after years, goes so far as to say, "I live no more, but Christ in me." Such a feeling carries with it the love for all human beings, no matter what their condition. "Jesus loved these poor ones," says his disciples; "therefore, for the sake of Christ, my chief and guide, I, too, will love them." The cross represents this gospel; it is the symbol of love. That poor agonized mother who sits bereaved, one of her sons shot at Antietam in the East, the other on the Mississippi in the West, sees in the crucifix consolation, and the prayer goes up to the Christ of the five

wounds, who looks through the dark on mothers standing desolate. And he of the brotherhood called Jesuit, who burns and dies from fever on the Asiatic coast, trying to bring this gospel of love to others, feels amply repaid, as eyeballs glaze and ears grow dull, if for one moment his lips can be pressed to the spear-wounded side of the ivory figure on his crucifix.

The new kingdom of God which Jesus proclaimed is the kingdom of Love sung and chanted of by myriad choirs of priests, poets, and angels. From the lowest to the highest of humanity, in greater or less degree, is this same all-embracing, unquenchable love. To kindle this, to make it burn and flame forth for good,— that was the mission of Jesus.

Again, as we reflect on this gospel, the heavens open; again come forth white-winged angels; again is the song raised, with thousand-fold accompaniment, “Peace on earth, good will to men.”

CHAPTER II.

IN this present chapter, following out our definition of a religion, it is necessary to ask how this system of Jesus can be put into practice? Before a correct answer can be given, the plan of a universal thoecracy, in which all men are as brothers, — the kingdom of God, which Jesus desired to set up on earth, — must be further amplified.

According to the Founder's idea, citizenship is not to be confined to any one class or nation. It is absolutely free to every man or woman willing to take the oath of allegiance, willing to swear devotion to the Nazarene's ideal, — *the elevation and perfection of humanity*. The solemn charge reads: "Art thou willing to leave father and mother, or house, or children, or lands, to help make this ideal

a reality? Art thou willing to sell all that thou hast and give it to the poor, and lead such a life as did the Master, if needs be, for the elevation of mankind? If so, then thou mayest be called a Christian, and art entitled to citizenship in the new kingdom."

It follows, of course, from the unrestrictive character of admission, that this kingdom which Jesus tried to introduce is a great democracy; hence it may be called the International Christian Republic. In it there must be absolute equality, not necessarily in outward condition, but in inward states of feeling, — an equality of spirit, all men conformed to the unworldly type; all men equally willing to serve humanity. This equality brought about, and every man being worthy the title, "son of God," it may be supposed that outward distinctions will prove even beneficial. The man in a position of power, Jesus might say, will use his power in aid of the weak and less fortunate; the man with large intellect will devote his time to the study and investi-

gation of those things that benefit others, and so right through the list of the various trades and professions; each man feeling all the while he is employed at his own special vocation that the universal commonwealth demands from him "absolutely and without reserve the whole residue of talents, wealth, and time that may remain to him after primary claims have been satisfied."

We said that this ideal Christian kingdom was in reality a great democracy. It is necessary to qualify that statement, for a certain aristocracy is allowed, — an aristocracy not founded on birth, education, or manners, but on *service*. "He that will be first among you, let him minister unto others; and whoever will be chief among you, let him be your servant." In order that no mistake can be made as to the quality of the service to be rendered, the Founder of the universal state not only lays down his precepts, but lives the life of service for an example. "Even as the Son of Man came not to be ministered unto, but

to minister, and to give his life for many," so also must all those who hope to be classed among the aristocracy of the Christian kingdom.

The founder of the ideal state has thus become a living example of citizenship under the conditions he would impose on others; and indeed so grandly has he lived under those conditions that the world reverently echoes the characterization which one enthusiastic disciple has put into his own mouth, and acknowledges him the Way, the Truth, and the Life.

Let it now be supposed that a man is willing to become a member of the Christian republic, and wishes so to act that what he does shall be in the highest sense for the benefit of those around him: how shall he best proceed? How does the Founder of the state tell him to proceed?

As was said in the first chapter, Jesus lays down no long list of rules. In the New Testament there is written out the "Five

Christian Commandments," as they are sometimes called; but outside of these there are few, if any, definite laws such as those bound up in our ponderous law-books, which, for instance, tell the people of the Commonwealth of Massachusetts or California what duties they owe one to another and to the state, — laws at times so involved, and at other times so loosely drawn up, as to require the careful interpretation of certain men set apart for their study, called lawyers or judges. We repeat it, the Christian commonwealth has no such elaborate laws; and though it has interpreters (called preachers and priests) of the rules that were promulgated, yet so plain and simple are these that the humblest citizen can understand them, without the aid of learned scholars or teachers.

The reason for this lack of specific regulations seems apparent. Take the case of a man who has no desire and could not even be induced to murder, steal, commit adultery, or plunge into drunkenness: of what use is

it to lay down laws forbidding him to do such things? Within himself there is a strong restraint or inner law which keeps from wrong-doing, independent of interdict. Were he to live where such immoral acts are allowed, among Patagonians or Ashantees, he would not be more likely to commit them. Not outward coercion, but inward control, withholds him.

Whence this inward restraint? How can it be created? For clearly if it can be generated, then it is most valuable, and when all men possess it, then there will be no more need for law courts and outward police discipline. In certain cases such inward restraint is inherited, a hereditary birthright acquired through long generations of right-acting people. Again, it may come from education which shows the hurtfulness of wrong actions to self as well as to others. When thus produced, it cannot always be relied upon. Sometimes the sad spectacle is presented of men doing wrong through the strength of

their passions, although their thought tells them quite plainly the after-consequence of such indulgence. In the case of that large class of men born without self-control, what shall be done? Is there any other method besides that of education by which they can be reached?

Another method is suggested by Jesus. He tries to give to every man, not so much a right knowledge, as a grand passion, — one that will subdue and conquer all baser passions, and, like a burning flame, eat out the dross and impurity in his nature. Love, according to the Nazarene, must be the dominating passion, — first for the Heavenly Father, so good, kind, and perfect as to be worthy of all adoration, and then for one another, as being God's children, and therefore brothers. If love can be infused into a man, Jesus might say, it works wonderful transformations; as, for example, the man into whose heart has come the love for a pure, high-minded, noble woman. Before

his nature was so influenced, he may have committed unchaste acts, which now he would banish even from his thought. He still has the old sensual inclinations, but the new passion is so much stronger that it drives out of his nature even unsuitable suggestions. Or take a mother, with love in her heart for her child: she does not need to be told to clothe, feed, and educate it; neither does she need to be warned against neglecting or cruelly treating it. Her affection is a law unto itself, and will impel and restrain correctly.

Love, then, in the Christian system is not only the inner constraining force which is to keep men from wrong-doing, but also the inner impelling power which will lead them to right acts without the additional incentive of religious commands and regulations commencing "Thou shalt do," or "Thou shalt not do." But is love enough? Even in the case of a mother, is not something more needed? Granted she has this impelling

desire, at the same time must she not also know what articles of diet are best for the child, how it should be clothed in summer, and again in winter, what schools are most helpful, and numerous other things equally important? To advance in our subject, we will imagine that every applicant for Christian citizenship has not only a desire to act for the benefit of others, but, even more, possesses for his fellows, as does the mother for her child, this positive love enjoined by Jesus, so that he would seek their interests and serve them: the question still remains unanswered, "How shall he best proceed to do it?" Again we turn to the Founder of the commonwealth to see what he dictates. The first thing to strike our attention is the story of the good Samaritan. This story shows that Jesus would have us relieve physical suffering. We are confirmed in this opinion by the words of the judge in the allegorical picture of the end of the world, where he proclaims, "I was an hungered, and

ye gave me no meat; I was thirsty, and ye gave me no drink; a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Apparently, then, if our love be of the true Christian kind, it must go out in the alleviation of distress and in the binding up the broken heart. Still, even when this is said, the question in the system of the Nazarene is not really answered, "What shall we do?"

Is it to be inferred that one's duty as a citizen of the ideal state is performed when, if he sees a poor Chinaman or negro by the wayside, bleeding and torn, he help him and bind up his wounds? Is one's obligation to the commonwealth discharged by sending clothes to the destitute and food for the hungry to the public soup-houses or restaurants? Is there nothing more to do? Surely something more is needed. The mere following out in the year 1893 A. D. of things prescribed nineteen hundred years ago would be foolish; hence Christians of to-day assert, and

the inference seems warranted, that Jesus laid down so few rules and regulations because such laws, let them be drafted ever so wisely, will in time be outgrown, on account of the ever-varying conditions of each new century. There are no special laws promulgated telling Christians what to do and what not to do. All that is told is, —

First: Love your neighbor, your brother.

Second: Do what you can for his comfort and well being if he is in physical or mental distress.

Third: Do it as your best thought and experience tell you you would like it done unto yourself.

To this point the Christian's Leader and Guide conducts his followers. He then, telling them that the spirit of truth will guide, bids them farewell. They must make their own precedents.

Has, then, the system of Jesus nothing more to say as to actions? Nothing more perhaps as to the outward details of life, no minute

suggestions for complicated exigencies. Its mission, as has been shown, is to touch the heart, to awaken the emotional nature, rather than to give the mind a nice power in the balancing of social and economic questions, or in the determination of what each man should do for his family, his neighbor, and the community at large. And yet certain things are implied as to ways and methods of life, even though not explicitly stated. Beyond a doubt, certain objects which have always been eagerly sought for are disparaged by the religion of Jesus. Take, for illustration, the pursuit of wealth. As was shown above, Jesus did not primarily aim to bring all men to the same objective equality. He could not, and still retain the principle of individualism, of a free and uninterrupted growth from within, out; yet nowhere will one find stronger statements against rich men than in the Nazarene's teachings.

If the equal distribution of goods and money is not meant by Jesus, what then is

meant by such a story as that of Dives and Lazarus, by the injunction, "Go sell all that thou hast," and by the statement that it is harder for a rich man to enter into the kingdom of Heaven than for a camel to go through the eye of a needle? What is the application of the Beatitude, "Blessed be ye poor, for yours is the kingdom of God"? To understand this Beatitude and the other allusions to riches, it must be remembered that Jesus attempted to do two things for every human being.

First: To infuse each man with love.

Second: To promote in every one personal holiness.

Through love a man is impelled to help others; but such neighborly kindness is not enough, says the Christian system, — he must not only help elevate his neighbor in the moral scale, he must also perfect himself. A kindly disposed man can easily be imagined who, actuated by a sincere feeling of fellowship, helps his friends to the best of his ability,

yet at the same time taking little thought for his own spiritual advancement. Although thus warm-hearted and generous for others, he may "go to the bad" himself through want of strong moral aspirations. That system which simply teaches one his duties to his fellows may be a good philanthropic system, but it is undeserving of the name religion. A religion must tell its adherents not simply how to make others happier and better, but how to make themselves better. The great end of the Nazarene's system is to raise each individual nearer and nearer the God-like. The injunction never to be forgotten is, "Be ye perfect, even as your Heavenly Father is perfect." The ideal is —

First: The ELEVATION of humanity (through good deeds and kindly offices).

Second: The PERFECTION of humanity (each man growing more divine in his own character).

Nothing stands so much in the way of growth in holiness as riches. Wealth brings

temptations which are almost irresistible. Strong indeed is that man who can resist them; hence, it would seem, Jesus inveighed against riches, not because the rich man ought not to exist (for the man of wealth can do much toward the elevation of humanity), but because, in view of his own possible perfection, his wealth is as a great millstone around his neck, continually pulling him to the earth, and making his growth in holiness wellnigh impossible.

A digression here, in order briefly to note some of the temptations which come with wealth, will not be out of place.

The first of these is, of course, selfishness. Surrounded by luxurious things, having every wish and whim gratified, enjoying physical comfort, able to go here or there, to do this or that thing, a man very soon gets into the habit of thinking about the world as though it were made for him and his enjoyment. A continual indulgence of one's own desires becomes second nature, and it grows more

and more difficult for the indulged person to take into consideration the comfort and convenience of others whose comfort and happiness conflict with his own. Such selfishness is just the opposite of that unselfishness which thinks little of its own happiness and delights in service for others; hence its condemnation.

Another difficulty residing in riches is the temptation to arrogance, — that proud and assertive spirit which is opposed to the gentleness and meekness praised in the Beatitudes. The rich man by reason of his wealth is a power. Feeling his power over certain others, he is scarcely likely to treat them with that respect which he would feel if they were his equals. A millionaire, owning five hundred slaves, or working the same number of "hands," as he calls them, seldom brings to his mind, as he orders them about, that they are heads and hearts as well, that they too, as he, are sons of God.

A third harm occasioned by wealth is

irresolution of purpose. It lessens the will-power by taking away motive and need. As a rule, rich men's sons and daughters lack an ideal, they have nothing to work for. Their wealth begets timidity, conservatism, conventionality. They grow anti-enthusiastic. But the very first quality of the Christian must be enthusiasm. Enthusiasm for the cause (called the Gospel), enthusiasm for the commonwealth (the kingdom of God), enthusiasm for one's fellows (termed love).

There is no need further to particularize. The evils, the temptations, of riches are so exactly the opposite of the qualities which Jesus would have in every citizen of the universal state that he must perforce denounce wealth, and in every way show that it is to be the last thought in the Christian's mind; hence men are called to forsake, not only parents and children, but houses and lands (wealth), to sell all that they possess, rather than fail in acquiring this spirit of enthusiasm so essential for true citizenship.

“Seek ye first the kingdom of God,” so reads the command. A large, unselfish standard of happiness is thus uplifted before the world. One must merge his desires in those of others, working for them and the ideal state, losing his life, as it were, so that he may indeed find it again larger, more complete, through the life of those around him, and in and by them obtain that complete inner satisfaction and content which is called peace, — that peace which Jesus meant when, after exhorting his followers to show their love by keeping his commandments, he said, “My peace I give you: not as the world giveth, give I unto you.”

Perhaps of supremest importance as a stimulus to growth in holiness is the belief that the all-seeing eye of the Heavenly Father is ever upon his children. It is he who searches out the innermost secrets of the human heart. Before him, at every moment, all human beings stand in the nakedness of their real natures.

It has been previously shown how Jesus, going back of actions, emphasizes the thoughts and intentions from which they spring. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; for those things that thus come forth are from the heart," are his words. Amplified, his argument would be: You are angry, you wish harm to your neighbor; but what is that passion but the action of your mind, — your soul? The deed which might follow is but the consequent mechanical action. Your mind commands, the muscles obey. The responsibility, then, is within. There the act is or is not performed.

Responsibility to whom or to what? might be asked. Man-made laws cannot take cognizance of thoughts. No; but the Heavenly Father can, for he who seeth in secret shall reward thee openly if thou doest right. Nothing can be hidden from him. Pure as celestial light, he shines down into the human soul. As the rays of the sun flashing upon

the bosom of a stream disclose not only the beautiful, but the foul, so this Holy Spirit of the Father reveals to each what he actually is. Awful indeed is this teaching when it is believed with the ardor of one's whole heart. Never to be alone, never to have a wish to one's self, never to hold a single thought in secret, never to have a proud passion or a foolish fancy unhidden from the observation of God! Forever and forever to be under the steady gaze of an Eye that never sleeps, of which the sun with its myriad light-giving rays is but the symbol, — this indeed is the fear of the Lord, which is the beginning of wisdom and holiness.

If one fully believes in such an omnipresent One, he cannot thoughtlessly indulge imagination in impure suggestions, or allow unhallowed desires to intrude upon his mind. The risk is too great, the shame too overpowering. A sphere of virtue is thus set up beyond the opinions of men, and it is from this central point that actions will emanate.

Again, not only does this inner presence restrain, it also animates to holy thinking, and thus to acting. Standing by us when no other eye can restrain or encourage is this controlling, approving, and rewarding power. Intimate communion may be had with it through prayer when, as it were, it flashes on the spiritual retina worthier and purer ideals, reaches down and whispers of loftier aims, and leads the soul on to a self-renunciation so that in moments of deepest sorrow and anguish it is nevertheless able to look up through its pain and tears and say, "Not my will, but thine, O God, be done."

Let us pause here, and recalling our definition of a religion, ask what it is that the religion of Jesus gives as the supreme object of worship? We have found it to be the thought of a personal God conceived of under the form of the Heavenly Father *Passionate devotion* for him is excited by the

thought of his great love and ceaseless care for his earthly children. Each moment we live we are dependent on his bountifulness, and are thus everlasting debtors. Even life itself is not too great a sacrifice for him. Thus often is the debt paid, and the triumphant soul cries out, "It is finished." Devotion is also aroused by the thought of the Heavenly Father's nearness and constant companionship. If one will but desire it so, he may, through the communion of the Holy Spirit, have his finite strength supplemented by the divine strength, his earthly wisdom enlarged by visions of the actual, and his nature quickened and refreshed by that bread which cometh from above. Thus living nearer and nearer to the heart of the ruler of the world, he will at length be able to appreciate the real truth of those words of Jesus when, in a moment of exalted feeling, he prayed for his disciples "that they all may be one, as thou, Father, art in me, and I in thee."

The religion of Jesus has its word to say

in regard to conduct. It gives us commands not specially to cover outward acts, but to reach back of them and control the thoughts, impulses, desires, and passions from which they spring; more, it puts before every man two great lines of conduct, by one of which he can help to a higher life his neighbor, and by the other himself. It does not stop here, — it lays the corner-stone of an unseen but very real commonwealth which shall be co-extensive with the world, and in which all citizens shall acknowledge their common brotherhood and their mutual interdependence.

