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# ETHICAL ADDRESSES

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TWELFTH SERIES



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## IS LIFE WORTH LIVING?\*

BY WILLIAM JAMES.

When Mr. Mallock's book with this title appeared some fifteen years ago, the jocose answer that "it depends on the *liver*" had great currency in the newspapers. The answer that I propose to give cannot be jocose. In the words of one of Shakespeare's prologues,

"I come no more to make you laugh; things now,  
That bear a weighty and a serious brow,  
Sad, high, and working, full of state and woe,"

must be my theme. In the deepest heart of all of us there is a corner in which the ultimate mystery of things works sadly, and I know not what such an Association as yours intends nor what you ask of those whom you invite to address you, unless it be to lead you from the surface-glamour of existence and for an hour at least to make you heedless to the buzzing and jiggling and vibration of small interests and excitements that form the tissue of our ordinary consciousness. Without further explanation or apology, then, I ask you to join me in turning an attention, commonly too unwilling, to the profounder bass-note of life. Let us search the lonely depths

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\* An address given before the Young Men's Christian Association of Harvard University and the Philadelphia Society for Ethical Culture. In order to meet a constant demand, it is reprinted, by permission, from the *International Journal of Ethics* for October, 1895.

for an hour together and see what answers in the last folds and recesses of things our question may find.

# I.

With many men the question of life's worth is answered by a temperamental optimism that makes them incapable of believing that anything seriously evil can exist. Our dear old Walt Whitman's works are the standing textbook of this kind of optimism; the mere joy of living is so immense in Walt Whitman's veins that it abolishes the possibility of any other kind of feeling.

"To breathe the air, how delicious !

To speak, to walk, to seize something by the hand ! . . .

To be this incredible God I am ! . . .

O amazement of things, even the least particle !

O spirituality of things !

I too carol the Sun, usher'd or at noon, or as now, setting,

I too throb to the brain and beauty of the earth and of all the growths of the earth. . . .

I sing to the last the equalities, modern or old,

I sing the endless finales of things,

I say Nature continues—glory continues,

I praise with electric voice,

For I do not see one imperfection in the universe,

And I do not see one cause or result lamentable at last."

So Rousseau, writing of the nine years he spent at Annecy, with nothing but his happiness to tell :

"How tell what was neither said nor done nor even thought, but tasted only and felt, with no object of my felicity but the emotion of felicity itself. I rose with the sun and I was happy ; I went to walk and I was happy ; I saw 'Maman' and I was happy ; I left her and I was happy. I rambled through the woods and over the vine-slopes, I wandered in the valleys, I read, I lounged, I worked in the garden, I gathered the fruits, I helped at the indoor work, and happiness followed me everywhere ; it was in no one

assignable thing; it was all within myself; it could not leave me for a single instant."

If moods like this could be made permanent and constitutions like these universal, there would never be any occasion for such discourses as the present one. No philosopher would seek to prove articulately that life is worth living, for the fact that it absolutely is so would vouch for itself and the problem disappear in the vanishing of the question rather than in the coming of anything like a reply. But we are not magicians to make the optimistic temperament universal; and alongside of the deliverances of temperamental optimism concerning life, those of temperamental pessimism always exist and oppose to them a standing refutation. In what is called circular insanity, phases of melancholy succeed phases of mania, with no outward cause that we can discover, and often enough to one and the same well person life will offer incarnate radiance to-day and incarnate dreariness to-morrow, according to the fluctuations of what the older medical books used to call the concoction of the humors. In the words of the newspaper joke, "it depends on the liver." Rousseau's ill-balanced constitution undergoes a change, and behold him in his latter evil days a prey to melancholy and black delusions of suspicion and fear. And some men seem launched upon the world even from their birth with souls as incapable of happiness as Walt Whitman's was of gloom, and they have left us their messages in even more lasting verse than his—the exquisite Leopardi, for example, or our own contemporary, James Thomson, in that pathetic book, "The City of Dreadful Night," which I think is less well-known than it should be for its literary beauty, simply because men are afraid to quote its words—they are so gloomy and at the same time so sincere. In one place the poet describes a congregation gathered

to listen to a preacher in a great unilluminated cathedral at night. The sermon is too long to quote, but it ends thus :

"O Brothers of sad lives! they are so brief;  
A few short years must bring us all relief;  
Can we not bear these years of laboring breath?  
But if you would not this poor life fulfil,  
Lo, you are free to end it when you will,  
Without the fear of waking after death.—

The organ-like vibrations of his voice,  
Thrilled through the vaultless aisles and died away;  
The yearning of the tones which bade rejoice  
Was sad and tender as a requiem lay:  
Our shadowy congregation rested still  
As brooding on that 'End it when you will.'

\* \* \* \* \*

Our shadowy congregation rested still,  
As musing on that message we had heard  
And brooding on that 'End it when you will';  
Perchance awaiting yet some other word;  
When keen as lightning through a muffled sky,  
Sprang forth a shrill and lamentable cry:—

The man speaks sooth, alas! the man speaks sooth,  
We have no personal life beyond the grave;  
There is no God; Fate knows nor wrath nor ruth:  
Can I find here the comfort which I crave?

In all eternity I had one chance,  
One few years' term of gracious human life:  
The splendors of the intellect's advance,  
The sweetness of the home with babes and wife;

The social pleasures with their genial wit;  
The fascination of the worlds of art;  
The glories of the worlds of nature lit  
By large imagination's glowing heart;

The rapture of mere being, full of health;  
The careless childhood and the ardent youth,  
The strenuous manhood winning various wealth,  
The reverend age serene with life's long truth:



All the sublime prerogatives of Man;  
The storied memories of the times of old,  
The patient tracking of the world's great plan  
Through sequences and changes myriadfold.

This chance was never offered me before;  
For me the infinite past is blank and dumb:  
This chance recurrereth never, nevermore;  
Blank, blank for me the infinite To-come.

And this sole chance was frustrate from my birth,  
A mockery, a delusion; and my breath  
Of noble human life upon this earth  
So racks me that I sigh for senseless death.

My wine of life is poison mixed with gall,  
My noonday passes in a nightmare dream,  
I worse than lose the years which are my all:  
What can console me for the loss supreme?

Speak not of comfort where no comfort is,  
Speak not at all: can words make foul things fair?  
Our life's a cheat, our death a black abyss:  
Hush, and be mute envisaging despair.—

This vehement voice came from the northern aisle  
Rapid and shrill to its abrupt harsh close;  
And none gave answer for a certain while,  
For words must shrink from these most wordless woes;  
At last the pulpit speaker simply said,  
With humid eyes and thoughtful, drooping head,—

My Brother, my poor Brothers, it is thus:  
This life holds nothing good for us,  
But it ends soon and nevermore can be;  
And we knew nothing of it ere our birth,  
And shall know nothing when consigned to earth;  
I ponder these thoughts and they comfort me.”

“It ends soon and nevermore can be,” “Lo, you are free to end it when you will,”—these verses flow truthfully from the melancholy Thomson's pen, and are in

truth a consolation for all to whom, as to him, the world is far more like a steady den of fear than a continual fountain of delight. That life is *not* worth living the whole army of suicides declare—an army whose roll-call, like the famous evening drum-beat of the British army, follows the sun round the world and never terminates. We, too, as we sit here in our comfort, must “ponder these things” also, for we are of one substance with these suicides, and their life is the life we share. The plainest intellectual integrity, nay, more, the simplest manliness and honor, forbid us to forget their case.

“If suddenly,” says Mr. Ruskin, “in the midst of the enjoyments of the palate and lightnesses of heart of a London dinner-party, the walls of the chamber were parted, and through their gap the nearest human beings who were famishing and in misery were borne into the midst of the company feasting and fancy free—if, pale from death, horrible in destitution, broken by despair, body by body they were laid upon the soft carpet, one beside the chair of every guest, would only the crumbs of the dainties be cast to them—would only a passing glance, a passing thought, be vouchsafed to them? Yet the actual facts, the real relation of each Dives and Lazarus, are not altered by the intervention of the house-wall between the table and the sick-bed—by the few feet of ground (how few!) which are, indeed, all that separate the merriment from the misery.”

## II.

To come immediately to the heart of my theme, then, what I propose is to imagine ourselves reasoning with a fellow-mortal who is on such terms with life that the only comfort left him is to brood on the assurance “you may end it when you will.” What reasons can we plead that may render such a brother (or sister) willing to take up the burden again? Ordinary Christians, reasoning with would-be suicides, have little to offer them beyond the

usual negative "thou shalt not." God alone is master of life and death, they say, and it is a blasphemous act to anticipate his absolving hand. But can *we* find nothing richer or more positive than this, no reflections to urge whereby the suicide may actually see, and in all sad seriousness feel, that in spite of adverse appearances even for him life is worth living still? There are suicides and suicides—in the United States about three thousand of them every year—and I must frankly confess that with perhaps the majority of these my suggestions are impotent to deal. Where suicide is the result of insanity or sudden frenzied impulse, reflection is impotent to arrest its headway; and cases like these belong to the ultimate mystery of evil concerning which I can only offer considerations tending towards religious patience at the end of this hour. My task, let me say now, is practically narrow, and my words are to deal only with that metaphysical *tedium vitæ* which is peculiar to reflecting men. Most of you are devoted for good or ill to the reflective life. Many of you are students of philosophy, and have already felt in your own persons the scepticism and unreality that too much grubbing in the abstract roots of things will breed. This is, indeed, one of the regular fruits of the over-studious career. Too much questioning and too little active responsibility lead, almost as often as too much sensualism does, to the edge of the slope, at the bottom of which lie pessimism and the nightmare or suicidal view of life. But to the diseases which reflection breeds, still further reflection can oppose effective remedies; and it is of the melancholy and *Weltschmerz* bred of reflection that I now proceed to speak.

Let me say immediately that my final appeal is to nothing more recondite than religious faith. So far as

my argument is to be destructive, it will consist in nothing more than the sweeping away of certain views that often keep the springs of religious faith compressed; and so far as it is to be constructive it will consist in holding up to the light of day certain considerations calculated to let loose these springs in a normal, natural way. Pessimism is essentially a religious disease. In the form of it to which you are most liable it consists in nothing but a religious demand to which there comes no normal religious reply.

Now there are two stages of recovery from this disease, two different levels upon which one may emerge from the midnight view to the daylight view of things, and I must treat of them in turn. The second stage is the more complete and joyous, and it corresponds to the freer exercise of religious trust and fancy. There are, as is well known, persons who are naturally very free in this regard, others who are not at all so. There are persons, for instance, whom we find indulging to their heart's content in prospects of immortality, and there are others who experience the greatest difficulty in making such a notion seem real to themselves at all. These latter persons are tied to their senses, restricted to their natural experience; and many of them moreover feel a sort of intellectual loyalty to what they call hard facts which is positively shocked by the easy excursions into the unseen that they witness other people make at the bare call of sentiment. Minds of either class may, however, be intensely religious. They may equally desire atonement, harmony, reconciliation, and crave acquiescence and communion with the total Soul of Things. But the craving, when the mind is pent in to the hard facts, especially as "Science" now reveals them, can breed pessimism, quite as easily as it breeds optimism when it inspires religious trust

and fancy to wing their way to another and a better world.