It inspires a hope, — that of going to the heavenly home, the place of many mansions, and knowing in the end the Father's glad approbation, the "Well done, good and faithful servant," and the eternal joy of Paradise amid angels and archangels, and the thousand choirs that surround God's throne. *It fosters a fear,* — that of the All-Seeing Eye, and eventually, if duty has been neglected, if love has not been the motive force of life, if the

cup of cold water has been withheld or the sick unattended, of being shut out (as were the foolish virgins) from that glad, grand place of celestial life and light, and consigned by the Judge to a mysterious place of darkness and unhallowedness, where there shall be weeping and remorse and bitter anguish of soul.

Its Gospel is thus seen to be in very truth that proclaimed in the early days of Jesus' ministry, when he said, quoting the language of the prophet Isaiah, I am come, —

To bring good tidings to the poor ;

To heal the broken-hearted ;

To preach deliverance to the captives ;

To proclaim the year of God (that is, the setting up of the commonwealth) ;

The day of God's vengeance ;

To comfort those who mourn (classing them among the blessed) ;

To give them beauty and joy for the spirit of heaviness.

Beauty and joy are indeed the heritage

of those who through faith can lay hold of this Christian religion. Joy, because one is no longer under the law of some vast impersonal force that, without warning, may come at any moment to crush out of existence its million devotees; joy, too, that one is henceforth not to be known as debtor or slave to some fierce, vindictive power ruling above, who may, at his own good pleasure, unheedfully pass by the supplications of his worshippers, — inexpressible joy that one is rather to be known as a son of the Heavenly Father, and called joint heir with Jesus in the celestial home, that he may, even here and now, commune through prayer with the everlasting God who listens so sympathetically to human cries for pity and help, and will not turn his heart of love even from the outcast if he be truly repentant.

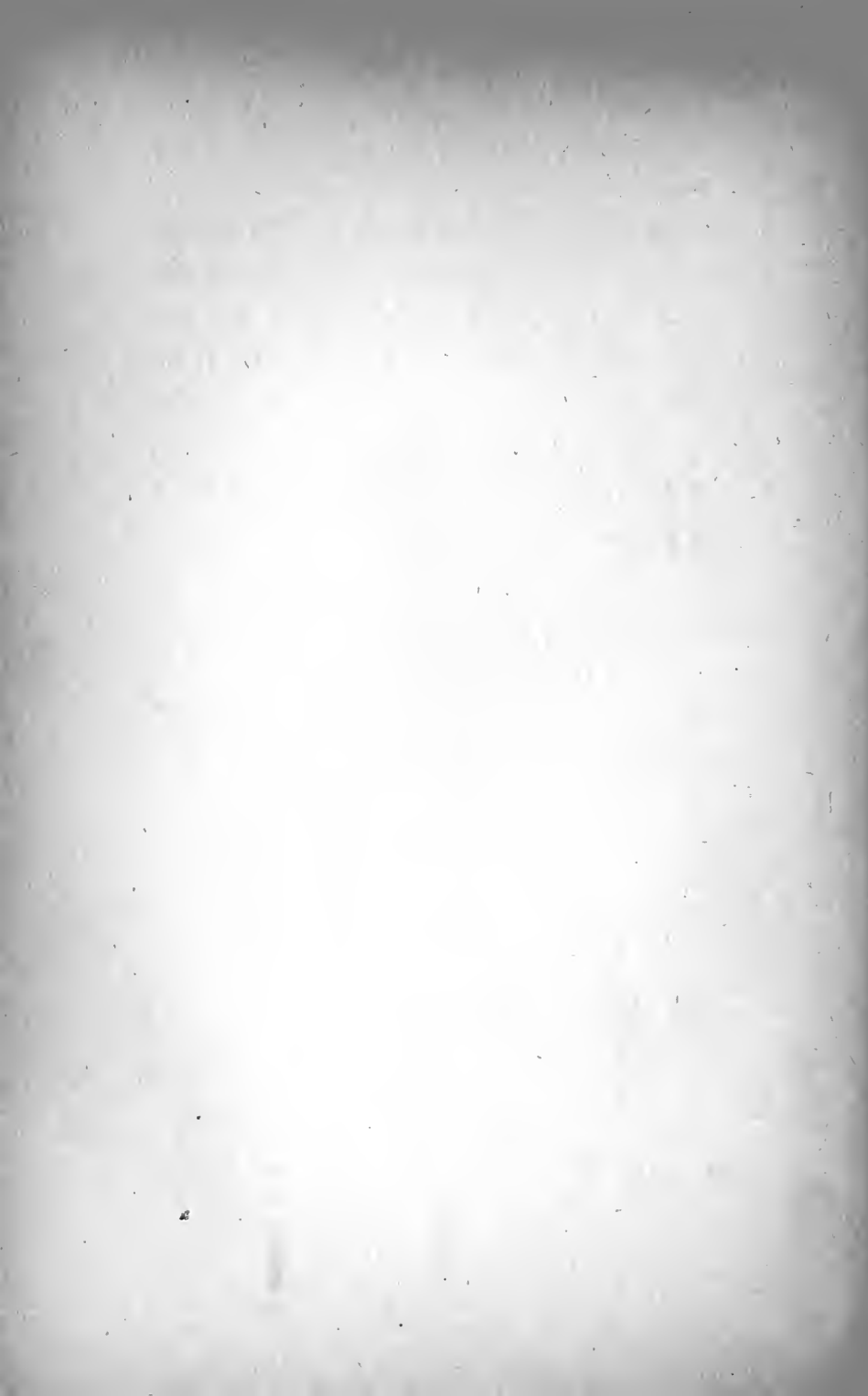
Then the beauty to which one is admitted! — a beauty as far transcending that of the Greeks as the infinite transcends the finite. In the old days exquisiteness of outward

form was known, for Phidias and Praxiteles had wrought, and hard, unyielding marble was made to give up the beauty that was encased within. The Olympic games had been played, and the victors in those contests had brought the human form to a degree of perfection in grace, strength, and suppleness never before known ; but what was all this combined, which man could do, compared with the works of God? Artificers, silversmiths, and costumers had done their best to array Israel's king in colors of glory; but their efforts paled before one touch of the Heavenly Father from whose hand came forth the beauty of the lily. "Solomon in all his glory was not arrayed like one of these," said the Galilean rabbi. "If God so clothes the grass, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, his dear children?" Just as the beauty of muscle and living form exceeds in value the beauty of clay and marble, just so does the beauty of true living, moral beauty,

exceed simple physical beauty. This moral beauty is what Jesus promises. It is the beauty of holiness. As the dross of the brute nature is eaten out more and more by the strong passion for righteousness ; as impurity, deceit, and all manner of vileness give way before purity and truth and all manner of goodness, — the image of the Father, which is in every one, shall shine forth clearer and clearer.

Again, the oftener the Christian rises to the mount of prayer, and there obtains truer knowledge of the Most High, the oftener his spirit comes into contact with the Almighty Holiness, the more is he transfigured and made divine ; and when eventually — for so daring a hope does the Nazarene hold out to his followers — he can stand on the loftiest peak of Zion, thoroughly clean of hand and pure of heart, and in rapt ecstasy lift his face on high, there shall come to him a gleam, a moment's sight, of the Father, — “ he shall see God.” As in perfect faith and trust

he again returns to his work in the world, the fashion of his countenance (as that of the lawgiver of old) shall be changed; for the streaming light which has transfigured it to celestial beauty has shone down from the very throne of the Almighty from the tender, loving heart of the source of all beauty, even of the Father of all mankind.



PART II.



THE RELIGION OF SCIENCE;

OR,

THE GOSPEL OF EVOLUTION.



PART II.



CHAPTER III.

WITHIN these past fifty years another religion has silently sprung up in the civilized world side by side with Christianity, having its priests, its prophets, and its watchwords. This new religion has been the outcome of the great advance made in the knowledge of things as they are, and has been greatly fashioned and helped by recent discoveries and inventions. Let us call it the Religion of Science, or the Gospel of Evolution.

Very different indeed is this religion, when first looked at, from that of Christianity. We miss in it the simplicity of statement, the child-like aspect of faith; vaster is it in its conceptions, and much more complex. While

the religion of Jesus appeals primarily to our emotional nature, this of Science speaks to our thought and reason. It calls us, not to faith, but to the deepest inquiry; not away from the world, but to the observation of the meanest and smallest as well as the largest objects and phenomena of the world. Not so easily can its doctrines be expressed as in the case of other religions; for it is still in a fluid and formative condition, and the word of no one prophet or priest is taken by its followers as final. It is, indeed, because of the very humbleness and tentativeness with which all its opinions are expressed, and the caution we are told to exercise in the acceptance of them, that the chief difficulty lies when we come to formulate them as a system.

First as to an object of worship. Science gives, as does Christianity, a God for the supreme object of veneration. This deity is, however, so different in conception from that generally thought of when the word "God" is used, that certain scientists deny altogether

their belief in such a Power. We must not be misled by terms ; and because those honored ones endeared by long usage, such as "Jehovah," "Heavenly Father," "God," "The Lord," are now abandoned by the followers of this new religion, it must not therefore be supposed that their system fails them at the very start. For our own convenience, we will continue to adhere to the term "God," whether all scientists are agreed or not as to its use, and attempt to see what conception underlies those new names which in the nomenclature of Science take the place of the hallowed expression, "Our Father who art in Heaven."

To understand the scientific idea of God, we must first understand the scientific conception of the universe. So that we may the more easily grasp this conception, let us contrast it with the old idea of the world and of the heavens.

The Judaic-Christian thought, as given in various parts of the Bible, was of a flat surface

called the earth, above which was a rounded dome or firmament named heaven. In this firmament were fixed the planets and stars, and at its zenith was placed the eternal throne of God. There, surrounded by his angels, the heavenly hosts, Jehovah reigned supreme over all creation, and from this exalted position administered, through the instrumentality of the celestial messengers, justice to mankind on earth, punishing those who transgressed even unto the third and fourth generations, and rewarding those who did righteously by transferring them from earth to this heavenly Paradise. . Underneath the earth was Sheol, — place of shadows and darkness, presided over by a powerful but fallen and rebellious angel called Satan, or the Devil. Through the machinations of this wicked one, human beings were tempted to do wrong and to disobey the injunctions of God, and much, if not all, the misery and bloodshed among men was directly attributable to him.

In contrast to this conception of the world and the universe, Science teaches that instead of this earth being a flat surface and the centre of things, it is just the reverse. The earth is a sphere, a nearly rounded ball, flashing and gliding through space at an almost incredible rate of speed. Instead of the sun's moving around this earth, as it appears, the earth is moving around the sun; and through its double motion — on its own axis and around the fiery central body — the changes of day and night and the seasons are produced upon the earth. This world-globe is indeed but as a grain of sand, says Science, in comparison to the mighty systems, of suns, planets, and satellites that dot infinite space; and far from its being the centre of things, our earth is but a little obscure portion of that gigantic whole which we see by looking into the heavens, and which astronomers call the Kosmos. All these worlds and stars that move so wonderfully, like flashes of light, through illimitable areas, carrying fire and

snow upon their surfaces, — all these huge globes are so perfectly balanced by opposite forces that they swing light as feathers in their orbits, though weighing billions of tons. The blue above, which is called heaven, says the priest of Science, is not a palpable something, a vaster glorified region above the earth, an eternal Paradise. Far from this, it is but an optical illusion produced by minute opaque particles floating in space. Indeed, there is no “up in heaven,” for “up” and “down” are merely relative terms. That which is up now, in twelve hours from now will be down; and therefore it is inexact — mere poetical license — to speak of ascending into heaven, or descending from heaven upon the earth.

The Judaic-Christian theory of creation is of God (conceived of more or less distinctly in human form, or if not in human form, at least as a Presence separate from this earth) speaking, and the earth being brought forth from the void. After this act of creation, says

the Bible, the sun and the stars were made, then plants and animals, lastly man, fully grown and as perfect in body, as well shaped physically, as he is to-day. The scientific theory of creation is that of a slow unfolding through years and ages and æons. No outside factor, no special creator, is believed in. The force, the potency of creation is inherent in the world-stuff, in the elemental fire-mist. Attraction, repulsion, gravitation, expansion, contraction, — all those terms, which show how things come together or separate, are qualities of that substance which, standing over against the thinking brain, is apprehended as “matter” What this matter is *per se* we can never know. All our knowledge of matter is merely relative. We know it through its manifestations, — through phenomena. Given certain conditions, and matter always appears under a certain form; given other exterior conditions, and matter shows itself in quite different forms. The way a thing invariably acts under certain con-

ditions is called the law of manifestation. Let us try to get a fuller, more popular idea of law.

I hold in my hand a ball, and then let it go. What happens? It does not go up in the air, perform zigzags, perhaps fly to the right or the left, it falls to the ground. I can perform the experiment a thousand times, always with but one result. In America, in Europe, from the tops of mountains, at sea-level, there is always the same invariable action. This tendency of the earth and the ball to draw toward each other is called the law of gravitation, or the law of the attraction of matter for matter. The way things invariably act is what is meant, then, by their law. The law governing a substance can be roughly defined as the tendency (or property) which that particular thing has to act always in a certain way and in no other way.

Life, then, on the earth, says Science, appeared according to law, and not according to caprice. It unfolded through millions of

years in natural ways, through just such ways and by just such laws as are now manifest. First, space filled with fire-mist; then this heated stuff, cooling and condensing according to the laws of motion, formed great balls in a semi-fluid condition. One of these, our earth, radiating its heat through space, became cooler and cooler. The contracting and hardening of its surface caused depressions and elevations, mountains and valleys. As yet there was no soil, the earth was but a vast cinder; but by and by the vaporous cloud above and around condensed and descended as water, deluging the surface of the earth with rain, wearing off portions of the rock, breaking down peaks and hill-tops, which, descending and crashing into millions of particles, covered the plains and valleys with a rough soil. The heat from the sun, the steaming waters from the condensing clouds, uniting with the force in the soil, brought forth crude, imperfect forms of vegetable life, organic, and yet differing so slightly

from the inorganic that the line of demarcation might not be found, the new substance being mere albuminous matter. Great changes in temperature, carbonic-acid gas thrown off in quantities, and rapid growth takes place. In these elemental life-forms mosses are developed, lycopodiums and monstrous ferns. The wind-currents scatter the seeds and germs, and these soon propagate in every part of the earth's soil as it becomes fit to support vegetable life. On and on the world kept spinning as it does now, and shall do for uncounted centuries; and the changes in the condition of the earth's surface, combined with atmospheric variations, caused life-forms to be modified with their variable environment. They become more complicated, more developed. Forms now appear concerning which scientists are hardly agreed as to whether they should be classed as vegetable or animal. The reservoirs of waters produce uncouth marine creatures; some of these evolve into reptiles; then, with wings

outstretched, after the form of birds, they take new shapes; and so through ages the process, continuing, even as it is now going on, produced all the varied and wonderful kinds of plant and animal life of which at present we have knowledge. "Even the summit of being, man himself, thus came into existence," says Science.

Christianity, as has been stated above, starting with the Jewish Genesis, teaches that man was fashioned by the creative hand of the heavenly Jehovah, who then breathed into him the breath of life, and he became a complete physical and moral being. Science teaches that he slowly developed from lower animal forms, that this development is still going on, and will go on until higher, fairer forms even than we dream of are reached. It says, in the words of Saint Paul, "It doth not yet appear what we shall be," but it prophesies that "we shall all come unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The scientific conception of God can now be more easily understood. When Science defines God as "the Eternal Energy from which all things proceed," as "the One Eternal Reality" back of all phenomena, "the Evolutional Push," "the Immanent Creative Force," we are not wholly at a loss as to the meaning of these terms, and comprehend that a double-faced unity is meant, disclosing itself to our senses as matter, and apprehended in the operations of our thought as mind. This ever-becoming, ever-changing, yet inherently changeless and eternal, is the supreme object of worship, is the God of Science.

Keeping ever in mind our definition of religion, let us now ask whether this object of worship given by Science excites passionate devotion leading even to self-sacrifice.

I think the question has only to be asked to be answered in the affirmative. No devotee of many-limbed Vishnu, no worshipper before the holy temple of Jehovah,

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no consecrated monk of Middle Ages vowing his life to Christ and to his cause, was ever more indefatigable in serving his God than are these scientists in serving theirs. Day by day they seek to know more of him and of his ways, saying, in the words of the evangelist, "This is life eternal, to know thee the only true God." They speak of this seeking as a search for truth; and for this truth they are willing to spend long nights and days in difficult and tedious experimental labor. Like monks fleeing to their cells to commune with God, shutting out the distractions of society and the artificial pleasures of men, so these scientists seek secluded spots, or shut themselves up in narrow laboratories¹ and dark chemical rooms, that they may come into more direct contact with the supreme object of their minds; and just as Hindoo devotees of religion hope by concentrating all their thought on Brahma to learn more of

¹ A laboratory is a sanctuary which nothing profane should enter. — AGASSIZ.

the inner spirit of their God, to catch revelations of him, as it were, so these scientists concentrate all their thought and study on their God, hoping thus to have revealed to them more accurately the secret of his ways.

Almost all religions exact much from their enthusiastic believers. The things of this world cannot well be possessed by him who wishes to be known as a sincere follower of the ideal which his religion sets before him. The Roman Catholic monk must renounce wealth and worldly pleasures; he must give his life wholly to the service of the Church, being willing to suffer poverty and affliction, even death, for the sake of his faith.

The religion of Science is equally exacting. Its adherents must give up all hope of wealth, must be willing to endure poverty, must set at naught the joys of companionship, must keep in mind above all things, as of supremest importance, this search for truth, must be willing to face the Inquisitors and their

punishments as did Galileo, they must be willing to suffer revilings and persecutions as did Descartes, and must not fear death if it comes as a consequence of their devotion. Patiently, uncomplainingly, the true scientist must be willing to hear his interpretation of the Holy Bible as he reads and translates it to the multitude from geologic rock and coral island and mastodon skeleton and petrified plant, laughed at and hooted and called a false writing, a spurious revelation, a satanic testament. Yes, he must be willing to have his name, connected with the gospel he promulgates, used as a term of reproach and ridicule, as with the Prophet Darwin. Right here we notice how, at present, the followers of the religion of Science, as formerly with the followers of the religion of the Nazarene, have to bear the master's name as a term of reproach; "He is a Darwinian" implying the same stigma of popular contempt that "he is a Christian" did nearly eighteen hundred years ago.

This passionate devotion to their religion is shown too by scientists in their willingness to travel over the ice and snows of Arctic regions, to penetrate into fever-haunted tropical countries, into dark forests and into pest-stricken cities. Truly men of no other religion have shown more willingness to go to the ends of the earth, if need be, or to enter and serve hospitals and asylums, than these same scientists. Although oftentimes cold and reserved, scientists are capable of as much emotion and exhibit as great agitation when a new law of their Deity is revealed them as did ever Moses on Mount Sinai, or the Apostles Paul and Peter in the presence of heavenly visions. Take the unbounded joy of Newton when about to be assured that his theory concerning the attraction of gravitation influencing the moon's motion was indeed a law of God, and Kepler's exclamatory joy in regard to the starry heavens. Read the lives of Harvey, of Herschel, of Faraday, and of a hundred others. Remember the expedi-

tions of Ross and Humboldt and Parry, and you will have ample illustrations of intensity of feeling, of passionate devotion, and of self-sacrificing activity.

Another sign of intense enthusiasm is seen in the literature of a religion. If the religion is fully believed in, if it is very dear to those holding it, then they cannot rest content with simply enjoying it by themselves, they want others to know the "good news," they desire to promulgate their gospel; and in the writing out of their faith,—of what they believe true,—these promulgators often rise into the realms of exalted poetical feeling, giving to the world the psalms and hymns of joy so precious afterwards to converts.

Judged from this standpoint, the religion of Science compares most favorably with any other. The press has poured forth its literature, and libraries are to-day crowded with what its exponents have to say on this or that article of belief, this or that law of God. Modestly are these statements made, as is be-

coming to the teachers of a new revelation. Surely to none since the days of him who said it, can the words of Jesus be more truly applied than to that master-teacher, Charles Darwin: "My judgment is just, because I seek not mine own will." Even indeed as the worshippers of Varuna and Indra broke forth into hymns of joy, or as Jehovah's followers uttered psalms of gratitude, so is it with the worshippers of this Nature-Force. Exclaims one who in this country has long stood as an interpreter of the Evolutionary gospel, —

"The one life thrilled the star-dust through,
In nebulous masses whirled,
Until, globed like a drop of dew,
Shone out a new-made world.

"The one life in the jungles old
From lowly creeping things
Did ever some new form unfold, —
Swift feet, or soaring wings.

"The one life reacheth onward still ;
As yet no eye may see
The far-off fact man's dream fulfil, —
The glory yet to be."¹

¹ Minot J. Savage.

Wordsworth in the following lines, like a foreteller, a prophet, of the religion of Science, has expressed what many an Evolutionist has felt. Perhaps nowhere is the whole faith and thought of Science better summarized: —

“ I have felt . . . a sense sublime
Of something far more subtly interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.”

CHAPTER IV.

THE question which must next be asked of Science is, What has it to say in regard to conduct? That is, what ought to be done, and what ought not to be done?

Before going into detail, Science gives as a general rule this religious command: *Obey the laws of the Universe.* To each individual she says: *Be adapted to your environment;* or, more explicitly stated: Put yourself into harmony with those physical conditions which surround you, live not in discord, but in concord, with the laws of your being, so that you may develop into the ripest, fairest, most perfect form which is possible for a human being.

To illustrate what is meant by thus adapting one's self to the needful conditions, we

will suppose it to be summer-time. Here is a strong, robust man going thinly clad: he is quite comfortable; digestion, respiration, and mental activity go on naturally. The weather changes: autumn follows summer, and then come the cold winds of winter. The man, in the pride of strength and health, fails to put on warmer clothes to meet the increased wants of his body. The consequence is well known. Failing to adapt himself to the changing physical conditions, pneumonia or inflammation in some form sets in, and before long he lies a corpse. Here is another person who goes counter to the laws of diet. Over-eating, or rich food at unseasonable hours, brings on dyspepsia or gout; and such pain continues to be his until he conforms himself to the laws governing digestion and rest. Failing in such conformity, he can expect no peace or health; disaster to his body and a shortened life are the inevitable results.

At the start, then, it is seen that whatever other duties a man may have in this world,

Science insists that his primary duty is to himself. He must first of all take care of his body by obeying the laws governing it, and strive in all necessary ways so to harmonize himself with his surroundings that he may develop as perfect a physical condition as possible. Science takes a wide sweep as to religious conduct, classing not only unselfish deeds, but those actions ordinarily thought of as personal and selfish, among the acts which should be known as right and good. The reason for such insistence is that any further human development depends upon a proper physical foundation. Man cannot progress into spiritual ripeness, says the Scientific Gospel, if he neglect the essential substructure. Good grain can come only from a good soil; and good society can be created only from healthy, vigorous, well-developed human beings, — from reasonable, sane-acting men and women.

In a different fashion, therefore, must the devotee of the religion of Science look upon

certain actions which are commonly supposed to have no religious significance. If the chief end to keep in view is how to promote the greatest possible development of life-giving energies, then clearly those actions which hinder or lessen the strength of life's forces must be considered irreligious.

This thought is forcibly brought out in the writings of Herbert Spencer, an acknowledged authority concerning this new religion. I use his illustrations. A student who, thinking exclusively of intellectual claims on him, reads night after night with hot or aching head, and, breaking down, returns home shattered in health and unable to support himself, is named with pity, even commendation, by his friends. He ought rather to be looked upon as an irreligious man, inasmuch as he has sinned against God by sinning against himself. So, too, the man who, drenched to the skin and sitting in a cold wind, pooh-poohs his shiverings and gets rheumatic fever; or the mother who, disregarding painful feel-

ings, works too soon after a debilitating illness, and establishes disordered health that lasts for the rest of her days, and makes her useless to herself and others, — one and all such, who sin against the laws of their physical structure, should be made to see that such sins ought to be classed with moral evil, because they hinder the full and perfect development of humanity.¹ Not only must one develop to fullest perfection his body, but also his mind, his thinking faculties, in order that they may serve him in their highest degree of usefulness. In a sentence, each must strive to be a perfect organism, a right-thinking, right-acting, fully developed organism. The reason why Science places such stress on what may be called egoistic conduct is not hard to understand. Science looks on humanity, not as an outside factor distinct from and only partially related to Nature, but as the crowning development of the world's unfoldment. If we desire ripe fruit, her expounders might

¹ Spencer's Data of Ethics.

say, we must first have a good tree. Such a tree must be well planted and favorably exposed, so that the conditions of soil and climate may lead to a strong and healthy growth. This once effected, the inner sap, or vital principle, has a free opportunity to rise and go forth through limb and leaf, finally flowering into the ripened fruit. So is it with a man. In order that he may ripen into the fullest, fairest form of humanity, he must first of all have a good body, well and favorably conditioned as regards Nature's bounties; and through and by means of this body his mind can work wholesomely, going forth into the leaf and bud of action, and finally expanding into the fruit of unselfish and kindly deeds.

We are now ready for the consideration of the second commandment of the religion of Science. The first reads: *Thou shalt develop into the highest, fairest human form now possible.* The second, which naturally follows, is: *Help others so to do.* We are thus impera-

tively warned against supposing that happiness will be ours by simply leading a right and proper life according to the laws of our own being, regardless of the welfare of our fellow-creatures. Nature does not simply expend her wealth of treasure for the benefit of the one. While each has an individual responsibility, he has at the same time a corporate responsibility, as being a part of the world's social organism. As a part, then, he advances or retrogrades as the whole develops or fails to develop. Were it otherwise, in a world where human lives are so intertwined, selfish advancement would probably be purchased at the expense of others. Two would needs suffer, so that one might progress. Soon there would be an unbridged chasm between those highly developed and the great mass of poor, partially evolved, and struggling ones. No, no; for a time a few men may so get the power over things as to appear to turn Nature's laws to no account, to trample upon them, to use them only for

self-aggrandizement; but, sooner or later, Nature reasserts herself, and when she does, woe to the offenders. Revolutions, emphasized by vault-like conciergeries, inflamed and fiendish passions, — a reign of terror, — teach that no man liveth to himself, but that the perfection of all is the duty of each.

Science calls that the ethical insight when a man first wakes to this truth, when he sees beyond doubt that his life, his happiness, his highest moral and spiritual evolution, depend not only on his following out the laws of his own being, but on his helping his neighbor to do the like. Indeed, his neighbor is as his own very life, and consequently he should act as if he himself had to suffer the consequences that would flow from the wrong acts of either. Terrible is this thought when it first comes in all its meaning, — that the life of our fellows is so bound up with our own as to make escape impossible. Look! says Science, see thy

neighbor's life as it throbs in anticipation, exults in hope, crouches in fear, twinges in pain. It is real even as is thy very own. Ignorance has hidden this fact from thee, darkness has been round about thee; it can hide it from thee no longer, thou hast been given the truth, the light has come, and by its beatific rays thou hast seen. O wondrous vision, that all life is One, God's life!

The law, then, which is called the altruistic law, or the law of unselfishness, is as binding as any other. To walk aright, and not to fall, one must heed the law of gravitation; to develop physically and gain strength and force, he must obey the laws of diet and hygiene; to develop morally and spiritually, he must go out of himself, working and living for others.

This altruistic law, Science affirms to be as old, as primary, as the law of self-preservation. It is a fundamental necessity of growth, a law of unfoldment. Back, far

back of human beings, in the lowest forms of existence, are the illustrations of this truth. Take certain forms of rotifera and sponges unconsciously propagating by breaking up into parts, and thus losing the original individuality, or giving up portions of self, and thus perpetuating species; or pass to the more evolved insects, where the parent life goes out soon after the birth of offspring. Trace the growth of the altruistic feeling on through the semi-conscious grade to the full conscious condition, and it will be found to exhibit itself in the flutter and distress of birds when their young are attacked, in the cries of animals when their mates are taken from them, and in the moan and tears of the human mother when a mortal accident has befallen her child.¹ Life cannot be complete without the exercise of the altruistic feeling. It preserves and carries on the race even as egoism makes strong the individual; and in proportion as society advances, as it be-

¹ See Spencer's *Data of Ethics*.

comes more complex and thus more dependent one part upon another,—in just that proportion does it become more and more necessary for the altruistic feeling to expand, taking in not only offspring and family and relatives, but all those who compose the state. When, therefore, Science tells man to give scope to this feeling of unselfishness, she does not tell him to perform something unnatural, nor something which should prove difficult, but to exercise one of the most primary and normal of functions.

This sacrifice of self for the good of others must always keep in mind the one ideal,—the expansion, elevation, and perfection of humanity. When, in a certain case, it is our life over against our neighbor's, when to develop him means our lack of development, perhaps our suffering and death, then this religion we are considering steps in with its "Thou shalt not." It warns against undue altruism even as it did against brutal egoism. To neither extreme shall one incline. There are times,

however, it says, in this transition period of society, when the sacrifice of one life implies the helping on, the greatly increased benefit, of many. In such cases that is to be considered right conduct which gives the impetus, the benefit to the many, even though in the so doing, to some one, to some few, there come unhappiness and death. In judging, therefore, of the heroes and martyrs of the earth this question should be kept in mind: "Did their action, their self-sacrifice, conduce to a greater number of life-giving energies; did they help on to the perfection of society by their pain and suffering?" If so, then their fortitude, their abandonment of all self-interest, must be classed as conduct worthy of applause. A mother must not carry her devotion to her children to that point where her own health is ruined; a father must not slave at his business so that he is worn out before his time; a wife must not completely sink her own individuality, in order that her husband may better enjoy the things of the

world,—in short, proper regard for others must imply due regard for self; for often others are helped as much by one's direct efforts for self as by his attempts to help them regardless of personal considerations.

We come now to the consideration of the third commandment: *Thou shalt do all possible to increase the scientific insight.* This brings us to the question of how best the scientific insight can be increased. Men who are living in the small realm of self, who know little and care less for that which is outside their own sensations, how can they be touched; how can they be compelled to see that there is a whole wide world beyond that of their own petty hopes and strivings, their own grasping appetites and passions; how can they be made to know that all life is one? Not surely by the simple exercise of our own egoistic desires, for manifestly that but strengthens the feeling of separate personality; not even by a generous expenditure of altruistic feeling, for often this, instead of

making less strong the selfish nature of the recipient, but increases its egoism. Acts which at first are received with thankfulness are by and by taken for granted, as if they ought to be performed, and the selfish man takes favors from others as his right, as no more than he is entitled to. Thus there comes to be added to his original selfishness an arrogant and domineering spirit.

Clearly, then, some other method of action is at times necessary toward others than that which is purely selfish or unselfish; and this method is suggested by Science under the title of "Just Actions."

When we see a fellow-being taking advantage of another; when we see him try to appropriate the best to himself; when we see him coercing those who are weaker, or interfering with their rights, — when, in short, it is apparent to us that the shrewd, the cunning, the strong, are in numberless ways trying to overreach the simple, the unsuspecting, or the inexperienced, then it is our duty to de-

nounce such injustice, and to do all possible to lead or shame those who practise it into a less harmful way of acting. Not only this, but those who are developing an undue selfish nature should be awakened to the truth, and helped to the possession of the scientific insight, even though such awakening gives much pain and temporary misery. Undue forwardness in a child is therefore to be corrected, even at the expense of its feelings; for such forwardness is likely to grow into a pushing, self-centred disposition, which in the end can only bring misery and the dislike of his fellows on its possessor. So, too, in the young man in whom there is overweening vanity, who lives in a fool's paradise, believing that he is the centre of creation. He should be aroused from his illusion and made to see the world as it is, to realize his relative proportion to the things around him, even though for a time he writhe under the torture of the truth. It often happens that wrong teaching or inherited beliefs indispose men to accept things as

they are. They are blind to the facts of life. Such wrong teaching has cultivated in them a strong prejudice, and consequently they are incapable of judging impartially. All such should be reasoned with, or carefully taught, in so far as it can be done, the truth. Gradually, kindly, they should be led out from the darkness of petty passion or inherited bias into the light of the actual. Thus partially, at least, can they be given the scientific insight.

It follows as a corollary from the third commandment that *Each should strive in every way possible to remove all hindrances to the scientific insight.* Barriers between man and man, whether of education, race, nationality, or religion, are impediments to the truth, — make dull this insight. On account of these things, men are kept from one another, their interests are made to appear diametrically opposite; hence they hate and fight each other. Barriers increase the sense of separate

personality, and lessen or destroy the influence of the inborn altruistic feeling; all such barriers should therefore be done away with. He is the truest disciple of the religion of Science who works most for such a result. Cease from strife, from passion, says Science; be restrained from the worship of such false idols as thou in thy ignorance hast so far known. I will lead thee to the newer Sinai, where "the law which is perfect, converting the soul," shall be given thee. As thou lookest forth from that high vantage-ground thou shalt comprehend as never before this world in which thou livest,—comprehend that in all the cries of the despairing, in the hearts of all right-acting ones, in the wild exultation of those who madly dance around the Golden Calf of self-will, from the highest to the lowest, is this same conscious burning, though perhaps misdirected, life which is in thee. Behold it fully, and then consecrate thyself to the work of helping to lead this life up

from the desert place of brute self in which it has been wandering these thousands of years into the promised land of unity and light, where, after much scourging and endeavor, it may evolve, angel-like, to know the truth indeed even as it is in God.

CHAPTER V.

IN the preceding chapters the attention of the reader has been called to the fact that the religion of Science gives to its adherents a supreme object of worship, and that this object is capable of exciting passionate devotion, leading to renunciation, and at times even to complete self-sacrifice ; further, it was shown that the Evolutionary Gospel has much to say of conduct, speaking most imperatively as to what should be done and what left undone.

Naturally, it may be asked, what hope is inspired in the heart of the devotee who attempts to follow out the precepts enjoined? The religion of Jesus, as is known, while it does not lead one to expect much here on earth, sustains the believer's faith by the

heavenly vision and the hope that by and by he shall go to that celestial home of many mansions where there shall be no weeping, neither sorrow nor darkness, but where before the Father's face all shall know unbounded joy and delight. What can Science offer comparable to this? What future can she suggest worthy to be classed with this immortal one?