That is why I call pessimism an essentially religious disease. The nightmare view of life has plenty of organic sources, but its great reflective source in these days, and at all times, has been the contradiction between the phenomena of Nature and the craving of the heart to believe that behind Nature there is a spirit whose expression Nature is. What philosophers call natural theology has been one way of appeasing this craving. That poetry of Nature in which our English literature is so rich has been another way. Now suppose a mind of the latter of our two classes, whose imagination is pent in consequently, and who takes its facts "hard"; suppose it, moreover, to feel strongly the craving for communion, and yet to realize how desperately difficult it is to construe the scientific order of Nature either theologically or poetically, and what result *can* there be but inner discord and contradiction? Now this inner discord (merely as discord) can be relieved in either of two ways. The longing to read the facts religiously may cease, and leave the bare facts by themselves. Or supplementary facts may be discovered or believed in, which permit the religious reading to go on. And these two ways of relief are the two stages of recovery, the two levels of escape from pessimism, to which I made allusion a moment ago, and which what follows will, I trust, make more clear.

### III.

Starting, then, with Nature, we naturally tend, if we have the religious craving, to say with Marcus Aurelius, "O Universe, what thou wishest I wish." Our sacred books and traditions tell us of one God who made heaven

and earth, and looking on them saw that they were good. Yet, on more intimate acquaintance, the visible surfaces of heaven and earth refuse to be brought by us into any intelligible unity at all. Every phenomena that we would praise there exists cheek by jowl with some contrary phenomenon that cancels all its religious effect upon the mind. Beauty and hideousness, love and cruelty, life and death keep house together in indissoluble partnership; and there gradually steals over us, instead of the old warm notion of a man-loving Deity, that of an awful Power that neither hates nor loves, but rolls all things together meaninglessly to a common doom. This is an uncanny, a sinister, a nightmare view of life, and its peculiar *unheimlichkeit* or poisonousness lies expressly in our holding two things together which cannot possibly agree,—in our clinging on the one hand to the demand that there shall be a living spirit of the whole, and, on the other, to the belief that the course of nature must be such a spirit's adequate manifestation and expression. It is in the contradiction between the supposed being of a spirit that encompasses and owns us and with which we ought to have some communion, and the character of such a spirit as revealed by the visible world's course, that this particular death-in-life paradox and this melancholy-breeding puzzle reside. Carlyle expresses the result in that chapter of his immortal "Sartor Resartus" entitled The Everlasting No. "I lived," writes poor Teufelsdröckh, "in a continual indefinite pining fear; tremulous, pusillanimous, apprehensive of I knew not what: it seemed as if all things in the Heavens above and the Earth beneath would hurt me; as if the Heavens and the Earth were but boundless Jaws of a devouring Monster, wherein I, palpitating, lay waiting to be devoured."

This is the first stage of speculative melancholy. No brute can have this sort of melancholy, no man that is irreligious can become its prey. It is the sick shudder of the frustrated religious demand, and not the mere necessary outcome of animal experience. Teufelsdröckh himself could have made shift to face the general chaos and bedevilment of this world's experiences very well were he not the victim of an originally unlimited trust and affection towards them. If he might meet them piecemeal, with no suspicion of any Whole expressing itself in them, shunning the bitter parts and husbanding the sweet ones, as the occasion served, and as (to use a vulgar phrase) he struck it fat or lean, he could have zigzagged fairly toward an easy end, and felt no obligation to make the air vocal with his lamentations. The mood of levity, of "I don't care," is for this world's ills a sovereign and practical anæsthetic. But no! something deep down in Teufelsdröckh and in the rest of us tells us that there is a spirit in things to which we owe allegiance, and for whose sake we must keep up the serious mood, and so the inner fever and discord also are kept up—for Nature taken on her visible surface reveals no such spirit, and beyond the facts of Nature we are at the present stage of our inquiry not supposing ourselves to look.

Now, I do not hesitate frankly and sincerely to confess to you that this real and genuine discord seems to me to carry with it the inevitable bankruptcy of natural religion naïvely and simply taken. There were times when Leibnizes with their heads buried in monstrous wigs could compose Theodicies, and when stall-fed officials of an established church could prove by the valves in the heart and the round ligament of the hip-joint the existence of a "Moral and Intelligent Contriver of the World." But those times are past; and we of the nineteenth cen-

tury, with our evolutionary theories and our mechanical philosophies, already know nature too impartially and too well to worship unreservedly any god of whose character she can be an adequate expression. Truly all we know of good and beauty proceeds from nature, but none the less so all we know of evil. Visible nature is all plasticity and indifference, a moral multiverse, as one might call it, and not a moral universe. To such a harlot we owe no allegiance; with her as a whole we can establish no moral communion; and we are free in our dealings with her several parts to obey or destroy, and to follow no law but that of prudence in coming to terms with such of her particular features as will help us to our private ends. If there be a divine Spirit of the universe, Nature, such as we know her, cannot possibly be its *ultimate word* to man. Either there is no spirit revealed in nature, or else it is inadequately revealed there; and (as all the higher religions have assumed) what we call visible nature, or *this* world, must be but a veil and surface-show whose full meaning resides in a supplementary unseen or *other* world.

I cannot help, therefore, accounting it on the whole a gain (though it may seem for certain poetic constitutions a very sad loss) that the naturalistic superstition, the worship of the god of nature simply taken as such should have begun to loosen its hold upon the educated mind. In fact, if I am to express my personal opinion unreservedly, I should say (in spite of its sounding blasphemous at first to certain ears) that the initial step toward getting into healthy ultimate relations with the universe is the act of rebellion against the idea that such a God exists. Such rebellion essentially is that which in the chapter quoted awhile ago Carlyle goes on to describe :



“Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! . . . Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it!’ And as I so thought, there rushed like a stream of fire over my whole soul; and I shook base Fear away from me forever. . . .

“Thus had the Everlasting No pealed authoritatively through all the recesses of my being, of my ME; and then was it that my whole ME stood up, in native God-created majesty, and recorded its Protest. Such a Protest, the most important transaction in life, may that same Indignation and Defiance, in a psychological point of view, be fitly called. The Everlasting No had said: ‘Behold, thou art fatherless, outcast, and the Universe is mine’; to which my whole ME now made answer: ‘I am not thine, but Free, and forever hate thee!’ ‘From that hour,’ Teufelsdröckh-Carlyle adds, ‘I began to be a man.’”

And our poor friend, James Thomson, similarly writes:

“Who is most wretched in this dolorous place?

I think myself; yet I would rather be

My miserable self than He, than He

Who formed such creatures to his own disgrace.

The vilest thing must be less vile than Thou

From whom it had its being, God and Lord!

Creator of all woe and sin! abhorred,

Malignant and implacable! I vow

• That not for all Thy power furled and unfurled,

For all the temples to Thy glory built,

Would I assume the ignominious guilt

Of having made such men in such a world.”

We are familiar enough in this community with the spectacle of persons exulting in their emancipation from belief in the God of their ancestral Calvinism, him who made the garden and the serpent and pre-appointed the eternal fires of hell. Some of them have found humaner

Gods to worship, others are simply converts from all theology; but both alike they assure us that to have got rid of the sophistication of thinking they could feel any reverence or duty towards that impossible idol gave a tremendous happiness to their souls. Now, the idol of a worshipful spirit of Nature also leads to sophistication; and in souls that are religious and would-be scientific, the sophistication breeds a philosophical melancholy from which the first natural step of escape is the denial of the idol; and with the downfall of the idol, whatever lack of positive joyousness may remain, there comes also the downfall of the whimpering and cowering mood. With evil simply taken as such, men can make short work, for their relations with it then are only practical. It looms up no longer so spectrally, it loses all its haunting and perplexing significance as soon as the mind attacks the instances of it singly and ceases to worry about their derivation from the "one and only Power."

Here, then, on this stage of mere emancipation from monistic superstition, the would-be suicide may already get encouraging answers to his question about the worth of life. There are in most men instinctive springs of vitality that respond healthily when the burden of metaphysical and infinite responsibility rolls off. The certainty that you now *may* step out of life whenever you please, and that to do so is not blasphemous or monstrous, is itself an immense relief. The thought of suicide is now no longer a guilty challenge and obsession.

"This little life is all we must endure.

The grave's most holy peace is ever sure."

says Thomson; adding, "I ponder these thoughts, and they comfort me." Meanwhile we can always stand it for twenty-four hours longer, if only to see what to-mor-

row's newspaper will contain or what the next postman will bring. But far deeper forces than this mere vital curiosity are arousable, even in the pessimistically-tending mind; for where the loving and admiring impulses are dead, the hating and fighting impulses will still respond to fit appeals. This evil which we feel so deeply is something which we can also help to overthrow, for its sources, now that no "Substance" or "Spirit" is behind them, are finite, and we can deal with each of them in turn. It is, indeed, a remarkable fact that sufferings and hardships do not, as a rule, abate the love of life; they seem, on the contrary, usually to give it a keener zest. The sovereign source of melancholy is repletion. Need and struggle are what excite and inspire us; our hour of triumph is what brings the void. Not the Jews of the captivity, but those of the days of Solomon's glory are those from whom the pessimistic utterances in our Bibles come. Germany, when she lay trampled beneath the hoofs of Bonaparte's troopers, produced perhaps the most optimistic and idealistic literature that the world has seen; and not till the French "milliards" were distributed after 1871 did pessimism overrun the country in the shape in which we see it there to-day. The history of our own race is one long commentary on the cheerfulness that comes with fighting ills. Or take the Waldenses, of whom I lately have been reading, as examples of what strong men will endure. In 1485, a papal bull of Innocent VIII enjoined their extermination. It absolved those who should take up the cross against them from all ecclesiastical pains and penalties, released them from any oath, legitimized their title to all property which they might have illegally acquired, and promised remission of sins to all who should kill the heretics.

"There is no town in Piedmont," says a Vaudois writer, "where some of our brethren have not been put to death. Jordan Terbano was burnt alive at Susa; Hippolite Rossiero at Turin; Michael Goneto, an octogenarian, at Sarcena; Vilermin Ambrosio hanged on the Col di Meano; Hugo Chiamps, of Fenestrelle, had his entrails torn from his living body at Turin; Peter Geymarali, of Bobbio, in like manner had his entrails taken out in Luzerne, and a fierce cat thrust in their place to torture him further; Maria Romano was buried alive at Rocca Patia; Magdalena Fauno underwent the same fate at San Giovanni; Susanna Michelini was bound hand and foot and left to perish of cold and hunger on the snow at Sarcena; Bartolomeo Fache, gashed with sabres, had the wounds filled up with quicklime, and perished thus in agony at Fenile; Daniel Michelini had his tongue torn out at Bobbo for having praised God; James Baridari perished covered with sulphurous matches which had been forced into his flesh under the nails, between the fingers, in the nostrils, in the lips, and all over the body and then lighted; Daniel Rovelli had his mouth filled with gunpowder which, being lighted, blew his head to pieces; . . . Sara Rostignol was slit open from the legs to the bosom, and so left to perish on the road between Eyrat and Luzerna; Anna Charbonnier was impaled, and carried thus on a pike from San Giovanni to La Torre."\*

*Und dergleichen mehr!* In 1630, the plague swept away one-half of the Vaudois population, including fifteen of their seventeen pastors. The places of these were supplied from Geneva and Dauphiny, and the whole Vaudois people learned French in order to follow their services. More than once their number fell by unremitting persecution from the normal standard of twenty-five thousand to about four thousand. In 1686, the Duke of Savoy ordered the three thousand that remained to give up their faith or leave the country. Refusing, they fought the French and Piedmontese armies till only eighty of their fighting men remained alive or uncaptured, when they

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\* Quoted by George E. Waring in his book on Tyrol.

gave up and were sent in a body to Switzerland. But in 1689, encouraged by William of Orange and led by one of their pastor-captains, between eight hundred and nine hundred of them returned to capture their old homes again. They fought their way to Bobi, reduced to four hundred men in the first half year, and met every force sent against them, until at last the Duke of Savoy, giving up his alliance with that abomination of desolation, Louis XIV, restored them to comparative freedom. Since which time they have increased and multiplied in their barren Alpine valleys to this day.