It must be frankly acknowledged that Science says little as to the future, or, more correctly speaking, she says little that incites men to hope for a definite personal joy and glory in a future life, although she has much to tell of such joy and glory to our posterity here on earth, if her commands are obeyed. Great emphasis is placed on the NOW; hence the rewards promised, — the primary rewards, — are those flowing directly from good conduct and its consequences here. The Evolutionary Gospel calls man to consider what Nature pays back to him if he live in harmony with her dictates. Preservation is her first

promise, as far as his physical wants are concerned. The grains and fruits are his, the power to cross seas, to speed over continents, and to live warmly and comfortably if he likes. More, by obeying the laws of diet and hygiene, by proper exercise, by abstaining from wrong or passionate conduct, he can attain the promised threescore and ten years, and increase them even to fourscore. All this is plain, and needs no extended explanation; the special question is, Does Nature reward in other than physical ways? If from no fault of mine, but because of the selfishness and injustice of other men, I am placed under unfavorable conditions, will Nature help lighten the load, and make those unchangeable conditions seem more pleasant and remunerative? In other words, if I cannot be quite happy, may I become at least serene and contented?

To this question the apostle of Science gives an entirely affirmative answer. Says Herbert Spencer, speaking for the Evolution-

ists: "There is no kind of activity which will not become a source of pleasure if long continued." This statement he supports by numerous illustrations, calling on our own experience to substantiate its truth. College men, as is well known, have very little more taste for one calling in life than another; circumstances, perhaps because their fathers are established in certain trades, influence them greatly. Often professional studies are taken up which at the beginning are positively distasteful. A man reads law or medicine with no love for it; but as time goes on he becomes enthusiastic, and cannot easily be induced to change his vocation. A blacksmith at first finds the shaping of a horseshoe difficult and tedious work; but by and by it becomes easy, and he takes positive delight in seeing the iron assuming form under his hand. The roar and rush of railroad life grow so fascinating to the experienced engineer that even after he is old, and has no need to hold the lever, he still clings to his position. The ser-

mon, found a task to write, is in future years an agreeable duty; the piano-playing that requires all one's energies during the first year can, after practice, be done almost automatically. The steady performance of duty, says Science, makes that duty grow less burdensome, until in time the duty even passes into a delight, and the work, once done as a necessity, or because it is required, comes to be done for the sake of the very work itself. By continual use the fingers are made more skilful, the muscles harder and firmer, the brain more active, the enduring power greater.

Thus it is, argues this new religion, that while Nature does not exactly lessen the load a man is compelled to carry, she does what is even more helpful,—makes him better able to carry it, and, strangely enough, often willing and anxious to do so. This growing capacity to do things easily and correctly as they are done repeatedly, comes by operation of the law of use and disuse.

Another way in which Nature helps human-

ity is through the law of association, — a law beneficent alike to the just and the unjust. In her kindly way, Nature makes even her coarsest, most unlovely spots beautiful to him who has to live amid them. Slowly, surely, she weaves round him one after another of her delicate meshes of memory and association, — gossamer-threads, perhaps, yet so countless in number that he is bound to the spot, and made to see, as though he were under the spell of enchantment, that spot as the most delightful, the most desirable, of any on the globe. This is the secret of all patriotism, this is the secret of man's content with the old homestead, — the particular place in which he has lived for a long time. Possibly to a cultured Parisian, fond of the gay boulevards and charming theatres, no life appears so unendurable as that spent in a small American inland town; yet some of the happiest people dwell in just such towns. Possibly to these American townspeople no life looks more hard and barren than that of the moun-

taineers of Norway; yet the poor Norwegian peasant folk are thankful, and fully believe theirs the best home in the world. Byron, in the last lines of his "Prisoner of Chillon," shows how even a dungeon may come to be loved. After many years the captive is given liberty. Surely it ought to give him joy. "These heavy walls," says the prisoner, "had grown a hermitage to me, and half I felt as they were come to tear me from a second home. . . So much a long communion tends to make us what we are. . . Even I regained my freedom with a sigh." If we act aright, not only does the law of association and the law of use and disuse work for our benefit, but also another law, called by Science the law of compensation, by which if we are deprived of one thing, through no fault of ours, something else is given in its place. The poor man does not have all the delicacies of the season on his table, but he has that which is better, — a good digestion and keen appetite. It may be his lot to work hard and continu-

ously, instead of having leisure to indulge his tastes; but he probably obtains therefrom sound sleep and a refreshed body, instead of sleeplessness and satiety. The humble pleasures are not dulled by daily repetition. Again the poet, with true insight, puts the scientific thought aright. Says Emerson, letting the squirrel speak to the mountain :

“ If I am not as large as you,
You are not so small as I,
And not half so sry.
All is well and wisely put:
If I cannot carry forests on my back,
Neither can you crack a nut.”

Thus we are told that although Nature is so exacting in requiring her laws to be obeyed to the very letter, yet if one is trying to obey them she comes to his rescue, and by the force of habit makes obedience easier and easier at each new trial. Take anything that at first is hard to do, — say being strictly honest, chaste, truthful. Every time a man resists a temptation in any of these directions,

he gains a new strength to resist which makes the second and third effort much less difficult than the first. His very status as a man is exalted by this new faith. Consider, continues the prophet of Science, "how through countless ages natural selection, seizing on the best things, has reproduced the highest orders and let perish the lowest, until at last in this wonderful evolution of the soul through matter, man has arisen to his present supreme place." Human actions do indeed count on this world-stage. The drama of life cannot go on to a triumphant *finale* unless one and all act well and truly the parts assigned. No man is a puppet, perhaps of use, perhaps of no use in the creative plan. No, every man who thinks, helps or hinders the world according as he thinks well or ill. "Every hard-worked mechanic's wife," affirms the preacher of Evolution, "as well as every educated woman, transmits, through the law of heredity, to her children tendencies which shall knit society together or rend it in pieces,

and the things which one generation laboriously acquires or stores up become the in-born faculty of the next." Louis XIV. on his royal throne boastfully said, "I am the state." Each man now living can make the prouder boast, saying, "I am Posterity;" for the fate of the future hangs on the way in which each lives to-day. Here is indeed a glad and solemn opportunity, that each may help in the creation of that world in which on-coming generations are to live. Carest thou for thy children? Then provide thou for them true blessings by a due regard for thyself. Desirest thou to give them health and strength and high-flowing spirits, — those treasures which moth and rust cannot corrupt, and which thieves cannot steal? Then obey the laws governing thine own body. Be thyself a well-developed human organism; so shalt thou transmit all that is good to thine offspring." So speaks Evolution.

Summing up as to rewards, this new religion tells its votaries that if they live as it

dictates, Nature will provide for their physical wants, allow them, for their own advantage, the use of her great forces, such as steam, electricity, dynamite, or what not; make their tasks appear lighter and less arduous; and, if they are trying to walk the right path of duty, assist them on the way, giving untold compensation for things of which they are deprived. More, Nature will light up and color with beauty even some barren spot of earth upon which may be situated their humble home, so that it shall seem the best in all the world; and eventually she will make them glad and anxious to do work assigned, they finding in and through that work their greatest happiness. Indeed, like an observant earthly parent, Nature is careful to see that the least of man's upward struggles is not passed by unnoticed; and such upward struggles she records indelibly in his very being, so that in after life, through increased capacity, as well as through memory, it is a source of pleasure and permanent joy.

Surely, then, this great eternal energy, this pulsing, throbbing force, is not simply mighty and wise, but, more, is good, kind, and beneficent, if man will but walk in the paths of righteousness. No wonder, then, that the enthusiastic disciple of Science, contemplating the ways of his God, cries out, in the ecstasy of the old Hebrew Psalmist: "Teach me, O Lord, the way of thy statutes, and I shall keep it to the end; for thy law is holy and just and *good*."

Lastly, we are led to inquire as to the penalties which this religion holds before those who disobey Nature's commands, who walk not in the path of righteousness, and fail to follow the laws of the Eternal. Has Science also its hell? Is there torment for disobedience? Beyond doubt, yes, far more awful than the old penalties. Some modern Dante, with power to depict it, will surely come, and he will show how to those who do wrong, Remorse comes like a grim, haunting phantom, comes suddenly in the silence of the night,

when sleep is denied, pulling at our heart-strings until from very horror we are ready to cry aloud, "Begone!" Comes, too, when our enjoyment is at its height, even at the banquet, like Banquo's ghost, and makes the hand tremble and the lip grow white, and all further pleasure to fly from us. This scientific depicor of hell will show how to the transgressors comes the dread figure of Disease; and alone for weary months and years they must wrestle with him, his strength over against their strength, until by and by, like the angel of old with Jacob, he touch them in the hip and force them to their knees, conquered, vanquished, with exhausted vitality, ever afterwards to go lamed and impotent through the world. The coming Milton will point to Pain, that black-hooded Inquisitor who racks and burns us with fever and chills, who twists our knuckles and distorts our muscles and makes us shriek, "Mercy, O Lord! my punishment is greater than I can bear." Yes, Nature, at times the stern

Nemesis, has her attendants, evil as well as good, to do her bidding. More terrible are these evil ones than ancient devils, because no prayers or tears or repentance can open the door of escape after it has once been shut, and bring back to the transgressor's heart relief and peace. This thought of the sure effects of wrong-doing, of sin, and of our having inevitably to bear its direful consequences, the Gospel of Evolution stamps on memory in a way never to be forgotten.

There is a certain limit to the power of recuperation, we are told. Stretch a rubber string: it may be pulled twice its length, and when the strain is removed it returns to its normal position. Try again, pull still farther: there is a snap, and the string, once broken, is never the same. Let a man tamper with vice: he may stand it for a time, and still possess the power of rebound. Let that time be prolonged, and his power of recuperation is gone. Nature gives him no more chances. Wrapped up in the transgression is the punishment.

The two are one; it is as impossible to have the one without the other as it is to drink the red wine containing poison and not die.

Will this new religion content the world? Will it take the place in human hearts held so long by the old? It seems so strict, so exacting, so terrible in its power and in its punishments, that one almost shrinks back even when it offers its rewards and blessings, knowing not but that at the next moment some luckless step may draw down upon the unwitting head the thunderbolts of inevitable destruction.

What does a man want when he looks to a religion for support? The scientist, slightly changing the words of Royce, says, "Does he want such applause as blind crowds give men; such flattery as designing people shower upon them; such sympathy as even the cherished but prejudiced love of one's nearest friends pours out for him? Nay, if he seeks merely this, is he quite unselfishly

righteous? Can he not get all that, if he wants it, wholly apart from religion? And if he looks for reward, can he not get that also otherwise? Approval for what really deserves approval he needs,—approval from one who truly knows him. The evolutionary doctrine says that he gets it. Just as deep, as rich, as true approval as expresses the full worth of his act, — this he has for all eternity from the Infinite.”

Thus the scientist feels that his religion shames the weak and selfish, and he glories in its very power. He may admit that “upon its altars there are as yet no such hot little fires as burn upon the altars of the old gods.” Be it so, he says; nevertheless, let us, with that courageous stoicism which rises to the height of truest unselfishness, be able to say when in the presence of the Eternal: “We perish, but thou endurest. Ours is not thy eternity, but in thy eternity we would be remembered, not as rebels against the good, but as doers of the good; not as blots on the face of this part of

thy infinite reality, but as healthy leaves that flourished for a time on the branches of the eternal tree of life. Let, then, thy will alone be supreme; for in thy will we would rest content.”¹

¹ See ROYCE: *The Religious Aspects of Philosophy.*

PART III.



THE RELIGION OF HUMANITY;

OR,

THE GOSPEL OF SOCIALISM.



PART III.



CHAPTER VI.

IT may seem fanciful to apply the term “religion” to that system of thought which up to this time has been considered purely secular. At the start, therefore, it is well to say that our definition of the word “socialism” does not differ from the commonly accepted one, such as is given by Webster ; namely, the theory which advocates a more harmonious, precise, and orderly arrangement of the social relations than that which now prevails. With this definition in mind, I think we shall find, after careful study, that the modern religion of Humanity, which is preaching the Gospel of Socialism, meets all the requirements of our definition of a religion. Thousands of men, scattered over every part of the globe,

find in this Socialistic system their hope and inspiration, and give to it as unswerving a loyalty as the devotees of acknowledged religions give to their systems. Up to the present time little effort has been made by those outside its own ranks to understand this religion of Humanity. When it has been considered in any organized way, negative terms have been applied to describe it, such as "Atheism," "Infidelity," "Modern Paganism," "Anti-Christianity," "Worldliness." These terms, however, are no more expressive of the truth than the terms of obloquy applied to the religion of Jesus during its first years of organization.

If the Gospel of Evolution is difficult to define, much more difficult will it be found to voice this Gospel of Socialism; for as yet its prophets and interpreters hold few points in common. We know that the definitions of the belief of no one Christian sect properly represent all Christianity; yet when the various Protestant and Catholic sects are combined

and put opposite to Mohammedanism, we see a root difference and a general trend in them not seen in the latter religion; so when the various Socialistic parties are contrasted with some other distinct religious system, we detect too a definite trend in them, and a general aim acknowledged by all.

The religion of Humanity, it may be said, had its birth during the dark and stormy days of the French Revolution. At that time there was proclaimed the doctrine of equal rights foreshadowed in the American Declaration of Independence. The religion of Jesus had spoken of equal spiritual rights, all men equal before the Heavenly Father, one soul as precious as another; but it had said nothing of equal rights to the things of this world,—to freedom, to the soil, to the natural resources for wealth and improvement. It had found the Roman heel upon society, and when questioned as to whether, in the name of justice, revolt against such iron despotism is right, had simply answered:

“Render unto Cæsar the things that are Cæsar’s.” It had found human slavery in existence, and raised no voice against it. In no way did it try to change directly the existing order.

The reason for this was brought out in our examination of Jesus’ teachings. He would work from within. By changing men’s dispositions they of their own accord would change outward conditions. Like good seed planted, which brings forth good fruit, so must the truth be planted; like the mustard-seed, seemingly of little worth, which when grown becomes the greatest of all herbs, so the kingdom of Heaven, coming first silently in a man’s heart, will become the greatest of all forces. Nature’s way, the method of growth, of development from within outward, is the method adopted by Jesus. For eighteen hundred years a system had existed which purported to be the religion of Jesus; yet men saw throughout the world lust and avarice and scramble for the good things of

life. Bishop and churchman were as anxious for temporal as for spiritual power. The head of the Roman Catholic Church had made himself the ruler of lands and peoples in Italy. The chief ecclesiastics of the Church of England lived in as fine style and made as great a display as the lords of the realm. In shrewdness and cunning, in desire to obtain lands and privileges from the king, it was difficult to distinguish between a dignitary of the Church and an officer of the Crown. What wonder, then, if the common people, judging by the fruits of the system, pronounced Christianity a failure? What wonder that we have the terrible excesses leading to the trampling down of Christian symbols and the elevation in Paris of the Goddess of Reason?

Nature works not only slowly and silently, but also by cataclysms and breaks. The earthquake shock, the summer tempest, the storm of wind and sea, are as natural as

the quiet day or the gentle passing of one season into another. Although seemingly lawless, the outbreaks of Nature are as thoroughly under the domain of law as the processes of vegetable growth that can be traced from stalk to stem. It is simply because the causes which prepare these mighty upheavals are less well known and often unseen that they are ignorantly spoken of as caprices, as not necessary parts of the divine order. The outbursts of the French Revolution, the dethronement of Christianity, the teachings of the English and French "atheists," as they were called, although the necessary effect of certain lava-like undercurrents, all came upon the civilized world as a cataclysm. To many a good man at the close of the last century it must have seemed as if chaos were returning, and Antichrist with all his legion of devils about to take possession of mankind. To us, looking back a hundred years, that mighty paroxysm, that upheaval and disturbance and pain, is seen to have been but the

birth-throes of a new system of thought, a system which affirms no separation between sacred and profane, between religious and secular, but makes right living, as it interprets it, religious living, and believes that the ideal kingdom of God is the co-operative international commonwealth.

This system of thought, then, let us try to understand. In studying it, we do so not as one on the outside, but as one who is in sympathy with its fundamental statements.

Our first question to answer is, What is the supreme object of worship which Socialism gives? What does it uphold before men's minds as the one most exalted thing for which, if needs be, even life should be willingly sacrificed? Nothing else, or perhaps, more truly speaking, nothing less, than Humanity, — that is, the grand concrete aggregation of the human race. Humanity is the sole supreme object of worship and service. By Humanity is meant, so we are told, the whole of human beings, past, present, future,

idealized as the Immortal Individual, the Great Being, the Supreme Being. "All human societies and individuals are to be regarded as the organs of this Great Being, having their work and duties determined by their relations to it, and finding their welfare, life-motive, and even immortality in their cheerful and faithful service."¹

Having now well in mind the object of worship, the next question following out our definition of a religion is, Does this object of worship excite passionate devotion, leading even to self-sacrifice? As we ask the

¹ "Man," says Feuerbach, "has no other god before man. Man alone is our god, our father, our judge, our redeemer, our law and rule, the Alpha and Omega of our political, moral, public, and domestic life and work. There is no salvation but by man; hence, as there is no person above man, no person who in being or right is more than a man, so there is no person who is less. There must be no slaves, no heretics, no outcasts, no outlaws, but every being who wears human flesh must be placed in the enjoyment of the full rights and privileges of man. The will of man be done, hallowed be his name." — RAE: *Contemporary Socialism*, pp. 115, 116.

question there comes to mind that second children's crusade which the Empire of Russia so lately knew. A children's crusade I call it because the young men and maidens who went forth from the cities to preach to the peasantry the new Gospel of Socialism were little more than children. Analyze that second stage of Nihilism, the period of propaganda, and you find it as unselfish, as enthusiastic, as fully dominated by lofty religious zeal, as fully consecrated in its efforts to reclaim the lost, as any period in mediæval days.

I know of nothing more noble and yet more pathetic than the picture of those university students and well-born sons and daughters forsaking comfortable homes and going forth to live with poor, dull, unlettered peasants, to work with them at the hardest and most menial employments, in order that when night came they could gather these same *mujicks* into some dirty, ill-smelling thatched cottage, and by the light of a dim,

smoking candle read and expound to them the new Gospel of Socialism, the Gospel which brought good tidings to the afflicted. "I am sent," said each propagandist, "in the name of Humanity, to bind up the broken-hearted, to comfort all that mourn, to tell them of our common human interests and interdependence, and thus to give beauty for ashes, and the garment of praise for the spirit of heaviness." Alas, and yet alas! As the crusading children were swept away by the thousand in those thirteenth-century days, so these young people, who were called atheists, disbelievers in the Orthodox Greek Church, enemies of the administrative system, were swept into the dungeons and prisons of Siberia, or crushed out in unknown ways. No one knows their history, no one dares fully to inquire into it. The suffering and cruelty and bloodshed which followed on that noble attempt to enlighten the Russian masses and lift them up from the beast-like state may well be compared to the suffering

and bloodshed which followed on the first attempts of the Christians to preach and practise their religion in opposition to the injunction of the Roman government. The arena has its modern counterpart; the Alexandrian persecution of 1873-1878 may be ranked with that of Nero or Diocletian.

Recall, too, the bravery and endurance of many of the English Socialists during the great London dock strikes, and see the same spirit displayed in the numerous books and pamphlets of the humble men who call themselves Socialists. While reading their books, I have felt the lofty spirit of unselfishness which breathes through them. It is indeed like the first grand utterances of a new religion. These quotations will show this modern enthusiasm which is now struggling for utterance: —

“A man who has once become a Socialist knows but one more object in life, — *to devote himself to the noble work of liberating the laboring people.* And then comes the second part of his duty, — to show to

those whom he has converted by what the old system is to be replaced. *This is the new enthusiasm of humanity.*"

Again take these words: —

"Blessed is even now our privilege. We have our choice, to live as individualists, and on our death-bed look back in despair on a dreary, hateful life of play-acting, or, as Socialists, fill our existences with those serious moods that make the grand tone of life, and in the hour of death stand on the mountain-top, as it were, and see with entranced eyes the rays of the sun that soon will illuminate the dark valleys below. I deem it worth ten crucifixions to win for my memory (as a Socialist) a fraction of the adoring love which millions of the noblest men have felt for Christ." ¹

Examine that mad, passionate, unreasoning protest against existing order, against the grinding power of authority and established usage, which Louise Michel and some of her compatriots exhibited in the last stormy days of the Napoleonic Empire in 1871. Is it not similar in many respects to the protest made by certain extreme ones among the early Christians? With them as with these modern

¹ Grönlund.

reformers there is noticeable a sworn enmity to the institutions and religion of the times. The Christian enthusiast of old refused to take the oath of allegiance prescribed by Rome, and when told to burn incense before the image of the emperor, he drew back, preferring exile or death to what he considered disloyalty to his Nazarene Master. Even so with these Humanitarians. For their Gospel's sake, for what they believe right and true, they are willing to sacrifice wealth, liberty, even life, counting no labor heavy, no pain great, no penalty severe, if by such labor and pain and punishment their beloved cause can be advanced.

These believers in the religion of Humanity are not simply in the lowest walks of life. In England and in America, as well as in Russia, they are to be found among the highest and most cultured of society. The enthusiasm which flamed forth in that exquisite verse of George Eliot, —

“Oh, may I join the choir invisible,”

is akin to that found in the violent writings of Louise Michel. At first the link of connection may not be apparent; but on closer observation it will be seen that the impetus, the motive force, which animated the Englishwoman is indetical with the spirit which urged on to violence her French sister. George Eliot in the world of conventionality is clearly as much of a rebel as is Louise Michel in the political world. Both have outgrown the Christian faith, and with it the ordinary fears of ecclesiastical anathema and society's judgment upon their actions. Instead of giving up "the faith" for no faith (the accusation commonly made), they would reply that they had but exchanged an old, an outworn belief for a new and more inspiring one, and should therefore be judged by its standards, instead of the customary ones of right and wrong. Where in the history of religion do we find a gospel provoking loftier aspiration, coupled with saintlier humility, than in the prayer — for prayer it surely

is — of George Eliot's, closing with the words, —

“May I be to other souls
The cup of strength in some great agony;
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.”

It is noticeable in the first years of all new faiths that enthusiastic adherents, not content with simply promulgating their gospel, wish immediately to organize society into the forms set forth by their religion as the perfect ones. When Christianity was young, ideal communities were created within the Roman state in which the principles of the Nazarene rabbi could be put into practice, and his words be made the law of life. To these points there flocked the most intense and loyal Christians, and within a limited area, at least, they made real the plan of a universal commonwealth, —

the Republic of God. Again, in the seventeenth century, during the renaissance of Christianity, such experimental attempts are once more made, and on the American shore of the Atlantic a Puritan theocracy established which aimed to be a model of the Biblical kingdom of Jehovah.

Judged by this standard the Socialists are not a whit behind the followers of other religions. In many places they too have withdrawn from the recognized organizations of the state and attempted to set up communities which should illustrate their thought of what society ought to be. Very sincere and very pathetic have been some of these attempts to establish the Ideal Co-operative Commonwealth. For Humanity's sake, home and friends, as well as riches and honors, have been given up, and the new convert, forsaking all that was formerly dear to him, has gone forth, like Abraham of old, called by faith, to an unknown country, not knowing whither he went. Contempt and ridicule, those sure

accompaniments of all unique movements, have been endured, often silently and without complaint, in order to further the interests of some Utopian project. Lack of success in France, in California, in England, or in New York has no more disheartened the faithful than corresponding failures did the early Christians of Asia Minor or North Africa, the belief being firmly fixed that a failure to-day makes only the more sure a success to-morrow.

On the intellectual rather than on the practical and economic side of this modern religion, take the following extract from the speech of William Henry Channing delivered before the National Convention of Associationists in 1844. It shows how, on the border-line of Humanitarianism, one just stepping forth from the conventional forms and usages of Christianity felt the new glow, the new hope and enthusiasm, which since then has been felt by hundreds of sincere but obscure men. The closing words echo the

supplication of every true and honest Socialist whose heart's desire is the helping forward of his brother man : —

“Those of us who are active in this movement will meet with suspicion and abuse. It is well, well that critical eyes should probe our plans to the core, and if they are evil, lay bare their hidden poison; well that in this fiery ordeal the sap of our personal vanities and weaknesses should be consumed. We need be anxious but on one account, and that is lest we be unworthy of this sublime reform. Who are we that we should have the honor of giving our lives to this grandest of all possible human endeavors, the establishment of universal unity, of the reign of heaven on earth? Truly ‘out of the mouth of babes and sucklings has the Lord ordained strength.’ Kings and holy men have desired to see the things we see, and have not been able. *Let our desire be that our imperfections, our unfaithfulness, do not hinder the progress of love and truth and joy.*”

CHAPTER VII.

WHEN we come to inquire of the religion of Humanity what it requires of its adherents, — that is, what they should do and what leave undone, — we find, as in the case of the other religions, certain duties each man owes his fellows, and certain obligations imposed upon himself. These duties and obligations often seem entirely opposed to those fundamental ones of the other two systems, and therefore they must be considered at some length.

How shall society be elevated; how shall men and women be made happier and better? This is the ethical question at the root of each religion.

Men and women must first be made better animals, we are told by Science; they must

first have good bodies and sound brains before they are of much value to the world. The thing of primary importance is to teach them how more harmonious unfoldment can be brought about. If necessary, even pain must not be withheld to awaken them out of ignorance and sloth, and set them to work out energetically their own salvation. The religion of Jesus, in a less harsh and cruel way, also begins with the individual. It says to each disciple, "Go thou and redeem the outcast and depraved, lead them gently through the power of love, and if occasion require, sacrifice even thine own life to save others from pain and misery and anguish of soul." In a word, Science begins with *education*; Christianity with a self-sacrificing *love*.

Socialism would start with *environment*. "Change conditions and surroundings," it says, "and in the so doing elevate men." This changing of conditions can be put under three divisions. The elevation of men can be brought about by —

1. Harmonization; 2. Purification; 3. Reconciliation.

1. The harmonization of society's institutions so that their embodied purpose and order are in unison with the laws of right. Watchword, "Order the first law of Heaven."

2. The purification of habitations and surroundings until they are in unison with the laws of health. Watchword, "Cleanliness is next to godliness."

3. The reconciliation of human interests, competition replaced by co-operation, and men's welfare identical instead of inimical, so that they may act in unison with the laws of peace. Watchword, "Each for the good of all."

1. Society's institutions to-day, says the Humanitarian, do not really embody the ideas for which they stand. All of them are far removed from the ideal standards. Take, for illustration, the institution of law. Here is a court-house. Above it is placed the figure of Justice. Let us see how nearly this emblem stands for a reality.

We will suppose, continues our Socialist, that a well-known corporation, such as an elevated railroad or a sugar refining company, employs a large number of workmen. These laborers are under contract to give their time, strength, and skill for a fixed sum; the corporation on its side promises to pay an agreed-upon amount for the work done. By and by the various elevated railways consolidate into a single one, or the sugar companies combine as a trust. Fewer men are needed. Possibly without warning, a couple of hundred hands are thrown out of employment, and at a time, too, when such labor as they are capable of doing has little market value. Much suffering is brought about, — suffering not limited to the employees, but extending to their wives and children, and even to aged parents depending upon their sons for support. Trace out one such case, says the Socialist, and see how wide, how far reaching, is the result of the power vested in a corporation to discharge or employ men at its will.

Take, for example, the welfare of L and C. C is a capitalist, and has his money invested in a manufacturing company. L is a laborer engaged in working for that company. It has been found, owing to outside competition, that unless expenses are reduced the company cannot profitably dispose of its product in the home market; therefore, in order to *protect capital*, the said business organization combines with half a dozen others of the same sort into a gigantic trust. By so doing, much labor can be saved, and thus expenses cut down. The trust consequently feels that it has a legitimate right to discharge the now needless employees, and L, along with others, suddenly finds himself without work. By this economy, made possible under the new conditions, the trust holds its own and makes as large a percentage of profit as was possible before the foreign company initiated the competitive struggle. In this case C is protected, and L is not. "But," says the upholder of such a

course to the Socialist, "would you have it different? If L and the others are kept employed in spite of the strong outside competition, it manifestly follows that all profit is cut off, and C has taken from him *his* means of support; therefore in self-defence C must first look to his own interest."

Thus Capital under existing conditions has the right, and is upheld in that right by law courts, to protect itself fully, no matter what inconvenience and hardships are brought to the laboring man. L, on his part, can appeal in vain to the law courts for protection. Is not his capital (his skill and muscle) as sacred as that owned by C? Should it not therefore be kept employed, or in some manner guaranteed an income until new employment is found? As it is now, all the loss falls on L, and thus property is made more sacred than person. The Socialist therefore reasons that an institution which pretends to stand for justice, and yet always leans to the protection of money over against

flesh and blood, needs to be changed so that it may be brought more truly into unison with the ideal law of right.

There are many open and flagrant abuses of the institution of law which Socialism decries, such as the granting in cities of valuable franchises for slight compensation; the preserving in the name of justice certain unequal rights to land; the protection of the aristocracy in certain hereditaments; the perpetuity of estates; the laws of inheritance, — in short, all that kind of legislation which favors one class as against another. Very bitter and emphatic is its denunciation of certain existing social and religious institutions, particularly in Russia, where the Church, which calls itself Christian, is so far away from the religion promulgated by Jesus. “Here is an institution,” argues the Humanitarian, “that pretends to believe in the statement, ‘Resist not evil,’ ‘Love one another,’ and yet its priests in one country pray for divine guidance and victory to the national army as it goes forth

for the avowed purpose of killing and murdering the best life of the adjacent nation."

The Socialist here joins hands with the scientist in showing how great is the divergence between the present theory and the facts, quoting with approval the words of one such, Herbert Spencer:—

"From the ten thousand priests of the religion of love who are silent when the nation is moved by the religion of hate will come no sign of assent [to juster principles], nor from their bishops, who, far, from urging the extreme precepts of the Master they pretend to follow, — to turn the other cheek when the one is smitten, — vote on the principle, Strike, lest ye be struck. Nor will any approval be felt by legislators who, after praying to be forgiven their trespasses as they forgive the trespasses of others, forthwith decide to attack those who have not trespassed against them, and who, after a Queen's Speech has invoked the blessing of Almighty God on their councils, immediately provide means for committing political burglary."

Society's institutions, thus tested by the standard of the Socialist, are in discord with the laws of right; consequently, every believer in the religion of Humanity must

agitate and work until a more harmonious adjustment of means to ends is effected.

2. The purification of habitations and surroundings is the next task to which the Socialist would set himself. Of what use the command to visit the sick and those that are in affliction, he says, as long as the present imperfect sanitation continues in the homes of half the human race? Failure and poverty are largely due to the fact that many men and women are of inferior development, have weak brains and slight energy. This inferior development, in its turn, is due to early disease, brought about by bad air, unwholesome living and sleeping rooms, and impure water. The causes of disease must therefore be removed. By looking back on the condition of the toiling masses even so late as a hundred years ago, it is plain to be seen why so many of those now living are cursed with weak wills, poor eyesight, consumptive or scrofulitic tendencies, inducing crippled forms, and are dominated with passionate desires

leading to physical excesses and even worse evils. The improvement in the condition of the masses within the past century is much more attributable to the improvement in their homes and their surroundings than to any influence brought to bear upon them by the so-called Christian religion. That, then, is the truest religious conduct which strives to bring about cleaner homes, better sewerage, and better factory regulations; which compels a municipality to light and pave as well the meaner portion of the city as the more elegant, and does not rest content until the water-supply for the poor is as pure and as abundant as for the rich, — in short, that goes out in every effort for a better, more uplifting method of living.

Nothing exasperates the Socialist so much as that kind of quietism and contentment with surroundings which is induced by a fervent belief in orthodox Christianity. "The Lord giveth, and the Lord hath taken away," humbly whispers the ignorant but devout peasant as

he bends his head in sorrow over the coffin of his dear child. The truth is, the Lord has nothing to do with it. If the child had been given plenty of sunshine and healthy surroundings, argues the Humanitarian, it would still be living. The Christian system, as too often taught, is pernicious, inasmuch as it tries to instill contentment instead of dissatisfaction with present conditions. "Thy light affliction which is but for a moment worketh for thee a far more exceeding and eternal weight of glory;" "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us." With such texts does the orthodox priest or the evangelical pastor beguile his hearers and stifle the best efforts of men and women on earth. Grovel in the mud, be broken and empty vessels, be patient under suffering and sickness, that thus "patience may have her perfect work." As long as such teaching is heard, men will do little for themselves; therefore all those who

truly have at heart the best interests of mankind are called upon by Socialism to unite and overthrow the accepted false and theoretical religious system for a truer and more energizing one.

3. Lastly, the present industrial system needs to be altered. This system of competition and anarchy, where each man's hand is raised against his brother, and where success can come to one only by the failure of another, must be changed for a co-operative and Socialistic state co-extensive with the world.

To the ordinary man living in and accustomed to the present industrial system the change which this religion of Humanity would bring about seems little short of chimerical; and yet on more mature consideration it is seen to be not more so than the change which Jesus tried to effect in the establishment of the kingdom of God. To state it in a sentence: "Socialism would transform private and competing capitals into a united collec-

tive capital." This being done, industrial slavery would give way to industrial liberty, class distinctions would die out before human equality, and the bitter business enmities and struggles would be replaced by mercantile fraternalism. "Liberty, Equality, Fraternity," are therefore the three words inscribed on the red banner of Socialism, — symbol of the fact that when the religion of Humanity shall prevail, men will be drawn together by the consanguinity of the human race.

When we ask of this new religion how it would bring about this much-desired liberty, equality, and fraternity, we find the greatest divergence in the answers given. With many the first step toward liberty in the Russian empire is the blotting out of the present administrative system, — if possible, by peace; if necessary, by dynamite and assassination. On the ruins of the present political and religious organization a new one more worthy of men and women can be built up; hence, says the Nihilist, the destroyer must come before the

builder. Only by tearing down can there be building up. To revolution, then, the Nihilistic faction of Socialism mainly looks, hoping that at some time in the near future it may triumphantly sing over Tzarism and orthodoxy the song of Moses, slightly altered: "The Autocrats said, I will divide the spoil; my lust shall be satisfied upon them. I will draw my sword; my Siberian dungeons shall devour them. But thou, O Revolution! didst blow upon them with the wind of liberty: a sea of blood covered them; they sank as lead in the mighty waters!"

In America there are also some such Socialists, who declare, in the words of Jesus, that they come, not to bring peace, but a sword. "Truth," a paper formerly published in San Francisco, printed the following: "Truth is five cents a copy, and dynamite forty cents a pound. War to the palace! peace to the cottage!" Said the "Torch," a German paper published a few years ago in Chicago: "When the sense of justice in the

people once awakes, may Judge Lynch hold court in every place; for nowhere is there a lack of unhangd honorables." These violent declarations and methods, it must be said, do not represent all Russian or other Socialists; they certainly represent but a small minority of those who give allegiance to Socialism in Great Britain, Australia, and America. In these latter countries, particularly in the United States, the Socialist would bring in by quiet and peaceful methods the industrial liberty for which he longs.