What are our woes and sufferance compared with these? Does not the recital of such a fight so obstinately waged against such odds fill us with resolution against *our* petty powers of darkness, machine politicians, spoils-men, and the rest? Life is worth living, no matter what it brings, if only such combats may be carried to successful terminations and one's heel set on the tyrant's throat. To the suicide, then, in his supposed world of multifarious and immoral Nature, you can appeal, and appeal in the name of the very evils that make his heart sick there, to wait and see *his* part of the battle out. And the consent to live on, which you ask of him under these circumstances, is not the sophistical "resignation" which devotees of cowering religions preach. It is not resignation in the sense of licking a despotic deity's hand. It is, on the contrary, a resignation based on manliness and pride. So long as your would-be suicide leaves an evil of *his own* unremedied, so long he has strictly *no concern* with evil in the abstract and at large. The submission which you demand of yourself to the general fact of evil in the world, your apparent acquiescence in it, is here nothing but the conviction that evil at large is *none of your business* until your business with your private par-

ticular evils is liquidated and settled up. A challenge of this sort, with proper designation of detail, is one that need only be made to be accepted by men whose normal instincts are not decayed, and your reflective would-be suicide may easily be moved by it to face life with a certain interest again. The sentiment of honor is a very penetrating thing. When you and I, for instance, realize how many innocent beasts have had to suffer in cattle cars and slaughter pens and lay down their lives that we might grow up, all fattened and clad, to sit together here in comfort and carry on this discourse, it does, indeed, put our relation to the Universe in a more solemn light. "Does not," as a young Amherst philosopher (Xenos Clark, now dead) once wrote, "the acceptance of a happy life upon such terms involve a point of honor?" Are we not bound to do some self-denying service with our lives in return for all those lives upon which ours are built? To hear this question is to answer it in only one possible way, if one have a normally constituted heart!

Thus, then, we see that mere instinctive curiosity, pugnacity, and honor may make life on a purely naturalistic basis seem worth living from day to day to men who have cast away all metaphysics in order to get rid of hypochondria, but who are resolved to owe nothing as yet to religion and its more positive gifts. A poor half-way stage, some of you may be inclined to say; but at least you must grant it to be an honest stage; and no man should dare to speak meanly of these instincts which are our nature's best equipment, and to which religion herself must in the last resort address her own peculiar appeals.

## IV.

And now, in turning to what religion may have to say to the question, I come to what is the soul of my discourse. Religion has meant many things in human history, but when from now onward I use the word I mean to use it in the supernaturalist sense, as declaring that the so-called order of nature that constitutes this world's experience is only one portion of the total Universe, and that there stretches beyond this visible world an unseen world of which we now know nothing positive, but in its relation to which the true significance of our present mundane life consists. A man's religious faith (whatever more special items of doctrine it may involve) means for me essentially his faith in the existence of an unseen order of some kind in which the riddles of the natural order may be found explained. In the more developed religions this world has always been regarded as the mere scaffolding or vestibule of a truer, more eternal world, and affirmed to be a sphere of education, trial, or redemption. One must in some fashion die to this world before one can enter into life eternal. The notion that this physical world of wind and water, where the sun rises and the moon sets, is absolutely and ultimately the divinely aimed at and established thing, is one that we find only in very early religions, such as that of the most primitive Jews. It is this natural religion (primitive still in spite of the fact that poets and men of science whose good-will exceeds their perspicacity keep publishing it in new editions tuned to our contemporary ears) that, as I said a while ago, has suffered definite bankruptcy in the opinion of a circle of persons, amongst whom I must count myself, and who are growing more numerous every day. For such persons the physical

order of nature, taken simply as Science knows it, cannot be held to reveal any one harmonious spiritual intent. It is mere *weather*, as Chauncey Wright called it, doing and undoing without end.

Now, I wish to make you feel, if I can in the short remainder of this hour, that we have a right to believe that the physical order is only a partial order; we have a right to supplement it by an unseen spiritual order which we assume on trust, if only thereby life may seem to us better worth living again. But as such a trust will seem to some of you sadly mystical and execrably unscientific, I must first say a word or two to weaken the veto which you may consider that Science opposes to our act.

There is included in human nature an ingrained naturalism and materialism of mind which can only admit facts that are actually tangible. Of this sort of mind the entity called "Science" is the idol. Fondness for the word "scientist" is one of the notes by which you may know its votaries; and its short way of killing any opinion that it disbelieves in is to call it "unscientific." It must be granted that there is no slight excuse for this. Science has made such glorious leaps in the last three hundred years, and extended our knowledge of Nature so enormously both in general and in detail; men of science, moreover, have as a class displayed such admirable virtues, that it is no wonder if the worshipers of Science lose their head. In this very University, accordingly, I have heard more than one teacher say that all the fundamental conceptions of truth have already been found by Science, and that the future has only the details of the picture to fill in. But the slightest reflection on the real conditions will suffice to show how barbaric such notions are. They show such a lack of scientific imagination, that it is hard to see how one who is



actively advancing any part of Science can make a mistake so crude. Think how many absolutely new scientific conceptions have arisen in our own generation, how many new problems have been formulated that were never thought of before, and then cast an eye upon the brevity of Science's career. It began with Galileo just three hundred years ago. Four thinkers since Galileo, each informing his successor of what discoveries his own lifetime had seen achieved, might have passed the torch of Science into our hands as we sit here in this room. Indeed, for the matter of that, an audience much smaller than the present one, an audience of some five or six score people, if each person in it could speak for his own generation, would carry us away to the black unknown of the human species, to days without a document or monument to tell their tale. Is it credible that such a mushroom knowledge, such a growth overnight as this, *can* represent more than the minutest glimpse of what the Universe will really prove to be when adequately understood? No! our Science is a drop, our ignorance a sea. Whatever else be certain, this at least is certain: that the world of our present natural knowledge *is* enveloped in a larger world of *some* sort of whose residual properties we at present can frame no positive idea.

Agnostic positivism, of course, admits this principle theoretically in the most cordial terms, but insists that we must not turn it to any practical use. We have no right, this doctrine tells us, to dream dreams, or *suppose* anything about the unseen part of the universe, merely because to do so may be for what we are pleased to call our highest interests. We must always wait for sensible evidence for our beliefs; and where such evidence is inaccessible we must frame no hypotheses whatever. Of course this is a safe enough position *in abstracto*. If a

thinker had no stake in the unknown, no vital needs, to live or languish according to what the unseen world contained, a philosophic neutrality and refusal to believe either one way or the other would be his wisest cue. But, unfortunately, neutrality is not only inwardly difficult, it is also outwardly unrealizable, where our relations to an alternative are practical and vital. This is because, as the psychologists tell us, belief and doubt are living attitudes, and involve conduct on our part. Our only way, for example, of doubting, or refusing to believe, that a certain thing *is*, is continuing to act as if it were *not*. If, for instance, we refuse to believe that the room is getting cold, we must leave the windows open and light no fire just as if it still were warm. If I refuse to believe that you are worthy of my confidence, I must keep you uninformed of all my secrets just as if you were *unworthy* of the same. And similarly if, as the agnostics tell me, I must not believe that the world *is* divine, I can only express that refusal by declining ever to act distinctively as if it were so, which can only mean acting on certain critical occasions as if it were *not* so, or in an unmoral and irreligious way. There are, you see, inevitable occasions in life when inaction is a kind of action and must count as action, and when not to be *for* is to be practically *against*. And in all such cases strict and consistent neutrality is an unattainable thing.

And after all, isn't this duty of neutrality where only our inner interests would lead us to believe, the most ridiculous of commands? Isn't it sheer dogmatic folly to say that our inner interests *can* have no real connection with the forces that the hidden world *may* contain? In other cases divinations based on inner interests have proved prophetic enough. Take Science herself! Without an imperious inner demand on our part for ideal,

logical, and mathematical harmonies, we should never have attained to proving that such harmonies lie hidden between all the chinks and interstices of the crude natural world. Hardly a law has been established in Science, hardly a fact ascertained, that was not first sought after, often with sweat and blood, to gratify an inner need. Whence such needs come from we do not know—we find them in us, and biological psychology so far only classes them with Darwin's "accidental variations." But the inner need of believing that this world of nature is a sign of something more spiritual and eternal than itself is just as strong and authoritative in those who feel it, as the inner need of uniform laws of causation ever can be in a professionally scientific head. The toil of many generations has proved the latter need prophetic. Why *may* not the former one be prophetic, too? And if needs of ours outrun the visible universe, why may not that be a sign that an invisible universe is there? What, in short, has authority to *debar* us from trusting our religious demands? Science as such assuredly has no authority, for she can only say what is, not what is not; and the agnostic "thou shalt not believe without coercive sensible evidence" is simply an expression (free to any one to make) of private personal appetite for evidence of a certain peculiar kind.

Now, when I speak of trusting our religious demands, just what do I mean by "trusting"? Is the word to carry with it license to define in detail an invisible world and to anathematize and excommunicate those whose trust is different? Certainly not! Our faculties of belief were not primarily given us to make orthodoxies and heresies withal; they were given us to live by. And to trust our religious demands means first of all to live in the light of them, and to act as if the invisible world

which they suggest were real. It is a fact of human nature that men can live and die by the help of a sort of faith that goes without a single dogma or definition. The bare assurance that this natural order is not ultimate but a mere sign of vision, the external staging of a many-storied universe, in which spiritual forces have the last word and are eternal; this bare assurance is to such men enough to make life seem worth living in spite of every contrary presumption suggested by its circumstances on the natural plane. Destroy this inner assurance, vague as it is, however, and all the light and radiance of existence is extinguished for these persons at a stroke. Often enough the wild-eyed look at life,—the suicidal mood will then set in.

And now the application comes directly home to you and me. Probably to almost every one of us here the most adverse life would seem well worth living, if we only could be *certain* that our bravery and patience with it were terminating and eventuating and bearing fruit somewhere in an unseen spiritual world. But granting we are not certain, does it then follow that a bare trust in such a world is a fool's paradise and lubberland, or rather that it is a living attitude in which we are free to indulge? Well, we are free to trust at our own risks anything that is not impossible and that can bring analogies to bear in its behalf. That the world of physics is probably not absolute, all the converging multitude of arguments that make in favor of idealism tend to prove. And that our whole physical life may lie soaking in a spiritual atmosphere, a dimension of Being that we at present have no organ for apprehending, is vividly suggested to us by the analogy of the life of our domestic animals. Our dogs, for example, are *in* our human life but not *of* it. They witness hourly the outward body of

events whose inner meaning cannot, by any possible operation, be revealed to their intelligence, events in which they themselves often play the cardinal part. My terrier bites a teasing boy, for example, and the father demands damages. The dog may be present at every step of the negotiations, and see the money paid without an inkling of what it all means, without a suspicion that it has anything to do with *him*. And he never *can* know in his natural dog's life. Or take another case which used greatly to impress me in my medical-student days. Consider a poor dog whom they are vivisectioning in a laboratory. He lies strapped on a board and shrieking at his executioners, and to his own dark consciousness is literally in a sort of hell. He cannot see a single redeeming ray in the whole business; and yet all these diabolical-seeming events are usually controlled by human intentions with which, if his poor, benighted mind could only be made to catch a glimpse of them, all that is heroic in him would religiously acquiesce. Healing truth, relief to future sufferings of beast and man are to be bought by them. It is genuinely a process of redemption. Lying on his back on the board there he is performing a function incalculably higher than any prosperous canine life admits of; and yet, of the whole performance, this function is the one portion that must remain absolutely beyond his ken.