As to ways and means, opinions change so rapidly that it is hazardous to try to photograph them; consequently let us put together the statements of certain well-known Socialists for our description of the way industrial liberty will be ushered in. We shall thus have a general statement, which, if not absolutely accurate, is at least inclusive.

First, there must be an abolition of the present competitive system and of individual ownership of the instruments of production.

The state (that is, the people collectively) shall be the owner of the means of production and transportation. Machinery shall do the world's work, and the whole people shall own such machinery and reap the full benefits thereof; not, as at present, when machines are owned by wealthy individuals and corporations, and operated to the degradation of the human beings who attend them. Extremes of poverty and wealth in the hands of individuals cannot exist. The people in their collective capacity will own and control all the surplus wealth of the community. There being no very rich or very poor, there will be no failures or bankruptcies; there being no private capital, everybody will be enlisted in the service of the state; and an average of two hours' labor each day on the part of all will produce a social competence sufficient for all. No man will be a wage-worker, *and therefore no man will be an industrial slave, as now.* Each worker, whether foreman, clerk, teacher, physician, laborer,

or editor, will be an honored helper of the whole people, — “a public official, whose function will be directed and his compensation fixed by the commonwealth.”

This change brought about in the industrial world, it follows as a necessary consequence that men as they approach nearer each other in the equality of their possessions, or rather lack of *private* possessions, will approach more nearly in their feelings. The Industrial Co-operative State will teach each man respect for his fellows by teaching respect for the trade or calling in which each is engaged. Not, as now, will one kind of work be looked upon as demeaning, and another as ennobling. Society — that is, the whole body of people — will frown upon those false distinctions which in these days are made between the trades and the professions. It will be just as honorable to be a hod-carrier or the fireman of an engine as a teacher or physician. Each man will be respected for his worth; for all titles and hereditary power

will be abolished. When this great International Commonwealth exists, a man will stand or fall on his own worth. Yes, earnestly exclaims the Socialist, —

“Let us pray that come it may,
As come it will for a’ that,
That sense and worth, o’er a’ the earth,
May bear the gree and a’ that.

.
It’s coming yet, for a’ that,
That man to man the world o’er
Shall brithers be for a’ that.”

Liberty and equality once established, fraternity as a matter of course follows. King-craft and priest-craft are now keeping communities apart, for the benefit of those who rule. “Patriotism” is a word for generals to conjure by, manufactured by kings and princes to keep their people from being disloyal and entering into friendly relations with people of other kingdoms. Christian denominationalism is even a worse barrier; it separates believer from unbeliever, Protestant from Catholic, Evangelical Protestant

from liberal Christian. It is of value only to those who wish to perpetuate the old slavery, who have the direction of large ecclesiastical interests. Christianity as taught results in provincial feeling and petty animosities; the obliterating of it, and with it of religious lines, as also the doing away with the present industrial system, will naturally bring the masses of each nation into fraternal relations with one another. It will then be seen that their interests are identical, and not opposed and inimical, as is now supposed. The feeling of humanity deep down in every breast, being allowed a chance to grow, will ripen into that family feeling which shall make men clasp hands the world around, acknowledging their solidarity.

CHAPTER VIII.

IN the preceding pages we have sketched that line of conduct which the religion of Humanity calls right conduct. As we read the works of La Salle and Comte and Carl Marx and other such leaders and priests, we find that there is a duty which each man owes to himself. He must try not simply to bring in the reign of fraternity and all that goes with it, by subordinating self to the state, but at the same time he must try to elevate himself in the scale of being. His ideal must be to become a perfect part of the collective whole. Therefore, just as the religion of Jesus calls upon each of its adherents to grow in holiness, so the religion of Humanity commands each of its followers to grow in honor. By "honor" is meant, as

Everett has well defined it, "that self-assertion which comes from a man's consciousness that he is not a merely abstract being standing in and for himself. In the fibres of his life, he feels, are intertwined the fibres of other lives; so that in affirming himself he affirms these larger relations. It is the sense of honor which forbids him to stoop to anything selfish, petty, or mean." This fine sense of honor will lead the Socialist to resent wrongs done to others as though they were done to himself; it will lead him to defend the rights of each in the name of universal justice.

There is seen all the way through those actions that are prompted by honor a sense — yes, more, an upholding, — of the dignity of humanity. Holiness is a self-surrender; honor is a self-assertion. To the question, What must I do? Christianity says, Save thyself through a holy life; and to the further question, How shall others be best elevated? replies, Through love even to the point of

self-sacrifice. When these same questions are put to the religion of Science, the imperative command comes back, Unfold! develop! first through egoism, and then through a proper balancing of altruism and egoism. Others can best be helped by means of a qualified altruism combined with justice, and at times by temporary physical or mental pain. The religion of Humanity differs from the other two by declaring that each man must first of all become perfectly honorable, and help on the future progress of society by subordinating himself as an individual to the collective state. "Salvation," "Unfoldment," "Service," may stand as symbol-words for the three systems.

Lastly, we come to inquire of this religion of Humanity what gospel it has to bring which shall cultivate a glad hope as to the future. Like the religion of Science, it says little of a future world. It would create its heaven here on earth. It builds up in imagination a glorious Jerusalem, over the gates

of which are inscribed, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In that fair Socialistic city there are no kings and emperors, no industrial task-masters to compel the people to make bricks without straw. There all is peace and plenty, for there all are equally respected and have equal opportunities. From afar this glorious city shines out to the weary sojourner in the present chaotic world. All who will swear allegiance to it and become enrolled among its citizens shall find its yoke easy and its burden light. Life within its walls is not one long dull routine of toil, but varied and ennobled by good cheer and pleasure. Public parks, public baths and fountains, public theatres and places of amusement, as well as the many art galleries, schools, and museums, are on a scale of unimaginable magnificence. Truly, the happy participant in all that such a co-operative state can give is to be envied as one of the gods.

No wonder — when the thought of this perfectly equipped commonwealth is in the Humanitarian's mind — that he is filled with enthusiasm, and bursts forth in the glad language of the Hebrew psalmist: "Our feet shall stand within thy gates, O Jerusalem. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

A fear, a terrible fear, is instilled into the hearts and minds of fervent Socialists by the fact that their religion tells them that unless they manfully strive for this ideal state, things will grow worse and worse. "The rich will become richer, and the poor poorer." The means of production will all fall into the hands of the few; industrial slavery will be a universal fact, where now it is still confined to those most unfortunately placed. Merchant princes, coal barons, railroad kings, will rule autocratically. The hope-

less cry will then go up from thousands of toilers, —

“ Work, work, work,
From weary chime to chime ;
Work, work, work,
As prisoners work for crime.”

Free contract between employer and employee will be a delusion, for the slave will be driven by hunger and by the cries of his children to sell his labor for what the master will consent to give. “Widows, unable to earn enough to keep the wolf from the pinched frames of their children will offer their own bodies to procurers for vice, or, when at death’s door, to purveyors for the medical student’s dissecting-room. Idlers there will be, and a pauper class and criminals in abundance.” The weary feet of the father shall tramp, tramp in vain for better conditions, while in a noisome tenement his infants moan and the weary mother weeps. Young womanhood will be robbed of its grace, young manhood of its independence,

and childhood of its joy and innocence, — the suicide's grave being the tragic end of numerous half crazed and desponding human beings.

It is a bold and grand dream this of Socialism, and destined to play an important part in the development of man's moral nature. The word "humanity" acquires a more moving religious power as interpreted by the Socialist. To him the service he owes to his ideal state is no slavery, but a joy. As he looks forward to it, he takes greater interest in earthly and human affairs. No life seems base, no man sunk into total depravity, no soul lost; he has faith greater even than would remove mountains, — the faith that all human nature can be redeemed here and now. Change conditions, surroundings, and your criminal, your galley-slave, Jean Valjean, becomes the honored mayor, the unselfish father, the nineteenth century saint. So the Socialist's faith whispers. Animated with such a belief, he delights to see the result

of his life-effort look toward a future beyond his conscious life. To seek to save his soul alone would certainly be to lose it, because his highest happiness is in this work which goes forth for the good of all humanity. He would live in deeds of daring rectitude, in scorn of miserable ends that end in self; for so to live is heaven.



PART IV.



RECONCILIATION, AND
CONCLUSION.



PART IV.



RECONCILIATION.



CHAPTER IX.

THE three religions battling for supremacy in the Christian world have now been examined critically. Which of the three is to become supreme? The Christian, as now understood (differing in many important respects from the religion enunciated by Jesus) is announced from church pulpits, by missionaries, and through its religious tracts and papers. The Socialistic is proclaimed in workmen's halls, through pamphlets, and in the hundred and one propagandist sheets such as the "Labor Enquirer," "The Nationalist," "The Kolokol," etc. The Scientific

is taught in the lecture-room, the laboratory, and the museum. Its Prophets are such men as Darwin and Tyndall and Huxley and Spencer; its Priests, men like Fiske and Cope and Lester Ward. It has its scientific monthlies and journals, and it preaches through the many essays now coming forth from the printing-press. What is to be the outcome? Is any one to trample down the other two? Are we to have the reign of Humanity, the Socialistic Utopia; or is this gigantesque, all-absorbing Nature-Force to crush out every species of opposition, and reign supreme?

Listening to enthusiasts who respectively preach each Gospel, one would imagine that there is no possible reconciliation. "Science and Christianity," they say, "are in direct conflict, and the very first principle of Socialism is opposed to the evolutionary doctrine of the survival of the fittest." I think, however, that we shall find no such great difference; in fact, they very much overlap each

other. Truth is many-sided; few of us see more than one part at a time. The enthusiast is not mentally rounded; he is abnormally one-sided. If history teaches anything it is this: When strong religious systems come warring against each other, instead of the outcome being simply some one of the many, the result is a composite made up more or less of all the systems. When Judaism found itself back in Palestine after the exile, it was not by any means the petty tribal Judaism that had gone forth. It was rather a Judaism that had taken from the Persians the idea of two opposing powers, — the Spirit of Light and the Spirit of Darkness (Satan), — and also much of the Persian eschatology; it had taken from the Assyro-Babylonian religion its cosmogony; and these it had interwoven with its own religious conceptions. Names remained the same, but the ideas for which they stood were greatly altered. So with the religion of Jesus. Paganism did not die at once, it was fused with the

new religion. The sacrificial rite called the Taurobolium was changed to the Sacrifice on the Cross; the Saturnalia joy-time stood for the Christ-child birthday; the Pontifex Maximus was taken as the proudest title of the Christian Bishop of Rome; and so on. Thus has there grown up that composite religion which to-day we call Christianity, — a system which, as was said before, must not be strictly identified with that promulgated by Jesus.

Therefore, in the light of history's teaching, I should say that a fusion of the three religions we are considering will take place; and a composite, having the best elements of the three, will be the prevailing religion of the coming centuries. What name it will take cannot now be predicted. Most probably it will still be called Christianity; but it will be a Christianity exceedingly unlike that preached from the average Christian pulpit of to-day.

Let us now consider such possible reconciliation of the three systems, and note the

lines to be followed in order to bring about a fusion of the best elements in each.

In our examination of the religion of Jesus we saw that each man found his motive for treating his neighbor with consideration and love in the thought of the Heavenly Father who watches over and cares for every one of his earthly children. "There is but one God and Father of us all," and as sons of that Father it follows that we are brothers, and should therefore act as members of one great family. Here we have the conception which Socialism is to-day teaching, — that is, of the international family, and the duty of each part to every other part, as well as to the whole. The foundation for such right action, the seat of authority, is in the alleged character of the Heavenly Father. Withdraw, however, the belief in this Heavenly Father, and what becomes of the Christian system? "Why treat my neighbor with love if I do not wish so to do," the sceptic might say to

the follower of Jesus; "why be unselfish and Christ-like, if pleasure and happiness are obtained by me through selfishness and cruelty?" The answer given, that God's love is showered upon him in innumerable benefits, and therefore as debtor he owes it to God in a manner to repay the debt by doing all possible for other sons of God, has no weight. It falls to the ground because back of it the belief in any such Heavenly Father has already been abandoned. It is absolutely necessary, therefore, at the very threshold of religion to have a conception of God which shall not only satisfy the intellectual craving and the heart's desire, but, more, shall be the real centre and motive for right action.

The unfortunate thing about the present age is that many earnest men who continue to believe in the Christian ethical system have abandoned altogether belief in the foundation-stones which give to the system support. Enthusiasm has therefore gone out of their lives, and with it the joyous acquies-

cence in the supposed will of Jehovah which the early followers of Christ showed to such a remarkable degree. These men see quite plainly the value of Christ's teachings, they appreciate his conception of a Universal Republic, and they call themselves Christians; nevertheless, they are not Christians in the sense that Jesus was, because their faith in God is honeycombed with doubt. Thus has it come about that in their lives automatic customs have replaced in a large degree the spontaneous actions induced by the willing allegiance of personal affection to the Father in Heaven. So, too, when the other religions are examined it is found that the conception of deity which each gives may satisfy a large number of adherents, but fails in certain particulars to satisfy those whose spiritual horizon is ever widening. The scientific deity, pure as the driven snow, is seemingly deaf to human despair, and exacts for an unconscious fault as harsh a penalty as for one consciously committed; while the great god, "Humanity,"

of the Socialists fails to give that close communion with Nature, independent of man's sphere, which is also needed. It is a *Deus Urbis*, and contents one only when he is in the rush and whirl of large human centres. No one of these conceptions, taken alone, will suffice as the foundation for the future religion. It must be not a questionable, but an unquestionable, support that is built upon, — a conception of deity large enough, true enough, and intimate enough to satisfy man's many conflicting needs. When we come to such a conception we shall find, I think, that each religion contributes something.

The criticism of Science is just. The old Jewish-Christian anthropomorphic conception of God is not sufficient. The mind goes forth in quest of the living God. Once let the immenseness of the universe dawn upon one's gaze, and there is no further satisfaction in the old thought of a Father ruling in the heavens. His arm cannot stretch forth

along those vast radii of infinitude. Science flashes before the mental retina worlds on worlds, systems on systems, in this stupendous whole, until the mind stands bewildered before its attempts to reconcile all this with its former Mosaic firmament, in which Jehovah, surrounded by angels, reigned supreme. The old must give way; the new must come. What shall be that new?

First, and of supreme importance, the human mind must think of God not simply as an outside factor, not merely as the life in the heavens, but as the life on earth and in the stars,—the life-force that pulses and throbs in the nearest and smallest as well as in the farthest and greatest, the immanent, ever-present Reality back of all phenomena. If the mind stop here, it stops half-way; it but exchanges the old thought of a Father of love and tenderness who listens to human prayers, for that of an eternal energy sweeping on to unknown ends. The heart as well as the mind cries out for the living God,—

a God which shall satisfy the whole being. Nothing less will give content.

Standing, then, on that intellectual ledge where Science would place us, we take for our companions the Priest of Humanity, the Scientific Philosopher, and the Apostle of Christianity. We listen to the suggestions of each as the magic wand of scientific thought is waved, and there come trooping by the elemental forces. Slowly at times they come, and again with the quickness of light; now under the form of heat, of snow, of ice, of electricity. Atoms turn to dust and crumble, solids change to liquids and gases, then reincarnate themselves and take strange crystalline forms, or grow before our eyes into plant and shrub and tree, or move as great beasts of the field or as the winged birds of the air. All this we see as the ages roll by and the whole course of creation is unfolded. Intricate, marvellous, awe-inspiring, yet comprehensible, because a something deep within us responds to the something which moves

and works in these ceaseless phenomena. One of our companions, the Philosopher, whispers, as this grand review takes place, "The one Power which appears under guise so various must, in order to be adequate to its highest demands, include all that its supreme phases display." Yes, undoubtedly yes, is our reply. "If therefore," he continues, "its supreme phase for us is mind, then this one power must be thought of, not simply as forms of heat or light, not even as the vital current of our life, but as the fountain of our thought, with whom our relation rises at once from convertibility of force into communion of spirit." Yes, we again reply. "What then follows?" earnestly asks our Christian companion. "If we want to know this one Eternal in its highest expression, — the highest expression for mortal man, — we must surely study the human mind, the human soul, in its highest individual revelation, even Jesus, the Christ." Our Socialistic companion here breaks in and says, "But no one

human mind is enough to study, for all are interdependent and related. Each studied alone lacks something, for each is biased by his condition or environment, and is therefore short of the perfect. Study ambition in the desire of the ruler, unselfishness in the reforms of the philanthropist, friendship and sincerity in the companionship of brothers, tender devotion and unquenchable love in the heart of the mother; and when you have realized what all these are in the ideal individual in *humanity*, you have realized what God is."

God, then, is the eternal energy in the forces of Nature, the Supreme Intelligence working in and through these forces, and driving on to a definite end in the blind instincts of the animal. God is the Life-force of all sentient beings. But God is more. Welling up into the consciousness of man as directive will, and in the heart as divine unselfishness, — as love, — God forms the centre of being, out from which springs into

action all that in man is highest, purest, and most exalted. From this God we cannot escape. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Awake out of thy ignorance, O man! What life is this around thee? What Energy and Power this of which thou art sensible? What Intelligence this that thy thought faintly comprehends? All this is God and of God. The universe is aflame with the living God. Worship him, then, by living out thine own life in its best and fullest meaning, for behold, "the temple of the Lord is holy, which temple ye are."