Now turn from this to the life of man. In the dog's life we see the world invisible to him because we live in both worlds. In human life, although we only *see* our world, and his within it, yet encompassing both these worlds a still wider world may be there as unseen by us as our world is by him; and to believe in that world *may* be the most essential function that our lives in this world have to perform. But "*may* be! *may* be!" one now

hears the positivist contemptuously exclaim; "what use can a scientific life have for maybes?" Well, I reply, the "scientific" life itself has much to do with maybes, and human life at large has everything to do with them. So far as man stands for anything, and is productive or originaive at all, his entire vital function may be said to be to deal with maybes. Not a victory is gained, not a deed of faithfulness or courage is done, except upon a maybe; not a service, not a sally of generosity, not a scientific exploration or experiment or text-book, that *may* not be a mistake. It is only by risking our persons from one hour to another that we live at all. And often enough our faith beforehand in an uncertified result is *the only thing that makes the result come true*. Suppose, for instance, that you are climbing a mountain and have worked yourself into a position from which the only escape is by a terrible leap. Have faith that you *can* successfully make it, and your feet are nerved to its accomplishment. But mistrust yourself, and think of all the sweet things you have heard the scientists say of *maybes*, and you will hesitate so long that, at last, all unstrung and trembling, and launching yourself in a moment of despair, you roll in the abyss. In such a case (and it belongs to an enormous class), the part of wisdom as well as of courage is to *believe what is in the line of your needs*, for only by the belief is the need fulfilled. Refuse to believe, and you shall indeed be right, for you shall irretrievably perish. But believe, and again you shall be right, for you shall save yourself. You *make* one or the other of two possible universes true by your trust or mistrust, both universes having been only *maybes*, in this particular, before you contributed your act.

Now, it appears to me that the question whether life is worth living is subject to conditions logically much like

these. It does, indeed, depend on you, the liver. If you surrender to the nightmare view and crown the evil edifice by your own suicide, you have indeed made a picture totally black. Pessimism, completed by your act, is true beyond a doubt, so far as your world goes. Your mistrust of life has removed whatever worth your own enduring existence might have given to it; and now, throughout the whole sphere of possible influence of that existence, the mistrust has proved itself to have had divining power. But suppose, on the other hand, that instead of giving way to the nightmare view you cling to it that this world is not the *ultimatum*. Suppose you find yourself a very well-spring, as Wordsworth says, of

“Zeal, and the virtue to exist by faith  
As soldiers live by courage; as, by strength  
Of heart, the sailor fights with roaring seas.”

Suppose, however thickly evils crowd upon you, that your unconquerable subjectivity proves to be their match, and that you find a more wonderful joy than any passive pleasure can bring in trusting ever in the larger whole. Have you not now *made* life worth living on *these* terms? What sort of a thing would life really be, with *your* qualities ready for a tussle with it, if it only brought fair weather and gave these higher faculties of yours no scope? Please remember that optimism and pessimism are definitions of the world, and that our own reactions on the world, small as they are in bulk, are integral parts of the whole thing, and necessarily help to determine the definition. They may even be the decisive elements in determining the definition. A large mass can have its unstable equilibrium overturned by the addition of a feather's weight. A long phrase may have its sense reversed by the addition of the three letters *n, o, t*. This

life is worth living, we can say, *since it is what we make it, from the moral point of view*, and we are determined to make it from that point of view, so far as we have anything to do with it, a success.

Now, in this description of faiths that verify themselves I have assumed that our faith in an invisible order is what inspires those efforts and that patience of ours that make this visible order good for moral men. Our faith in the seen world's goodness (goodness now meaning fitness for successful moral and religious life) has verified itself by leaning on our faith in the unseen world. But will our faith in the unseen world similarly verify itself? Who knows?

Once more it is a case of *maybe*. And once more *maybes* are the essence of the situation. I confess that I do not see why the very existence of an invisible world *may* not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, *may* draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the Universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight; as if there were something really wild in the Universe which we, with all our idealities and faithfulnesses, are needed to redeem. And first of all to redeem our own hearts from atheisms and fears. For such a half-wild, half-saved universe our nature is adapted. The deepest thing in our nature in this *Binnenleben* (as a German doctor lately has called it), this dumb region of the heart in which we dwell alone with our willingnesses and unwillingnesses,



our faiths and fears. As through the cracks and crannies of subterranean caverns the earth's bosom exudes its waters, which then form the fountain-heads of springs, so in these crepuscular depths of personality the sources of all our outer deeds and decisions take their rise. Here is our deepest organ of communication with the nature of things; and compared with these concrete movements of our soul all abstract statements and scientific arguments, the veto, for example, which the strict positivist pronounces upon our faith, sound to us like mere chatterings of the teeth. For here possibilities, not finished facts, are the realities with which we have actively to deal; and, to quote my friend William Salter, of the Chicago Ethical Society, "as the essence of courage is to stake one's life on a possibility, so the essence of faith is to believe that the possibility exists."

These, then, are my last words to you: Be not afraid of life. Believe that life *is* worth living, and your belief will help create the fact. The "scientific proof" that you are right may not be clear before the day of judgment (or some stage of Being which that expression may serve to symbolize) is reached. But the faithful fighters of this hour, or the beings that then and there will represent them, may then turn to the faint-hearted, who here decline to go on, with words like those with which Henry IV greeted the tardy Crillon after a great victory had been gained: "Hang yourself, brave Crillon! we fought at Arques, and you were not there."

## ETHICAL RECORD.

### THE ORIGIN AND GROWTH OF THE ETHICAL MOVEMENT.\*

BY PERCIVAL CHUBB.

The first Ethical Society was established and the Ethical Movement inaugurated in 1876 in New York by Felix Adler, then a lecturer at Cornell University. In response to a call, several hundred persons met in May at Standard Hall, and at the conclusion of Professor Adler's address, outlining the purpose and spirit of the proposed organization, the Society for the Ethical Culture of New York was constituted. In this address he appealed to his auditors to unfurl a new flag of peace and conciliation over the bloody battlegrounds where religions had fought in the past; he laid stress upon the urgent need of a higher and sterner morality to cope with the moral perils of the hour, especially noting the growing laxity that accompanied the decline of discredited forms of religious belief; and he placed peculiar emphasis upon the duty of caring for the moral education of the young. The Society thus initiated grew rapidly, and soon gave practical effect to his programme. Within a few years it had established a free kindergarten for the children of the poor, the first of its kind in New York; and this developed into a workingman's school, based upon the Froebelian pedagogy, which was the first school to introduce manual training and systematic ethical instruction into the curriculum. It also inaugurated a system of trained nurses for the poor, which has since become an adjunct of dispensary outdoor relief in the city. Nor

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were the larger social and political applications of morality to contemporary life neglected; its leader devoting special attention in his platform utterances to the labor problem and specific social reforms, as being at bottom great moral issues. His vigorous exposure of the evils of the tenement houses bore fruit in the creation of the Tenement House Commission of 1884, of which he was appointed a member. He was also among the first advocates of small parks in the congested districts, of public playgrounds and public baths; and, above all, of greater justice and humanity in the relations between labor and capital, employer and employed. The Labor party here found a new type of advocate; and reformers and politicians a platform from which the issues of the hour were brought to the touchstone of ethical first-principles.

Meanwhile, the Society filled more and more the place of a church in the lives of its hitherto unchurched members. It did not neglect the problems of the personal life; but aimed to illuminate and inspire its members in their dealings with the problems of the home and the vocation, family relations, marriage, the training of the young, etc. Its position as a distinctive religious organization became better understood and its religious appeal more forcibly felt, while its practical educational and philanthropic activities continued to multiply. Its schools, testifying to its conviction that moral improvement must begin with the care and education of the young, expanded until kindergarten, normal, and high school departments were added. The Sunday audiences, too, have twice outgrown their accommodations. To meet its requirements, the Society has erected at Central Park West and Sixty-third Street a thoroughly modernized school building, next to which an appropriately dignified meeting place and society house will later on be added. The very thor-

oughly equipped schoolhouse will enable the Society, in greater measure even than in the past, to fulfill its cherished aim of having a model and experimental school, standing for the highest ideals of non-sectarian education and the most efficient pedagogical methods of realizing them. What distinguishes this from many other similar schools is its democratic organization and spirit: like the public schools, it educates children both of the well-to-do and of the poor, that is, an equal proportion of pay pupils and pupils admitted under a system of free scholarships endowed by the Society.

To give further effect to its conception of a religious society as a body of workers bent upon learning by doing and promoting piety by service, the Society opens to its members many other fields of educational and philanthropic activity. Here the women of the Society take a prominent part. Most of the philanthropies are affiliated under a general representative body known as the Women's Conference, through whose recent initiative and effort the Manhattan Trade School for Girls was established. Fortunate in drawing an unusual number of young men to its ranks, the Society has a strong Young Men's Union which contributes largely to the support of two neighborhood houses: the Hudson Guild, on the West Side, of which Dr. John Lovejoy Elliott, one of Professor Adler's associate lecturers, is the head worker; and the Down-Town Ethical Society, on the lower East Side. The Union also owns and supports a summer home on its farm of 70 acres at Mountainville, N. Y., where a farm school is held, and a summer holiday is given to groups of the boys and girls who belong to the Neighborhood clubs. The larger policies and relations of all the working bodies of the Society are considered and shaped by a Council of Fifty, composed of representatives from all of them. One

other event in the history of the Society that calls for mention is the recent appointment of Professor Adler to the newly-created chair of Political and Social Ethics at Columbia University. As the chair was endowed with a view to Professor Adler's tenure of it, at the instigation of some members of the well-known Committee of Fifteen appointed by the Chamber of Commerce to deal with the social evil in New York, of which committee Professor Adler was an active member, this appointment is a remarkable public tribute to the large public place which the founder of the Ethical Movement has won for himself and for it.

Early in the history of the Society, a number of young men were attracted to it, and, after a period of apprenticeship in New York, went forth to found Societies in Chicago, Philadelphia, and St. Louis, and across the seas in London. These American Societies are under the leadership, respectively, of William M. Salter, S. Burns Weston, and Walter L. Sheldon; and, while loosely federated in a Union, they maintain an individuality of their own, and have developed different forms of activity according to local needs and circumstances. They all hold Sunday exercises, which consist for the most part of music, readings, and an address. All admit to membership on a simple declaration of devotion to the ethical ends set up. All attach great importance to the moral and religious education of the young, and maintain well-organized Sunday schools and associations and clubs of young men and young women devoted to the same end and to various kinds of practical work. From the publishing and literary headquarters of the Ethical Union in Philadelphia (S. Burns Weston, 1305 Arch Street) is issued monthly "Ethical Addresses," containing the more important lectures of the leaders; and the "International Journal of

Ethics," under a committee of ethical specialists in America and Europe, with Mr. Weston as managing editor. The New York Society publishes bi-monthly the "Ethical Record," a journal of practical ethics, edited by Percival Chubb, also one of Professor Adler's associate lecturers. Among the literary products of the American Societies are Professor Adler's "Creed and Deed," "Moral Instruction of Children," and "Life and Destiny"; Mr. Salter's "Ethical Religion"; Mr. Sheldon's "An Ethical Movement," "An Ethical Sunday School," and "Old Testament Bible Stories as a Basis for Ethical Instruction of the Young."

That the movement initiated in America expressed no merely local phase of religious development is evident by its still more rapid spread in Europe. American influences led to the establishment in 1886 of the London Ethical Society, with which Professors Muirhead, Bosanquet, Bonar, and others, upon whom the ethical influence of Thomas Hill Green, of Oxford, had been profound, were identified; and under its auspices lectures were given at Toynbee Hall and elsewhere by many men at the universities and in public life, who felt the importance of the new ethical propaganda, such as Seeley, Caird, Leslie Stephen, etc. About the same time Dr. Stanton Coit went over from New York to assume (*vice* Mr. Moncure D. Conway) the leadership of the congregation at South Place Chapel, then renamed the South Place Ethical Society, which, after a brief pastorate, he resigned to push the ethical cause in other ways. Under his energetic leadership, the Ethical Societies have multiplied rapidly in London and in the provinces, where also several of the Labor Churches have affiliated themselves with the Ethical Movement. A Union of Ethical Societies (14 or more), and a Moral Instruction League (to introduce systematic

non-theological, moral instruction into all schools) are in vigorous activity; a weekly paper, "Ethics," has been maintained for several years; and there has been a considerable output of literature, including Dr. Coit's anthology, "The Message of Man," a "Collection of Ethical Songs," and, edited by him for the Society of Ethical Propagandists, a volume of essays by different writers, entitled "Ethical Democracy"; Quilter's "Upward and Onward," a book for boys and girls; Sanders' "Reorganization of the People"; McCabe's "Discipline in the Roman Church." In London there is also an independent Ethical Religion Society, founded and led by Dr. Washington Sullivan. Ireland, likewise, has been reached, where there is an Ethical Society at Belfast. At Leicester, England, F. J. Gould, the leader of the Secularist Society there, has advanced the ethical instruction of the young by his "Children's Books of Moral Lessons" (two series), and by his effective advocacy of the cause on the Leicester School Board, which he has forced to take an advanced position on the subject of moral instruction in the board schools.

The new movement was finding, meanwhile, favorable soil on the Continent. A centre of activity was established at Berlin, where Professor Gizycki, Professor Willian Foerster, and others identified themselves with the cause. Societies were in time established at Munich, Dresden, Danzig, Freyburg, Stuttgart, Breslau, Frankfurt, Jena, Magdeburg, Strassburg, Ulm, Königsberg; and in Austria at Vienna, in Italy at Venice and Rome, in Switzerland at Zürich and Lausanne; and in France through the Union pour L'Action Morale (1891), which found spokesmen in M. Paul Desjardins (notably in his stirring brochure "Le Devoir Présent") and in other well-known writers. Among the latest additions to the

Ethical Societies is one at Tokyo, in Japan. The German Societies support a weekly paper, "Ethische Kultur," published at Berlin; and the Parisian society a monthly, entitled "La Coopération des Idées."

The increasing activity in these European centres led to the establishment of an international organization, with a central station at Zürich, and Professor F. W. Foerster as secretary and organizer. Here in September, 1896, an International Congress was held, which issued a representative manifesto. It is largely colored by a continental sense of the urgency of applying ethical principles in the domain of social and political affairs. It announced its sympathy with the efforts of the populace to obtain a more human existence, but recognized as an evil hardly less serious than the material need of the poor, the moral need which exists among the wealthy, whose integrity is often deeply imperilled by the discords in which the defects of the present industrial system involve them. It demanded that the social conflict should be carried on within the lines prescribed by morality, in the interest of society as a whole, and with a view to the final establishment of social peace. It appealed to the Ethical Societies to provide the intellectual armor for this struggle, and to all their members to promote the progressive social movement by simplicity in the conduct of life and the display of an active social spirit. It declared (in view, doubtless, of prevailing scepticism and license) the priceless and indispensableness of the institution of pure monogamic marriage; demanded opportunity for the fullest development for women; advocated the improvement of the lot of female wage-earners in industrial establishments; and made a strong plea for the restoration of lost unity in the educational system by setting up a common ethical purpose as the aim of all culture. It



declared for universal peace, and against militarism and the national egotism and jealousy which precipitate war. Finally, it urged upon all Ethical Societies not simply to concern themselves with these practical issues, but to devote their utmost energy to the building up of a new ideal of life in harmony with the demands of modern enlightenment. This manifesto represents most, but not all, of the leading interests of Ethical Societies. It expresses their almost universal interest in the social question, and their desire to bring theories, policies, and measures of reform to the test of ethical principle; it expresses also their interest in promoting peace and an education animated and unified by an ethical purpose. It does not, however, lay stress upon the relation of the movement to modern liberalism, its frank acceptance of the spirit and results of modern science, and its repudiation of the supernatural, miraculous, and priestly elements in religion; nor does it voice the deeper religious seriousness and spirituality of the movement. By some of the leaders this latter is very strongly emphasised; and some of the Ethical Societies are primarily churches for inspiration and guidance in the difficult effort to lead the good life.

While the inception of the Ethical Movement was due to the insight and prevision of Felix Adler, and its first powerful impact due to his attractive eloquence and personal power, its rapid growth to international dimensions is clear evidence that it met a deep and widespread need. It was fitly born on American soil; for a new ethical religion and ethical church for America had been definitely prophesied and sketched by Emerson in his later essays on "Worship" and "The Sovereignty of Ethics." He had said: "The progress of religion is steadily to its identity with morals. . . . It accuses us that pure ethics is not now formulated and concreted into a cultus, a fraternity

with assemblings and holy days, with song and book, with brick and stone. . . . America shall introduce a pure religion. . . . There will be a new church founded on moral science; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters, science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry." The development of advanced Unitarianism through Channing and Parker had been in this direction. It had two practical outcomes—the Free Religious Association, which still holds annual sessions; and the Ethical Movement. As distinguished from the Free Religious Association, which expressed vaguely the libertarian tendencies of Emerson's thought, the Ethical Movement gave effect to the positive and constructive tendency which found clear utterance in his prophecy. Although this positive spirit was present in the religious society conducted in New York by Octavius B. Frothingham—who was wont to say, after he had retired and it had disbanded, that its legitimate successor was the Society for Ethical Culture—it was not until Felix Adler brought to the new movement at once an ethical outlook and philosophy learned chiefly in the school of Kant, an impassioned Hebraic sense of religion as righteousness of life, and a practical sense of the urgency and ethical import of the great impending moral issues in the social, industrial, and political world, that conditions existed for the full birth of the new ethical religion.

The most distinctive feature of this new phase of religious development was that it did not propose to add to the religions of the past, in the way in which these had multiplied, namely, on the basis of differences of

speculative belief. Instead, it announced the basic importance and the priority of the ethical factor in religion. It approached religion, not from the creedal, but from the practical moral standpoint; and it saw, in a common affirmation of this priority and supremacy of virtue and the good life, a ground of union for people of varying philosophical convictions, or none. Following Emerson, it asserted that character and conduct condition creed and thought; and that it is only by sowing a worthy character that men can reap a vital and meaningful creed. It contended that no certain and lasting basis of union can be found in anything so variable and personal as one's philosophical view of the world; and that no one should pledge his intellectual future by subscribing to-day to a creed which to-morrow he may outgrow. What a man thinks is the result of what he is—the outcome, therefore, of his action, his experience, his effort, and his love, far more than it is the outcome of his deliberate thought and accumulated knowledge. This position differed from that of the Comtean Positivists, because theirs assumed a final, definite, and, in some respects, very negative philosophy. The new movement allowed for the greatest individual differences in men's philosophical interpretation of life, save in the one tenet that all must acknowledge the sacred obligation imposed by man's moral nature to live the good life and to follow without swerving the dictates of duty according to the best light that is in each.

On the basis of this moral earnestness and this attitude of moral resolve men may safely and hopefully work backward into a philosophy and forward into a faith. Their philosophy and their theory of moral sanction may be what it will, theistic or pantheistic, materialistic or idealistic; it may or may not issue in a faith in immortality, conditional or absolute. This is a personal con-

cern, and the statements on such matters frequently made by the leaders of Ethical Societies who differ much in their philosophies are merely expressions of personal conviction, and not made as in any way committing the Societies. This is to make a clear distinction between the private and the public factors of religious belief; and to find as the only possible basis for religious union, for those who would jealously guard their intellectual integrity, a moral aim by which any man should be ashamed not to be bound.

The Ethical Movement has been criticised, notably of late by Charles Booth, in his concluding volume reporting the life of the poor in London, as lacking in imaginative color and appeal, and therefore unlikely to spread among the masses of the people. Perhaps Emerson was right in emphasising the austerities of the new religion in its early protestant phases. But at heart it is genial and passionately human. It has nothing sensationally novel to offer; it does not compete with picturesque claimants like Theosophy, Christian Science, Vedantism, etc.; and it may be a fact that "plain goodness," "mere morality," "the beauty of holiness," will not yet draw many with their old-new evangel. And yet one finds among its adherents nothing less than a new type of religious temperament, voicing a new imaginative sense of the hidden mysteries and wonders of the moral personality, the new unrevealed heights and depths of the moral life, the unrealized joyousness of devotion to duty and to service.

## Naming Service.

As Conducted at a Recent Ceremony

BY PERCIVAL CHUBB, ASSOCIATE LEADER OF THE NEW YORK  
SOCIETY FOR ETHICAL CULTURE.

### Musical Prelude

As we gather to give greeting and recognition to this little newcomer into our land of the living, many varied feelings mingle in our hearts: deep joy and sweet solemnity, tender solicitude and trembling hope. Over us, as over shepherd and sage of old, shines the star that at all times leads pious feet to the shrine of the new-born babe—hope of every age and every hearth; and we, too, come to do homage.

We greet this child, first of all, as the visible emblem and sacrament of wedded love; the symbol of two lives made more closely one by the sacred privileges and responsibilities of parenthood. And, as the first-born of his parents, we celebrate with his advent the true beginning of family life—the establishment of the home, as the home can only be adequately established when there comes into it the weak and petitioning form of the child—the radiant presence of the child—to consecrate it to a larger and finer serviceableness, and to bless it with increase of love and duty and joy.

But it is with awe as well as with joy that we stand here before the solemnizing wonder of birth and the mystery of life's beginnings. For through the dim portals of earthly life has passed a form, a soul, a person, the seat of powers whose source we know not, whose fruition and far-off goals we know not; a being of infinite

worth and import, whose destiny can be no less than that of growing into the perfect likeness of the perfect man.

*To the Parents:—*

Into your keeping, happy mother and happy father, this treasure is given. May strength be yours nobly to protect and nurture it unto the full stature of ample manhood. Be it yours to feed its soul with the rich bread of life and the pure waters of love and honor and truth. Hard is the task, but sweet is the guerdon. Yours is the difficult and delicate duty and the high privilege of fashioning this tender scion of your stock to strength and grace and goodness. Sympathy and hope go with you in your effort; and may you be blessed with all helpfulness and supported by all love and confidence in your undertaking.