What name, then, shall be given to this Supreme Infinite One? Shall it be named "Law"? No; for, as we have seen, law is but the way of its manifestation. Will "Energy" suffice? No; for energy simply tells of its continued and manifold activity, — its powers. Shall we name it "Life"? It is

more, for life but speaks of its continuance. Yesterday, to-day, and forever. Can "Love" embrace all that is meant? It is more, for love is but one of its attributes. What then shall we name it? THE ALL-ENFOLDING CONSCIOUSNESS. Greater name than this no man can conceive of, for this comprehends and embraces every struggling human mind that is and was and shall be, world without end.

What effect will this conception of deity have on the theory of human brotherhood? It deepens it, makes the thought more exact, more intimate. This neighbor of thine is indeed a child of God, as the Christian maintains; for the same life that animates thee animates him. He is indeed not a whole in and of himself, an outside factor, cut off and apart from thee, but, as the Socialist asserts, he is a part of the whole; an injury to him means an injury to thee, a joy to him is a joy to thee. Therefore thou shalt not only love thy neighbor, but act as if thou thyself must bear the penalty of wrong acts

performed by him as by thee. "Treat the two lives as one life." Doing this, it follows that there must be a recognition, though religiously interpreted, of the humanitarian motto, "Liberty, Equality, and Fraternity." *Liberty*: To my neighbor that same opportunity that I demand for myself to follow whithersoever truth leads. My neighbor no more than I to be bound by unjust social or industrial conditions, nor to be coerced by any creed, book of discipline, arbitrary political power, or council of bishops. *Equality*: The essential equality of all men before the high spiritual law, regardless of name or nationality. The infinite life flows in and through them all; hence there is no arbitrary election for any one, no arbitrary pardon or redemption for some, no revelation enjoyed and in the private possession of a few favored ones. No; in this respect men stand on a perfect equality. *Fraternity*: The coming religion will recognize man, be he Catholic, Mohametan, Buddhist, or Agnostic. All are emanations of the one eternal energy, all

share a common nature and a common destiny, — all brothers, yet each seeking to realize the best ideal within him in a manner more or less peculiar to himself.

To him who lives in this larger thought of God it is not difficult to appeal. Coming from the mountain-top of vision, where all human life is revealed in its proper relations, he will be willing and anxious —

“ To serve

The lowliest needs for which the god-man died,
And do it all for love.”

But to him who does not so live, how shall the appeal be made? What reasons can the coming religion adduce powerful enough to carry conviction to the sceptic or to the average hard-hearted man encased in selfishness? We must look mainly to the religion of Science for these reasons; but before doing so, let us make a digression, so that eventually we shall better appreciate the force of the scientific arguments brought to bear on human conduct.

First, note that in exchanging the Christian conception of God for a vaster, more inclusive one, we exchange at the same time the regulative force which governs in the world. To a sincere believer in the old idea of the Father in Heaven the directive mind of the world is a capricious one. By that I mean that it acts, or can act, separate and apart from the ordinary laws which rule the universe. If this be not so, then there is no meaning in such commands as "Ask, and it shall be given you;" "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea: and it should obey you;" "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." The objection may be made that these injunctions of Jesus must not be taken literally; but if not, in what way then? If taken figuratively, to how great an extent, and who shall decide? Surely they have been taken literally for eighteen hundred

years, and petitions have gone up to heaven for rain or health or victory or prosperity or the thousand and one things most needed. Can all the Christian ages back of us be in error? Is the interpretation given to Jesus' words by saints and martyrs and preachers now to be cast aside as wrong? Logically, capriciousness springs out of the very conception of a Heavenly Father such as is described in the New Testament; and belief in what we to-day term "miracles" is simply belief that this Heavenly Father, if he so desires, may set aside the cosmical laws, and does so at certain times for his own good pleasure. Even the statement that a so-called miracle is but the manifestation of a higher law does not meet the demand; for if there is to come in at certain unexpected and unprovided-for times the working of supernatural laws, the human mind can place no dependence upon the sequence and uniformity of natural laws. So called supernatural law, which cannot be accounted for as to

time or method of manifestation, is, so far as human experience goes, fully as destructive of confidence in the general idea of order and law as the freest caprice of the most irresponsible demon.

The coming religion, then, founds itself squarely on law. To quote the words of Martineau: —

“It believes that the same physical geometry which interprets the path of a projectile or the sweep of a comet is still available in the most distant heavens, and that the star-traced diagrams of remotest space are embodied reasonings of the same science which works its problems on the blackboard of every school. So confident do we feel that there is not one truth here and another there, that no sooner does a luminous ray out of the sky produce in its spectrum the same adjustment of lines and colors which our incandescent chemicals have been made to paint upon the wall, than we pronounce at once upon the materials supplying the solar and stellar fires. . . . Whether in the movements of reason God descends to us, or we ascend to him, it is *by the path of law*, which stretches across the spaces of the world.”

To a believer in the ancient faith this thought of a universe moved and governed

by immutable laws may bring no comfort. It may seem like a deprivation to take from him the thought of the Father above, who looks down upon men with an infinite tenderness and sympathy, "whose eyes are over the righteous, and whose ears are open unto their prayers." This lacing and interlacing of law disclosed by Science; this being entwined by it, moved by it; this wondrous, awful, terrible machine of a universe working pitilessly onward like some giant Corliss steam-engine, — the thought of it, when it comes consciously to the sincere believer in the Christian theology, affrights him, makes human life appear bare of all divine companionship. Such a one truly exclaims, "They have taken away my Lord!" or else bursts forth in the indignant protest of Wordsworth, —

"I'd rather be

A Pagan suckled by a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn."

The view of a machine-like universe, it is true, has no comfort in it. The heavens

seem as brass; dull and colorless is the landscape; birth, youth, love, and death are only forms, states, conditions, of the process. Creak, creak, goes the ponderous machinery which crushes one and all alike! The Persian poem of "Rubaiyat" sums it up in the lines: —

"Fools! your revenge is neither here nor there. The
Eternal Sâki from that Bowl has poured millions of
bubbles like us, and will pour,
When you and I to dust are turned."

Fortunately the human mind, if it be true to itself, will not rest in this partial, and therefore distorted, view of the truth. It must push on; and as it pushes on and out, it discovers — what? this: *that it is by the invariableness of these very laws inherent in creation that man is best able to progress.* Examine the two systems, — Divine interference (caprice) on the one side; eternal immutableness (law) on the other, — and see which is really of lasting value.

In our examination of the religion of

Science we found that the law of manifestation is the way a thing invariably acts under certain conditions. A man trusting to the law of gravity is safe in building his house in a certain part of the city; he does not expect to awake in the morning and find his home a hundred feet up in the air, or removed to the side of a mountain. In a world of caprice such as is pictured in the Arabian Nights it may be possible, but not in a world of law, where freaks and inexplicable changes are impossible. In the old days the world was supposed to be governed by caprice, by a multiplicity of gods and devils. Each god or demon had certain special powers, and, in spite of man's best effort, first one obtained the ascendancy, and then the other. Libations and sacrifices had to be constantly offered to the gods, and charms and spells woven against the power of demons. Woe to that luckless offender who forgot the proper respect or duty he owed to these supernatural powers! Sooner or later, ven-

geance followed. Take, for illustration, the history of Isdubar, the Babylonian hero who rejects the overtures of the goddess Ishtar, and how enraged love turned to hate brings fearful retribution on the sacrilegious mortal! Not content with robbing Isdubar of his friend Eabani, the goddess takes from him his strength and smites him with sickness; then stirs up distrust and mutiny among the people, and forces Isdubar to wander to the ends of the earth. Greek history and mythology are filled with stories showing the interference of gods in the affairs of men. There is the pathetic story of Niobe, queen of Thebes, who, because she failed to pay proper respect to Latona, had one after another of her children killed by Apollo. Six of her children are now dead, says the account, and only one remains, whom the mother holds clasped in her arms, covering it with her whole body. "Spare me one, and that the youngest!" she cried. While she spoke, that one fell dead. The vengeance

of the gods indeed accomplished its work, for the life of the mother passed away even in that moment when her last child was taken.

Men could not long live in a faith like this. Caprice once admitted, there was no rule of action; life at any moment might be hindered or suspended, and one's best attempts come to naught, simply through the spite of even some minor spirit. The uselessness of all human knowledge and personal effort is the outcome of such a theory. Why try to be strong and brave if it can all be made of no value by the touch of a god? Why struggle against an enemy if that enemy have supernatural powers on his side? How can the Trojans win when Poseidon, Here, and Pallas are all on the side of the Greeks? The belief in supernatural interference, too capricious to be always relied on, if carried to its logical outcome leads inevitably to quietism and despair. The change from polytheism (or belief in many gods) to monotheism (or

belief in one god) does not help the matter. There is still an unknown force to be taken into account, and one can therefore never be quite sure of the result in any given crisis. In the Middle Ages men reverted to the old belief in irresponsible impulse; again was the world ruled by demons and imps, and angels and spirits of hell, heaven, and the atmosphere. As in old times, the mediæval period proved a season of darkness, when fear and disordered imagination ruled supreme. No wonder that there has come down to us stories of most uncanny religious rites, of sorcerers and astrologers and incantationists and witches; no wonder, either, that men and women were whipped and tortured because they were supposed to have an inner devil, or flayed alive because supposed to be werewolves, or burned at the stake because feared as witches. Had such a frightful belief in elements and storms ruled by devils, in man possessed by demons, in witches leagued with Satan, continued much longer, the world

would have become a vast pandemonium, — brother's hand raised against brother, neighbor over against neighbor; intellectual and moral chaos the inevitable end.

From the very needs, then, of human nature, one is logically forced along into seeing that whatever may temporarily seem best, the only true best is for this universe to be governed, not by caprice, but by immutable laws, — laws which, on account of their unchangeableness, can always be relied upon, and when once learned and obeyed, will never fail, though countless centuries pass over the earth.

Take the game of chess for illustration. By the laws of the game one is strictly limited to certain moves, — that is, he cannot jump his knights around as he may his queen, or move the king three or seven squares at a time; he cannot take up his castle and slide it along diagonally as he does the bishop. Chess can only be chess, it can only give the players opportunities for endless combina-

tions, when the conditions which reside in the pieces are respected, and the players make use of each in its legitimate way. This done, what a chance there is for thought and study; what individuality can be thrown into the game! No one surely would say that because a castle had to be moved invariably as a castle, and a pawn as a pawn, that therefore the player's liberty was restricted and his freedom of action taken away; neither could it be said that his choice was a farce because moves in certain directions, and only in those directions, were made necessary. Criticism of such a character would be most superficial. Give the player absolute freedom to violate all rules, or let some one at his shoulder have the power to move any piece on the board in any manner desired, and the game is destroyed; there is nothing left to the whole thing but the most thoughtless and foolish child's play. Paradoxical as the statement seems, it is by the very limitation in the chess pieces, and the necessity of observing

and using the laws of their movement, that the fullest freedom and opportunity is made possible to the player. Thus and thus only is there a chance for the exercise of his ripest thought and experience.

Here is the chess-board of the world, here stand the pieces ready to man's hand. No capricious power standing over him is going to interfere and disconcert him as he patiently advances, first his weak pawns, afterwards the stronger figures. Neither is that power ready to interfere for his benefit by a miraculously wonderful move which shall get the king out of danger when he by foolish or thoughtless play has so blocked and confused his game as nearly to be checkmated. Granted in a game of chess that one has patience, industry, and keenness, of what avail are these if there is not combined with them a familiarity with the uses of each piece and the law of their movement; if one ignorantly relies on a pawn when he needs the power that there is in a knight? One's

virtues will count for little without the necessary knowledge accompanying them. First, then, a man must take the precaution to learn the inherent power residing in the various pieces. This knowledge once his, united with respect and obedience for the chess laws, and his freedom of action is practically limitless. As in chess, so in life, the first qualification, the most essential thing, is to learn exactly what can be done under each law governing our being. Neglect these laws, fail to study them, move in a wrong direction, and defeat comes; there is no escape.

Let us carry our already amplified illustration one step farther. Man when he was created and set down to this chess-board of life knew nothing of the laws governing the game, knew not which of the pieces before him should be used. Consequently he made mistakes and failed of complete success. Generation after generation, although gaining in knowledge, was also thus doomed to defeat. Shall it be said that such an ending

to tribe and nation was vain, useless, cruel? Before deciding, let us ask, What other methods were possible? Two others. One of these is the method which has been discussed already in these pages, and which the world is rejecting, — that of some supernatural power stepping in just at the moment of danger, bringing things out aright for those who found favor in his sight. The second method is that of an animating power that guides every movement of each player, and sees to it that one and all make no mistakes. This, while bringing out the desired result, turns man simply into an automaton. Anything like free will to choose is out of the question. Man is simply a machine, doing right, not because prompted and yielding to the prompting of an inner voice, but because he is dominated by an outward force stronger than himself.

Imagine, as Adam steps forth from the gates of Paradise, that there stretch before him some half-dozen roads, only one of which

will lead him in the right direction. What, under the circumstances, is the best thing that can happen for the development of Adam's own nature? Suppose the flaming cherubim forcibly push our first parent on the right road: it is not Adam then that is choosing, or using his reasoning faculties, it is the cherubim. Suppose Adam takes a wrong road of his own choice, and is finally led by it into most dangerous places: a river stretches before him which he cannot cross, — he kneels down and prays; at once there is a transformation scene: the waters are backed up on either side, and in the pathway thus made, Adam walks safely across and passes on to his journey's end. If such miracles should happen, upon what would Adam himself in the future base his confidence? Of what good would be his experience to Cain and Abel? "True," the sons might reply, "such and such things happened in your day; but will they happen with us? Can we rely on

their happening? We might follow out exactly what your experience dictates, and unexpectedly, because of the prayers of those unknown to us, some freak, some miracle, might make all our plans and efforts useless." As Rev. Mr. Simmons truly says, —

“Supernatural interference might indeed stop the sun in mid-heaven so that some savage battle might be fought; but it would derange the time of all mankind, send thousands of ships astray, end the astronomers' work forever, and utterly destroy the faith on which their science is founded. It might indeed be convenient to have seas open, and rivers stop and wait for pious people to walk across; but no ships would dare sail the seas, and no mills would be built on the rivers. Great commercial cities are founded on the faith that the rivers will never suffer such a miracle. Better, then, that some saint foolishly embarking in a rotten vessel should drown, than to have the world lose its confidence in those hydrostatic laws which guard its navies and insure its marine trade and travel.”

Reason as we will, we must admit that the only rational, helpful way in which this uni-

verse can be ruled, is by law, and that the best way for man to gain knowledge of such law is *by his own attempts*, his own choice, his own failures and successes, — in a word, by his own experience. Only in this way is he a free moral agent.

The actual state of affairs, then, is more potent with promise, speaks more truly of infinite wisdom, gives to the mind more opportunity, to the heart more joy and buoyancy, than can any possible man-made theory as to what ought to be. For myself, I glory in this new revelation that I am in the hands of a Power in which supremest confidence can be placed; who gives to me my opportunity, and who is ever softly, solemnly whispering: “My child, work out thine own salvation. Be thou faithful unto death. I am with thee always; be not afraid. I the Lord, the Eternal, I form the light and create darkness; I make peace and create evil; I alone Am. Make thyself worthy, for now is the

appointed time; make thyself worthy to be called son of God and joint-heir with Christ in heaven." Even as with the Psalmist of old, so may each in all these coming years in perfect trust cry out: "My heart is fixed in thee, O God, my heart is fixed in thee!"

CHAPTER X.

IN the preceding chapter on Reconciliation, attention was directed to the fact that the world was governed by law, and not by caprice or divine interference ; the conclusion having been drawn from the facts presented that through law man as a free rational moral agent has the most assured opportunity to work out his own salvation, to develop and progress. Confidence in Nature is thus begotten, and consequently orderly progression made possible for all mankind. It was a most important thing in the development of the religious idea to reach such a conclusion, to see with the eye of reason that the present world as at present managed is the best for the reconciliation of the various needs which the human mind

experiences. Because, however, so optimistic a conclusion has been attained, let us not ignore what the Socialist affirms, and presume that the present conditions surrounding us are the best possible for human happiness and development. Many other players have been at this chess-board of life, and the combinations have thus become sadly confused. By making wrong moves they have made it more difficult for their successors to work out from the disorder successful and harmonious arrangements. Undoubtedly, however, such harmonious combinations can be made, and made too by the present generation if it earnestly try to effect them in accordance with the inherent laws governing the moves.