*Turning to the Child:—*

And now, little child, tender nestling, we give thee joyous welcome into this vast and strange world of ours, world of light and shade, of work and play, of laughter and tears; and we name thee to be known and called of thy kinsfolk and fellows . . . . .

We know not what thy portion may be. Great is thy heritage, and august is thy dwelling-place; great be thy gratitude and thy service. More than peace and prosperity, we wish thee courage and manhood to meet alike good and evil, fortune and misfortune, peace and strife, temptation and happiness. Mayst thou be a worthy son and a nobleman among thy peers, for the joy and glory of thy parents and thy kind.

*Concluding Reading:*—Lines from Tennyson's "De Profundis."

"Out of the deep, my child, out of the deep,  
Thro' all this changing world of changeless law,  
And every phase of ever-heightening life,  
And nine long months of antenatal gloom,  
. . . thou comest, darling boy;  
Their own; a babe in lineament and limb  
Perfect, and prophet of the perfect man;  
Whose face and form are hers and his in one,  
Indissolubly married like their love.  
Live, and be happy in thyself, and serve  
This mortal race thy kin so well that men  
May bless thee as we bless thee, O young life  
Breaking with laughter from the dark . . ."

**Signing of the Family Register.**

# SPECIAL FAREWELL ISSUE OF THE ETHICAL RECORD

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Among the interesting articles to be included in this Farewell Number will be one by Dr. Felix Adler, on "The Real Obstacles to International Peace"; by Mr. William M. Salter, on "The Need of a Real Democracy"; by Mr. Ernest H. Crosby, on "The Reception of Tolstoi's Peace Letter by the Religious Press"; by Prof. J. Harvey Robinson, on "Petrarch as a Humanist," and others on "The Women's Congress at Berlin," "George Barnard Shaw," etc.

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# A MODERN SCIENTIST'S ANSWER TO THE QUESTIONS—WHENCE AND WHITHER ?\*

BY FELIX ADLER.

It has been said that "the former age was an age of faith diversified with doubt, while the present is an age of doubt diversified with faith." This may be true, and yet the inextinguishable interest excited by those questions with which faith concerns itself must be obvious to any observer. The book of Metchnikoff on "The Nature of Man," is evidence of it. Metchnikoff is one of the most eminent of the disciples of Pasteur. He has acquired distinction, as the English translator of the book on "The Nature of Man" informs us, by his discovery of the functions of the white corpuscles of the human blood; "he is an expert of experts in Biology, and has gained the right to a hearing by forty years of patient devotion and brilliant research." In this book he takes up the problem of the Whence and Whither; and after reviewing the solutions offered by Religion and Philosophy and rejecting them, he proceeds to set forth the kind of satisfaction which, in his opinion, Science has to offer.

Now the authority of a scientific investigator at the present day is very great, and justly so within his own specialty; but we are somehow prone to universalize our admirations, to indulge an idealizing tendency with re-

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\*A lecture recently given before the Society for Ethical Culture.

spect to eminent persons; to fall into the error of supposing that because they are great in one particular they must therefore be great in all ways. Experience shows us the groundlessness of this assumption. The illustrious Newton—what name is greater than his in science?—ventured outside of his field into the domain of theology, but his writings on theological questions have hardly added to his reputation. Darwin, the great biologist, is weak as an ethicist. Goethe, the great poet, imagined himself for a time to be a great painter. And so, when Metchnikoff the discoverer, the successor of Pasteur, speaks on questions with which Philosophy and Religion are concerned, we must be prepared to meet with some disappointment, and the answers which he gives must be weighed without regard to the author's authority in another field.

By way of introducing his subject, he calls our attention to the habits of certain wasps, the fossorial or burrow wasps. The females of these wasps have the habit of sinking burrows into the soil, into which later on they deposit their eggs; but before doing so, they fill these subterranean nests with a collection of spiders, crickets, weevils, and other insects. In due course the larva is hatched from the egg, and devours the food close at hand. When one insect has been devoured, the larva proceeds to another, and so on until it is fully grown. But the various insects which are thus kept collected together ready for consumption, are not dead but merely paralyzed. If they were not paralyzed, they could easily escape from their prison. If they were dead, putrefaction or desiccation would render them unfit for the food of the larvæ. Now to bring about this paralysis, the burrow wasps have developed the marvelous instinct of introducing their sting into the ganglia which control the nerves of the legs;

in this way paralysis is produced while life continues, and the insects destined for the food of the larvæ are preserved in a state fit for consumption. Metchnikoff cites this as a wonderful instance of the harmonious adaptation of a living creature to the conditions on which its perpetuation depends. The mechanism for the fertilization of orchids is another instance on which he expatiates. And in contrast to these examples from the lower levels of life, he dwells on the lack of adaptation in the case of the physical organism of man, on those disharmonies of our nature which constitute so heavy a burden upon us; and the first part of his book is almost entirely occupied with a detailed account of these disharmonies.

He quotes authority to the effect that there are some one hundred and seven rudimentary organs in the human body, like the thirteenth pair of ribs in the adult, the muscles of the ear, the vermiform appendix (the cause of the prevalent disease of appendicitis); some of these merely useless, others exceedingly harmful. "Even the human eye is compact with mistakes." He mentions the disharmonies of the organs of digestion. He speaks of the disharmonies of the instinct of reproduction which mark a black streak across the lives of many adolescents, matters into which here we cannot follow him. He speaks of the disharmonies of the instinct of self-preservation, of the craving for life on our part, and of the numberless ways in which that craving is defeated.

To the question, Whence? he gives the answer: Our origin is simian; we are derived from the anthropoid apes, and we are not even descendants of whom these ancestors of ours might be wholly proud. From the simian standpoint we are monstrosities; we have in a way degenerated, since we are not as perfectly adapted to our condition as lower forms are adapted to theirs. The thought he has

in mind is, that Science must step in to play the part of the saviour and relieve us of these physical disabilities.

Now there are two obvious criticisms of the author's position, so far as it is stated in these earlier chapters of his book. Apart from the fact that he seems to us to overdraw the picture (the human race does not appear to be as sick as he would represent it, at least we are not conscious of being so sick; health still seems to be the rule and sickness the exception), apart from this, I say, there are two main criticisms. One is, that in any case he over-emphasizes the physical side of life. He speaks throughout the book almost as if the only kind of human pain and trouble were bodily pain and trouble, as if there were not mental and moral disharmonies which far transcend in poignancy the sufferings caused by a disordered digestion, and as if there were not mental and moral joys which hold their own in the midst of and in despite the physical ailments. He speaks as if disease were the one great evil, and as if the cure of disease would well nigh be the solution of every problem.

And the second criticism is, that despite this imperfect adaptation to our condition, in respect to which he compares us unfavorably with the fossorial wasps and the orchids, man is after all a far nobler and more excellent creature than any that has preceded him. There has been kindled a fire in his breast, there has been lit a lamp of reason in his brain that never shone on earth before; there have come to the birth in him faculties and aspirations, of which in the form in which he possesses them we find no trace in the lower animal world. And to account for the reason in man, this divine spark that has been set ablaze in him, it is not sufficient to point to an ape as our ancestor. If we are descended from an

anthropoid ape on the physical side, we are not descended from him in any strict sense of the word on our rational side; for as life is born of life, so reason is born of reason, and if the anthropoid ape does not possess reason as we possess it, it cannot be said that on our rational side we are his progeny. But has not man been evolved from the ape? Now to the term evolution I can attach definitely only the following meaning: that something which was latent from the first, which was pre-figured, which was potentially present in the origins, comes in the process of change more and more to disclose itself. But if this be the meaning of evolution, then again it is wholly misleading to say that man is descended from the ape; for the stage of development attained by the anthropoid ape marks a very partial disclosure of the tendencies latent in the nature of things; while the stage attained by man marks a very much higher and more complete disclosure of those tendencies, those possibilities. As little as Mott Haven is the cause of my reaching the Grand Central Depot, but is a station which I pass on my way to the Grand Central Depot, so little is the anthropoid ape the cause of my being man; he is a station which I have passed and left behind me on the way to becoming man. The criticism then is, that the author in looking backward, and—we shall find that he does the same in looking forward—arbitrarily erects a barrier by which he would bound our horizon. When I ask him whence do I come, he points to the simian stage which we have left behind; but I would look beyond that stage to some ultimate fount of being, to which all that is highest in me and in the world around me can be traced, a source of things equal to the best that I can conceive; and whether or not I can find and define such an ultimate source, at all events to respond to my inquiry with regard

to the whence by pointing to the anthropoid ape, is a mockery of my question rather than an answer to it.

And so also in regard to the question of the Whither, we find that he erects a narrow barrier, and bids us confine our hope and our aspiration within the boundary which he draws. The main interest centers in this second part of the book, for in it he discusses the question of immortality. The conclusion at which he arrives, briefly to report it, is absolutely negative. The belief in immortality, widely as it has prevailed, he thinks is altogether without foundation; it has not a leg to stand on, it has not a single valid argument in its favor. The attempts of Religion and Philosophy to substantiate it have invariably ended in failure. Let us then, he says, definitely relinquish it.

And here is the climax, or if you please, the anti-climax of his book: Let us endeavor to achieve three things. Old age at present is pathological, let us make it physiological. Old age is repulsive and burdened with infirmities, let us make it healthy, beautiful, and enjoyable to the last moment. In addition, let us prolong it; there is no reason why we should not live to be a hundred and twenty, or even a hundred and fifty years old. Let us set our mind toward what is attainable, and turn away from what is denied us. And finally let us cultivate an instinct for death to replace the instinct of life; by which he means, an instinctive desire, after a life replete with satisfactions and pleasures, after the cup is drained, to set it down and to go to sleep, instead of the desperate clinging to life which is now observed in the aged. As to this instinct of death as he calls it, this willingness from sheer satisfaction to relinquish the boon of existence, he has little to adduce in favor of its prospective achievement. He himself admits that old people often

are, if possible, even more tenacious of life than the young. He mentions the case of the famous chemist Chevreul, who at a hundred and three years of age was still as eager as ever to linger on the shore, and resented the idea of being permanently shelved as much as the lustiest strippling. Nevertheless he seems to entertain a hope—on what basis of fact it is hard to see—that some such instinct can be cultivated.

In regard to the methods of prolonging life, he enters into details which it is beyond my province to follow. He speaks of serums which are to be injected into the system, and which shall have the property of renewing the brain, the heart, and other vital organs; to prevent decrepitude, he recommends the use of lactic acid or sour milk and of sterilized foods. These are suggestions, of which those expert in such matters must judge; they do not concern us here. The upshot of the discussion is, that this man, clothed with the high authority of Science in his special field, transcending his field and speaking particularly to human needs and human aspirations, declares that the belief in a continued existence after death has not a valid argument in its favor, and in place of immortality he offers longevity. What have we to say with respect to these propositions?

As to the first, I submit that he has overstated his case. The belief in immortality has at least this much in its favor, that the negative cannot be proved. The mystery of the connection of mind and body is as impenetrable to-day as it was in the dawn of human knowledge. Science has revealed more clearly the difficulties in the way of understanding it; it has done nothing to remove them. It is true that within our experience mind and brain go together, that we have no evidence of the existence of a conscious intelligence apart from brain; but

it behooves us to remember that our experience covers only an infinitesimal segment of the field of possibilities. And there is not the slightest reason for supposing that mind is the effect of which brain is the cause, that mind is the function of brain in the sense, as it has been drastically put, in which the secretion of bile is a function of the liver. The most careful thinkers have long since rebuked and repudiated such crass materialism. A compact of some kind exists, but the terms of the compact we simply do not know; and the connection between movements in the brain and those utterly unallied and incommensurable phenomena of thought and feeling is wholly incomprehensible and inconceivable. It is true also that we see the conscious intelligence develop *pari passu* with the development of the brain, the higher intelligence accompanying the more developed brain. We are struck with this correlation both when we survey the ascending series of animal life and when we contemplate the growth of the human child. It is true also that the intellectual faculties decline with the decline of the brain in old age, that certain forms of arrested brain development are accompanied by arrested mental development. All these facts are true and should be faced to the full extent of their meaning. They go to show that there is a connection, and that the connection while life lasts is intimate; but they do not show that mind depends upon brain as the effect upon its cause, they are consistent with the alternative hypothesis expressed in the somewhat crude simile which, however, may suffice for our purpose here, that mind may use the brain as an instrument, the defects of the instrument altering or wholly inhibiting the manifestations of mind, but not justifying an inference against the independent existence of it. The cautious attitude which may be taken in view of the perplexities of the



subject is the agnostic, not the negative attitude. One may say: I do not know whether mind can exist independently of body; but one is not justified in saying: I know that it cannot so exist. And more than that, if for any other reason the doctrine of a future life should commend itself to us, that doctrine at least is not excluded; there is nothing in the results achieved by Science or Philosophy that can forbid our entertaining it.

And now what grounds are there on which this belief has actually commended itself and can commend itself? Superstitious belief is certainly one; the spirit theory of dreams, the uncritical acceptance as real of apparitions of the dead. Metaphysical systems have supplied a foundation, though rarely, I take it, except in the case of those who were already inclined to be convinced on the strength of other non-metaphysical reasons.

One of the most potent arguments has been the passionate longing of love, love mourning at the grave, love refusing to give up to night and annihilation the object of its cherishing. Yet whenever this plea of love is put forth, how unavertibly does the misgiving enter, whether in a world which is so ordered that happiness is frustrated—those whom we cannot afford to spare being taken from us—whether in such a world there is adequate reason to suppose that frustration will be compensated by future restoration, and that the ties which were so ruthlessly ruptured here will be knit anew, never thereafter to be sundered. Is the desire, no matter how passionate and intense, a guarantee of its own fulfillment? If happiness is evidently not the end for which we exist, if the world is so arranged that we so often fail to secure happiness even in this short earthly life, is it to be expected that the world is being so directed as to keep in store for us eternal happiness when life on this planet

shall be over? This is the misgiving, this is the doubt; and hence the argument based on affection comes at present in a somewhat low and faltering voice, a plaintive strain like that of a wounded thing whose hurt no one cares for.

But there is another argument which must be clearly distinguished from the last, founded not on wish, on subjective feeling, on my sense of intolerable bereavement without the object of my love, but on an objective quality existing in him without reference to me and my feelings, namely, on his *worth*. "What is excellent," says Emerson, "is permanent." I might expatiate on what it is that constitutes this excellence; I might endeavor to show that it is the moral nature that has connected with it this presumption of permanence. Certainly the argument presupposes that though the universe may be so ordered as to frustrate our happiness, it is not so ordered as to frustrate our moral ends; that the eternal things for which we strive will be attained; and this, not because we desire them, but because we are morally obliged to strive for them; and because we cannot be bound to strive for Utopian ends we cannot be bound to work for a goal which we shall never reach.

But touching on this merely in passing, I content myself with putting broadly before you the fact that the worth of men is the basis on which confidence in the perpetuity of those who are worthy as a matter of fact has been rested; and that it is this argument which has been the most potent of all in supporting and confirming the belief in immortality, at least among the Western nations. The belief in immortality among the peoples of Europe and America is derived from the effect produced on men's minds by two admirable personalities, the one Socrates, the other Jesus. Socrates produced a profound impression on the mind of Plato, and the Pla-

tonic philosophy is one of the channels through which the idea of immortality has entered into Western thought. Jesus produced a still more profound impression on his disciples and through them on the Christian church, and the Christian church is the main channel through which the idea of immortality has entered into the Western world. In either case it was the excellence of a man, of a personality, that constituted the starting point of the belief. Socrates was different from Jesus; he was a Greek, his moral ideas were differently colored; but he was a man of the rarest beauty of soul, an expert in the art of self-control, modest to the very acme of humility, purely unselfish, a worshiper of the eternal law. And when he came to die and the question was asked, Where shall Socrates be buried? Plato discovers the question to be absurd. The body of Socrates can be buried, Socrates himself cannot be hidden in any tomb, that life cannot be quenched. It was Socrates' worth that produced this effect on Plato, and through Plato on mankind.

And in a still higher degree was this the case with Jesus. It is sometimes insinuated that the entire Christian doctrine depends on the accounts contained in the New Testament, purporting that Jesus actually rose on the third day and was seen by his followers; and that if these reports are found to be contradictory, unsupported by sufficient evidence, and in themselves incredible, then the bottom falls out of the belief in immortality as represented by Christianity. But similar reports have arisen in the world time and again, apparitions of the dead have been seen and have been taken for real; and yet such stories, after being current for a time, invariably have passed into oblivion. Why did this particular story persist, despite the paucity and the insufficiency of the evidence? Why did it

get itself believed and take root? In my opinion, because of the precedent conviction in the minds of the disciples that such a man as Jesus could not die, because of the conviction that a personality of such superlative excellence, so radiant, so incomparably lofty in mien and port and speech and intercourse with others, could not pass away like a forgotten wind, that such a star could not be quenched. And so again it was the effect of the personality, of the worth of Jesus that accounts for the reception of the belief in immortality in the Christian church, and through the church in the Occidental world.

And here let me say parenthetically that this argument from the worth of man seems to me a valid one, that it is an argument which appeals to me, though I obtrude my beliefs on no one. We, who are members of the Ethical Society, do not, and need not, agree in this matter. You and I may differ, though I as your leader have the privilege of expressing my views on this platform; and I do freely express them as I have done before. Not that I pretend to be able to form the slightest conception, the faintest picture of what the conditions of a future existence may be; in that respect the veil is down and all speculations in that direction seem to me perfectly futile and vain. But this I can grasp and keep hold of, namely, that that which is best in man cannot be annihilated, that the true life in us, the life of the life in us cannot perish, that to that essence of our being the notion of death is irrelevant.

I have spoken of the great men, men like Socrates and Jesus, and the effect of their life in giving countenance to the belief in a future life; but I would add that in every human being there is some glimmer of moral excellence; and wherever that glimmering light shines out with any marked degree of brightness, the same effect,

though perhaps in a lesser degree, is produced upon us as by those illustrious personalities. I have come this morning from saying the last words over a dear and honored friend. He was a plain and modest man. Though he was one of the earliest members of our Society, he was perhaps not known to the majority of you; but he possessed qualities which I exceedingly valued. He was truthful to the very core of his nature; his judgment was balanced and sure; under a somewhat rough exterior he was as tender as a woman; he was a staunch friend; he was singularly unselfish. On Wednesday last he retired to his rest apparently in the best of health, and in the full control of his faculties; the next morning he awoke, felt oppressed and ill, and with the words, "I have slept soundly; what ails me?" he fell back and presently was gone. The heart failed, and in a moment the end came. I could not help asking myself, Was it indeed the end?

The belief in immortality rises and ebbs, according as we prize the individual man or hold him cheap. At present there is an ebb; the unripe democracy under which we are living tends to cheapen the individual and to magnify the masses. I have the hope that great personalities will again arise among mankind, and that great convictions will again be founded on them.

# THE CHRISTIAN CHURCH AND THE ETHICAL SOCIETIES.\*

BY ZONA VALLANCE, OF LONDON.

To members of the Ethical Societies, the relationship between the Christian Church and their Societies must always be important. You in this country have no National Church. England has; and every religious sect in England soon discovers that each season presents new issues connected with its relationship to the National Church. Ethical Societies, like Methodist or Roman Catholic bodies, are simply forced to consider definite problems of policy thrust upon them by this State Church—problems, for example, such as the Education Bill. But the problem in England is not alone with the Church. We must know whether we count ourselves one of the Non-conformist Sects or not. We must know whether disestablishment would help or would hinder ethical work. In fact, we must consider the theological Christian Church as a whole in relation to ourselves.

There is a strong current within some of our Societies in favor of the Church ideal, and there has been much debate among the English Ethical Societies as to whether they should adopt the title "Ethical Church." At every turn in the discussion we find ourselves driven out of the present—deeper and deeper into the past, and into

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\* An address given before the Society for Ethical Culture of Philadelphia, December 7th, 1902.

the future. We find it is not possible to settle even one step in policy until we have got quite outside controversies relating to the present Church or Churches. We find that not even the mere history of the Christian Church suffices to dictate a theoretic conclusion regarding it, or a policy. We find we must inquire what human need developed the Church ideal; and also what that Church ideal is to become. We find we must grapple not with the imperfect actual realisation of the thing, but with the prophetic conception of it, which can only be gathered from many sources, and to which modern thought and science is still making contributions.

Now I suspect that here, as in London, there are many who revolt both from the word "Church" and from its active associations; but I appeal to those who have been born outside the Churches, or who have been driven from them at great cost by conscience, to brush all this personal experience away for the time being. I want to ask you to throw yourselves sympathetically for a short time into a very rapid survey of my subject.

Our ethical religion is the simple worship of goodness. By that I mean it is an attempt to organise a supreme personal and public devotion to righteousness. We use none but purely human and natural means to purify our lives and the lives around us. But we stand alongside of other bodies of men and women who profess a similar aim; yet claim to have deeper roots in human history based on supernaturalism.

What is our attitude to them? Must we always stand beside them as another sect? We cannot settle what ought to be our aim unless we agree what the ideal purpose of the Christian Church is. But to discover that, as I said, we have to go far beyond Christianity. We must first dig out the sociological roots of the Church in

the Hebrew nation; and then we must look at the course of church organic development in relation to humanity.

If we examine in this way, I believe we shall find that the ideal behind the word Church is that of organising the entire human Conscience in such a way that it can express itself consciously, loudly, effectively, and self-critically. The roots of this Church ideal lie far back in Hebrew history; they are three-fold, and they represent human needs. The first fibre was the need that small nation had of spiritual unity. The second was the need of organisation. The third, which received a peculiar prophetic development in Christianity, was the need of sacrifice.

I must not attempt to trace these roots through Jewish history. But I will just point out that there was a fortunate conjunction of circumstances which played upon the Jewish national character to make it the right soil for the Church ideal to grow conscious. The story of the Jews is a story first of struggle for a particular settlement on land; then a struggle for national existence there. The cardinal sin of the Old Testament is idolatry. That emphasis on idolatry indicates the struggle to maintain their own national idea of conduct and character, first against other tribes whose tribal deities stood for lower standards of life; and secondly, against those great empires which turned Palestine into their own battleground.

The religious leaders were always striving to quicken spiritual and moral qualities in this little people, qualities weighty enough to balance the vast material resources and the perpetual invasions of the Egyptian, Babylonian, and Assyrian empires. The social qualities wanted were unity of worship, religious and political organisation regarded as one and the same thing; and the power and habit of self-sacrifice.