This, then, is man's duty, his work in life, — so to move, so to act, that he shall help produce harmony and order; or, as the Biblical writer puts it, "be reconciled to God," and help bring other men into reconciliation. Selfishness, therefore, — or rather

an enlightened reason, — would dictate to every man who loves himself and his own life a study of the laws of body and mind, and then a living up to them, so as to enjoy as much as possible the present worldly existence. In fact, such a body of men once did exist; they are known in history as the Epicureans. Disbelieving in a future, their philosophy may be summed up in the motto, “Let us eat and drink, for to-morrow we die.” Pleasure by them was studied as a science. Just how much one should eat so as to get the most enjoyment out of it, and in what order wines should be served to keep the keenness of taste; to bathe, but not to overbathe; to exercise in order to maintain a vigorous digestion; not to be too sensual, so as not to lose at too early an age the enjoyment of sensuality, — all these things occupied their thought as probably they have that of no other body of men since. Unfortunately for the Epicurean, and unfortunately for every man who in his crafty

selfishness says, "I will live a proper life according to the laws of my being, because that is the kind of life which will give *me* most happiness," — the modern scientific dictum declares that, sooner or later, such a policy defeats itself. As to the Epicurean in the Bible, so the sentence may come at the hour when selfish plans are about to be consummated, "Thou fool, this night thy soul shall be required of thee." The supreme directing Intelligence is not easily baffled, and the command which says, "Be ye reconciled to God," adds just as imperatively, "Help others so to be."

It can now be seen how the coming religion, obtaining its sanction from science, will be supplied with overwhelming reasons why the sceptic cannot continue to live encased in his selfishness and be successful. Whether he believes or does not believe in a God, let his spiritual evolution be much or little, one thing is sure, — he cannot escape from his obligations to his fellows and to the world.

The facts which science brings to bear, illustrated as they are in a thousand ways, are not to be denied; neither can he hope to ignore or evade them as the enthusiastic devotee of a capricious God, through prayer, by rich gifts, or by faith, may hope to escape the consequences of his sins. There is no fountain filled with blood in which he can plunge and lose all his guilty stains. The very idea of law shuts out the least hope of escape from wrong action, and makes it absolutely sure that "whatsoever a man soweth, that shall he also reap."

We are now prepared to see that the exhortation to unselfishness expressed by the three religions in the commands: "Be altruistic," "Have enthusiasm for Humanity," "Love your neighbor as yourself," have sanctions in the very root and fibre of man's being. They are not to be heeded or unheeded as one likes, they are absolutely compulsory.

Naturally it is asked of these three religions,

What shall be done, what left undone? Again, they all agree that the aim and end of life shall be the elevation of humanity and the perfecting of self, though they differ greatly as to how perfection (or Unfoldment) of self can be brought about, and seemingly differ even more when it comes to the question of how best the human race may be elevated. I say *seemingly*; for our study thus far has shown that these three religions are each emphasizing some one great segment of the circle of truth, and often overlap and harmonize even when the expressions used are apparently opposed and contradictory. This world-wide co-operative state of Socialism, what is it but the universal Christian commonwealth, in which men's interests are identical and not inimical to one another, and where they shall live, not as enemies, but as brothers and helpers? Such an international body politic, in which each citizen should know the laws of life and of society and act as science dictates, would coincide with that

harmonious differentiated human organization which the Gospel of Evolution bids us bear continually in mind.

The final goals being so similar, we next ask, Will the coming religion adopt the method of reaching the ideal goal suggested by any one religion, or will there be a blending of various means? Undoubtedly there will be a blending of the various means, but just how far that blending will go, no man can predict. A few things, however, are certain. These three religions, though almost parallel, are slowly converging, and eventually they must meet at the same place, — that place being the “International Co-operative State,” the “Universal Kingdom of God,” or the “Evolved Human Organization,” according as we please to term it.

The followers of each religion, on the whole, are travelling in the right direction; but now and again, according as they travel over mountains and their view is vast, or through swamps and shadowy places and

their view is narrow, they lose the right road and pass into by-ways leading no whither, or to actual destruction. The adherents of the religion of Science, who at times get such a wide sweep of vision from their elevated position, who see through the ages the slow course of evolvment, are too likely to content themselves with feeling that the great Power which moves and works for righteousness will in the end bring out all things well, and to ignore its offers of spiritual sympathy and support. They discourage the impatient man of action by saying that changes come but slowly, that centuries are needed for improvement. Although they know, when they stop to realize it, that they too are a part of the Evolutionary Power, yet their efforts seem so small, in comparison to Nature's mighty work, that they practically sink into a species of quietism, almost fatalism, contenting themselves rather with discovering and preaching the truth than attempting to embody it in human institutions. On the other

hand, the Socialist is either ignorant or forgetful of the great Power that moves and works through the ages; he would change things rapidly, and depends too largely on human instrumentality for such change. He needs to be shown how the present is but the development of the past, and that the future can be nothing more than the evolved expression of all the present combined with all the past. Greater patience will thus be wrought into his mental fibre, and he will come to see that the modern so-called anarchical and chaotic system of industrialism is inevitable, marking the transition period from nationalism to internationalism; that in course of time it will pass away and be replaced by one in which co-operation and reciprocity will largely prevail. The scientist needs to be reminded by the Socialist that the coming of this improved state can be greatly hastened by enthusiastic human effort; he needs to have recalled to his mind those "leaps" in the order of Evolution where human nature

gathers itself up for a great effort, calling on no outside or supernatural power, but simply putting forth its own latent strength, and springing with a mighty bound into a higher state of civilization. Enthusiasm, if properly awakened, will cause great bodies of men to act in concert and to perform almost phenomenal deeds. The enthusiasm which called forth from the feeble and scattered desert tribes of Arabia a mighty army to conquer half the world for Mahometanism can still be invoked ; the enthusiasm which in the ninth and tenth centuries urged men of different nationalities to renounce all the prizes of this world and take vows of poverty, chastity, and obedience to a single head, co-operating for a common weal, can still dominate and lead nations of the twentieth century to co-operation.

The preachers of the Gospel of Jesus, as has been truly declared, " must not allow its glorious message to be understood simply as a message of hope and comfort in view of a future world ; rather must it be made to march

directly with the complex relations of modern society." The religion of Humanity would teach those followers of Jesus who have swerved into a side path, and who repeat to the poor of this earth the injunction, "Love one another," that justice as well as love is necessary; that right relations are as essential as right feelings. A certain tree may be pulled up by the roots. The tree remains the same, — the sap and vitality are yet within it; the ground too from which it was taken has not changed: yet the tree slowly dies. To tell the sap to go out into new leaf and blossom is useless until the tree is restored to right relations with its environment. To tell the life principle of love to flow forth into kindly thought and tender deed as long as men are out of right relations with their surroundings is equally useless. Socialism thus calls the attention of the Christian to the things which must be done, even as Science, from its larger knowledge, predicts which of such actions will probably result in good or harm to the human race.

It must be remembered, right here, that most men are swayed far more by sentiments and emotions than by thoughts. It is absolutely necessary, therefore, for the coming religion to have some great ideal, some towering symbol, the mere sight or mention of which shall awaken unbounded enthusiasm. Christianity, in the old days, had the cross-symbol of self-sacrifice; the army of Constantine seeing that blazing token in the sky went on to victory, as more than one crusade since then has done. To-day this emblem has lost its original power; its elevation does not awaken the same fervor. What shall take its place? In Roman Catholic countries there was a time when the crucifix aroused much religious earnestness; but even if it still continues to do so among Catholics, it has come to be looked upon as the symbol of a particular Church, and therefore fails of general acceptance. The "Stars and Stripes" of the United States, as a token of political and religious liberty, awakens boundless enthusi-

asm in thousands of men. When that flag of freedom is unfurled, and in its name citizens and soldiers are told to charge even to the cannon's mouth, they go forward willingly, gladly laying down their lives in platoons and companies, like bouquets of flowers offered before the altar of patriotism. Still, the "Stars and Stripes," however admirable, is not — up to the present time — accepted as more than a national banner; a Russian, a Turk, a Spaniard, can hardly be stirred to ardor by its sight. The red flag of Socialism seems to come nearer to an international symbol; in Germany, in Great Britain, in France, in Russia, and in parts of America and Australia we find men and women aroused to enthusiastic frenzy by its sight. This symbol, however, has stood in the past for so much lawlessness, passion, and bloodshed that it will never be acknowledged by Christian or scientist as a symbol pure and worthy enough to wave at the head of the on-coming generations.

What then can we hope to have as a fitting

emblem? *The thing which each religion is struggling to accomplish.* Science is looking forward to seeing evolve from all this stir and strife of the ages a perfectly developed man in heart, mind, and body; all its teaching goes forth toward the accomplishing of this one thing. Socialism, too, has set before it the idealized expression of Humanity in the thought of the perfect man. Modern Christianity looks not so much to the Heavenly Father who is perfect, but enjoins its followers to be perfect like unto Jesus, the Christ of revelation and of history. Here, then, each religion has the same ideal. It is the perfect man. Such, then, shall be the symbol of the coming kingdom of God; such shall be elevated as the emblem of the citizen who shall dwell in the co-operative state; such the figure of him who shall inhabit the completed earth.

It may be that as this symbol grows into shape, as sculptors and artists, dominated by lofty religious genius, try to carve the linea-

ments of a perfectly evolved man, as they try to find a form, a position, a definite gesture which shall mean most to the world, that not so much by common consent as by common necessity they will find themselves depicting one who stands with arms outstretched, in the attitude of universal invitation, saying in effect to all mankind, "Come unto me!" Strength and yet gentleness will be combined in the features, sympathy with all the past, as well as noble prophecy of all the future. An emblem so divine in conception that, as we look upon it, we shall involuntarily exclaim, "Son of God!" and yet so true to what each one of us may become that when we seek for a common title none better or more fitting will be suggested than "Son of Man!" This symbol, made world wide, and elevated as the international emblem, shall be accepted as the type, the hope, which each nation holds as to its future.

CONCLUSION.

CHAPTER XI.

THE enthusiastic believer in any one of the religious systems described in the last chapters may object to the trend which we predict the coming religion will take; he may say, and perhaps with truth, that our representation of his religion has lacked careful proportions or ignored important elements. Our purpose at the most has been simply to sketch each religion in outline. We have brought each up to the standard of our definition of what a religion should include, and measured it by that standard. More than this has not been attempted. As to all the elements which shall enter into the coming religion, it is not ours to decide. Whatever be our personal desire, it is certain that

each religion is being modified somewhat by the others. Few Christian preachers of to-day preach the old conception of a snug little universe, with its hell below, its earth in the midst, and its circling firmament above, dotted with stars and planets, at the zenith of which is God's throne. Whether they know or do not know whence comes the modification, it is undoubtedly true that their notion of the universe and of God is approaching nearer and nearer the scientific idea. So, too, as to prayer: the old words may be repeated, — those time-honored liturgies that breathe belief in a Power changing its purpose to ours if we but beseech it and continue to beseech it as "Good Lord" long enough, — I say the words may be repeated by Christians, and in times of emotional enthusiasm, such as at "revivals," believed in; still, during the after weeks, in the transactions of business, in the ordering of their lives, or in the subjugation of Nature's forces, they show (whatever their profession) that

their actual belief is in the invariableness of law.

For an illustration of how the current Christian belief is departing more and more from the New Testament standard, take the question of divorce. If the Gospel of Mark be the oldest, and therefore probably the most authentic, of the Gospels, there is little doubt — judging from the command in the tenth chapter, and again from the words found in Luke (xvi. 18) — that Jesus in the most emphatic way set his stamp of disapproval upon divorce. In the explanation to the disciples which it is said occurred in the privacy of the house, in the inner circle of friends, there is no qualifying clause. The statement is clear and explicit that the marriage union must not be broken; the man putting away his wife, or the woman freeing herself from her husband, being guilty of mortal sin. Has the Christian Church in this century been true to the teaching of the Nazarene? Far from it. Tolstoi, the Russian nobleman who would

get back to the religion of Jesus, bewails the large indulgence permitted to communicants by the Orthodox Greek clergy, and in most vigorous terms denounces as unscriptural and unchristian the laxity on this subject of the National Church. In spite, however, of the great influence exerted on Russian thought by Tolstoi, his denunciation of divorce produces little effect. Whether Jesus fully prohibited it or not seems a matter of small moment to thousands of thoughtful men and women, living not only in Russia, but in every other part of Europe and America. It is being more and more felt, let the religious teachings be what they may, that no man has the right to stunt moral and mental growth, to destroy all his future happiness, and to cripple his usefulness to society because he finds himself linked for life to a companion in no way suitable, whose escapades, senseless extravagance, and general lawlessness make home and family entirely out of the question. With just as much force, it is believed that no woman should allow her-

self to be made a beast of burden, or turned into a plaything, a mere instrument of voluptuousness, by a coarse-grained, brutal husband. A duty in the world is given to her, and science has declared what that duty is. She must develop and progress into fullest, fairest human form (physical and mental) possible in the present stage of evolution. If she submissively assent to unchangeable marriage laws, allowing herself to be yoked to an unsuitable mate, then her punishment is sure. "Day by day she shall lower to his level, what is fine within her growing coarse to sympathize with clay." Has not Tennyson voiced the sentiment of the nineteenth century when, in speaking in "Locksley Hall" of his cousin Amy, he says, —

*"As the husband is, the wife is: thou art mated with
a clown,*

And the grossness of his nature will have weight to
drag thee down.

"He will hold thee, when his passion shall have
spent its novel force,

Something better than his dog, a little dearer than
his horse."

Again, take the subject of charity. The religion of Jesus says, in most explicit phrase, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." On this principle Christian charity has been dispensed for hundreds of years. In the last decade, scientific scholars have pointed out so clearly the harm to society which such a course involves that our whole charitable system is now being amended. To those unfamiliar with the subject, the statement may scarcely be believed when it is affirmed that the present Associated Charity system is not Christian; that is, it is not conducted on what has so far been considered Christian lines. Help is often withheld from the undeserving; the shiftless are made to work, and work hard, for a livelihood; and one of the Socialistic sayings, "He that will not work, neither shall he eat," is continually quoted by those in authority. The persistent and steady attempt of every Associated Charity Board to bring about different con-

ditions, to change or mould the environment of the indolent loafer, the vicious man, or the drunkard, is directly in line with the main purpose of Socialism. It can therefore be truly affirmed that organized city philanthropy, as put into practical operation through inspectors, secretaries, and governing overseers, has changed from a basis purely Christian to one almost fully scientific and Socialistic. Many of our modern thinkers, brave enough to voice their thought, point out this blending of methods. Lyman Abbot, in an article entitled "What is Christianity?" uses the following illustrations: —

"The negro is deprived of suffrage by fraud or force in some sections of the South: the method of Socialism is to send Federal troops to protect his right to the ballot-box; the method of Christianity is to send the school-teacher to develop in him a manhood strong enough to make him self-supporting. Drunkenness is a disease in America with the proportions of a pestilence: the method of Socialism is to send the constable to close the saloon; the method of Christianity is to send the teacher and the preacher to make the man strong enough to control his own appetite."

Here the difference of method is plainly stated. Will any one say that always and in every case the Christian method is the best? General Booth, who for years has been the leader of the Salvation Army, an ultra-orthodox Christian, courageously says, —

“I am quite satisfied that these multitudes [these starving, hungry crowds] will not be saved *in their present circumstances*. All the clergymen, home missionaries, tract-distributors, sick visitors, and every one else who cares about the salvation of the poor must make up their minds to that. The poor must be helped out of their present social miseries.”

If Rev. Dr. Abbot's definition of the method of Christianity is right, then here is a repudiation of that method by one no less a Christian than himself. Professor Ely, another Christian, affirms that the method of Socialism must precede that suggested by Jesus: “Conditions must first be changed before we can work upon the individual by appeals to his moral nature.” When the text from the New Testament, “To him that asketh thee, give,” is quoted to Professor Ely,

he stoutly denies its practicability, affirming that "every time money is given on the street to a beggar without inquiry, harm is done." Over against the Christian method of preaching and tract-distributing he puts the need of changing external circumstances, saying that these methods are at last carrying conviction to those actually at work among the poor.

It is needless to enumerate further. The main thing to see is that however enthusiastic we may be as believers in any one of these three great systems, that system separated and cut off from all else is partial, does not meet all the requirements of life, does not fully satisfy the highest desires of the mind, the deepest yearnings of the heart. Each religion, when it contributes its best, helps make the universal religion which is slowly struggling into form, and which is destined in the course of time to be the religion of the civilized world.

This thought once ours, there will come

with it much to cheer and make hopeful. We shall not feel that the drifting away from one religion, or the methods of that religion, is the drifting away into irreligion, — into a nameless something to be greatly feared. The failure of our system, it may be, is the signal for the rise of a better. The good that is in our own is not utterly lost, cannot be lost; it is simply absorbed, to reappear in the larger, more universally accepted religion. Why fear, then, the present rapid change in religious thought? Man's idea of God, duty, heaven, and hell change and have changed; for, in the words of the Gospel of Evolution, it is necessary, in order that a thing may have life, for it to adapt itself perpetually to varying conditions. Religion, the thing itself, remains and shall forever abide, let it take on whatever form it may, for "God is our dwelling place in all generations."

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

I look above at the stars. I cannot now see the celestial figures that the Greeks saw,—Castor and Pollux, Cassiopeia, the Great Bear, and Aquila: these are all fanciful. My telescope, piercing far beyond the ken of the naked eye, reveals other combinations, millions of stars our pagan forefathers never saw, a vaster heaven. Will any one say that because the fantastic forms of the ancients have been blotted out, therefore the stars themselves are not there? Who would be so mad? So, to-day, the disproportioned, fantastic conceptions which the human mind has pictured about the abiding realities are being swept away; but the stars — the eternal things of the universe — shall shine down upon us all the more resplendent in that the crude time-veil has been taken away. As the vision splendid bursts upon our eyes, let heart and soul break forth in rapturous strain of holy song; and once more religion shall be to us “a lamp unto our feet, and a light unto our path.”

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