Unity of worship grew at last into monotheism and cemented the tribe into a nation which still remains homogeneous, though scattered to the winds geographically. Religious and political organisation as one and the same thing was their prime and necessary source of nationality; and sacrifice as the very method of their worship evoked that great spirit in this little fraternity of tribes, which was its one chance of success both against the fearful odds in Palestine, and subsequently against the civilised world of other nations.

It is perfectly easy to see the network of natural causes which created the ideal of a theocracy or church among the prophets and made them urge it upon the nation. It is easy also to see why at first they attached these three principles of their religion to Jerusalem, to a given locality; and why a time came when their Christian successors transferred Jerusalem to the skies above and the after world.

These Jewish seers and prophets, who were really ethical politicians, lived at first on the faith that their Jahveh would grant the tiny nation material success against all the horsemen, all the wealth and all the power of Egypt, Assyria, and Babylonia; but some of them were too wise and honest not to admit in the end that they had been wrong. They found that they did not understand their God; and at last they altered the subject-matter of their patriotism, gave up the whole notion of physical success and dreamed instead of spiritual conquest.

The faith that their national God must have willed their captivities and sufferings, because he was indeed God of all the wide earth, led them to read a purpose in the lot he assigned a nation. They began to talk of Israel as his suffering servant. They began to say Jehovah sent them into captivity that they might teach the nations;

that he was Lord of them all, creator of the world itself. They dreamt of spreading his law—in other words, of spreading their own national ethics—throughout the entire earth by peaceful suasion and their own meek obedience. Sometimes one prophet, sometimes their nation was the Messiah who had this mission.

Now the word “church” is said to mean “pertaining to the Lord,” and herein we find the dream, the ideal which all Christian sects have inherited from those prophets. The whole earth they say pertains to one Lord.

Now I ask are they not right? Surely there *is* one law of righteousness, one system of experience, one method of reasoning. Men may be in varying stages of development. Men may all of them be far from having searched out this full unity, and the variety in that unity, which is man’s ultimate goal. But every truly religious person has faith in this universal spiritual bond. Every heart knows at bottom that it is veritably in the clutches of one living God—a unity of order and power to which others also owe allegiance.

A nation is a body of people acknowledging one government. But a nation is under sentence of dissolution if it is governed only by physical force. Even if that physical force is no more material than a majority vote, it will finally part asunder if there is not some spiritual unity behind this indirect expression of physical force. If it is to be permanent every nation must in fact pertain to that one true Lord, I mean it must seek out righteousness and obey it.

Christians claim that the rise of Christianity was miraculous. But, on the contrary, it is just a natural illustration of this necessary sociological relationship between outward government and the proper spiritual unity.

At the beginning of the Christian era the Great Roman

Empire was lacking in spiritual unity. It had been caught together and bound under one government through simple force of arms; but it was nevertheless weak; and many political thinkers knew of its dangers. There were a few philosophers who had achieved a monotheistic conception of life. But the Empire had not any one God; it had many.

Rome had permitted her conquered provinces and tribes to continue the worship of their own Gods, just as England has done, and as most modern nations do. But in the case of Rome this was noticed to be a source of danger. India and England are sundered by the ocean, and for a time that protects England from spiritual harm. Other nations have little more than varieties of Christian faith to deal with in their borders. But even these are dangerous if not subordinated to some supreme unity of purpose. Rome, however, possessed a whole continent of opposing worships geographically near; and this meant different views about morals, different patriotisms, and different aims.

First she tried to grow some spiritual unity in her Empire by setting up as supreme the worship of Jupiter Capitolinus, god of the Roman city. She still permitted the local deities; but she made this binding as well upon all her subjects. It did not succeed however; and then she tried the worship of the Emperor for the time being as symbol of the unity of Empire.

That failed, too, and it was at this very time that the Christian form of Judaism began to attract notice in her provinces. It was just what served the time ethically. It was just what served the time politically. It called all people to a life of sacrifice and submission and morality; and it consoled sufferers for present earthly indignity or want with the thought of a Heavenly hereafter. It

said that the whole earth belonged to a single Creator, who bade men be homogeneous in principles and habits and righteous in their similarity. In fact, it meant a unification of civilisation. And so by degrees the Authorities at Rome set up the Roman Catholic or Universal Church. It was too late to save the Roman Empire as a political whole, yet it did its great part in giving spiritual unity to Europe and to modern civilisation; for during centuries the Roman Catholic Church was the great international bond.

What Rome did was to adopt that ancient dream started by the Hebrew prophets—the dream of the world-theocracy; and if we want to understand what a church is we must look not at the mere word church nor yet at the faulty churches which exist. We must turn our eyes also away from the sects. We must look instead at the general purpose which gave rise to the church ideal; and then we shall see that both in Rome and among the parent thinkers and prophets of Judea this purpose was an ethical and social one.

The organised worship of one God meant in purpose, and partly in practice, the introduction of one moral law and the cessation of selfish international strivings. It meant instead peaceful coöperation by the adoption of a practical unity of purpose among mankind.

Now I am not attempting to defend the motives of all those men of Imperial Rome, who thus utilised Christianity and mingled it with paganism just in order to maintain the integrity of the great empire which had been first won at the point of the sword. The motives were mixed and often evil, but the useful question for us to-day is whether such a universal moral fellowship would make now for human welfare.

I do not imply for one instant that either the ethics or

the theology of the primitive church were right. I do not defend the means used in ancient or in modern times to gather men into the Christian Church. But I say that it would be a good thing now if all mankind could carry out that dream of a universal organised church. It would be a splendid triumph if the conscience of Humanity could be so organised that it should speak loudly and self-consciously, critically, and effectively; and some of us feel that that is the true final aim of Ethical Societies.

We are not enemies of the established English Church; and we are not enemies of the Chapels. We are trying an experiment on a small scale for the future church universal, which, deep down in our heart, we hold, as the prophets did, to be the great need of the human race.

Sectarianism is a weakness in any nation, and in the race also. It is a weak spot, a defect in the British Empire, that Ireland is Roman Catholic; Scotland, Calvinistic; England, Lutheran; India, Buddhist, Parsee and Mahomedan; and that every town in each country has innumerable smaller sects. At this moment we have an illustration how sectarianism retards national prosperity and human progress in the sectarian squabbles over the Government Education Bill; and every one who studies India knows how the strong varieties in religion hinder social progress there; and even prevent England being able to treat India as it does the self-governing Colonies which have been settled by Christians who are more similar to each other. India has to be kept quiet by an aristocratic and military Government largely because of its own inner religious antagonisms. But what is true of the British Empire is also true of America and of all the world. The ideal unity may never be attained; but we ought to keep it there as our aim, for it would probably end all war if only man could realise the dream of

Isaiah and of the Roman Empire; and get all nations and tribes to bow before the same true God in the depths of the soul. But you are perhaps astonished that an ethical lecturer should speak of a true God and of getting all men to worship the same God!

Well, it is true that the Ethical Movement opposes the ordinary magic theology. But there is a sense in which the word God will be used long after men have given up connecting a supernatural Creator with that idea. Even an Atheist will say, "Oh! so and so makes a god of himself," or "Oh! money is Jones's god," what they mean is, that the man counts himself or money to be worth more than any other thing in the universe. Whatever a person lives for inwardly we reckon is his god. In fact, that word "God" stands for a moral fact, or psychological statement, as well as for the metaphysical theories of theology. There are persons who never have any other God in their lives. First one thing and then another engages their devotion. Perhaps they go in for sport or for dress in youth; and change and take up business or ambition in middle age with such zest that they sacrifice self (injure both body and mind), and injure relatives and friends as well, without ever once thinking whether these various pursuits are worthy objects. In the psychological sense these persons are polytheists. Then again there are unhappy people who have a single dominating passion—people who live and sacrifice self and friends for drink, or for gold, let us say; and who never vary their object of worship. In the simple subjective or psychological sense these people are monotheists. They have only one God. But the question is, have they the only true God? Does their God stand for a moral fact and for moral experience? I count that they have a false God. They are idolaters.

Now what is the ultimate test of a true God? Most people fancy it is power. Is power the test? Orthodox people say they believe there is a personal devil as well as a personal God. Now suppose this wicked devil got the upper hand of God and man, and turned all things his evil way. Would that make him into God? If the personal God lost all his power and had only his universal love left to him; and the personal devil ruled as all-powerful hate, would God cease to be God? I do not think any human being would say so; they might even worship this devil outwardly under a foolish idea of conciliating him; but the inward allegiance would be given to the apparently powerless God of love and benevolence. For they would wish to make this real God strong again. This is the seat of the power of the true God. He is the master in the soul alone. But the test of Godship is goodness; goodness decides whether he may be the soul's master; and goodness is the only and true God set up by the Ethical Movement. Nothing can deprive goodness of its spiritual power over humanity.

The creeds of all the sects and of all the religions tell you a variety of contradictory things about the nature and attributes of God; but they offer one attraction common in their God, and that is beneficence. Christian sects are not agreed about the other attributes of God and the details of God's will. The Roman Catholic says very different things from the Protestant, both about the nature of God, the life after death, and about duty here. The Jew, the Pantheist, and the Secularist free thinker again differ yet more fundamentally.

Now it is perhaps impossible to prevent differences of opinion as to many details of religion and even of conduct. There is a natural cause for differences in the different degrees of mental power and the different oppor-

tunities of learning which people have. Some of us have not got even time to sift the claims of the Pope, or the claims of the Trinitarians and Unitarians or the Theosophists and Spiritualists. And possibly also sectarianism must always play its own subordinate part in the discovery and emphasis of fresh truths. But the question I am concerned with is the question of the national and international church. Besides its minor sects I think every nation requires a national church, which ought to be a meeting ground for all devotees of goodness. The basis of religious fellowship in this People's Church ought not to be settled for all time by the dead who composed the Church Councils hundreds of years ago. It should be continually revised to suit the people who are alive now, through their own selected living representatives; and not by self-constituted officials who never submit to the tests of modern science and modern progress and modern desires.

We want a democratic progressive national church in every land, a church so constituted as to be able to assimilate all new truths as soon as it becomes popularly verifiable. The Ethical Societies are experiments for the establishment of this sort of church which would admit everyone who consecrated himself or herself to righteousness.

We want a universal meeting ground for practicing and for discovering the details of the good life, a church to be the spiritual heart of the United States of America, a church to be the soul of the scattered British Empire, where the Parsee from India might, if he chose, meet the Methodist from Cornwall; and where they could reason together about the requirements of human justice and the dictates of mercy, without quarreling as to whether God is like a man or is like the great sun in the sky. We



want what is ethical in Buddhist scriptures as well as what teaches righteousness in the Bible to be used in our imperial democratic church.

We want a church where women are not shut out of the priesthood just because they are women; and where too they are not forced to subscribe to the obsolete dogma that God is of the male sex; and that it was the female that brought sin into the world. Some of us women count the male personality attributed to the Christian deity not alone as false, but as an insult to womanhood. We count it as a relic of barbarous idolatry and false physiology—a relic of ancestor worship, and of the worship of the God of battles, and a means of perpetuating false notions and laws about the inferiority of women. If you ask me what we are to worship in the national church which will not offend some of the sects and all thinking self-respecting women, I answer the moral ideal. That is neither male nor female, yet concerns the affairs both of man and woman. It is a purely spiritual God. That is to say it is the very best mind-picture any of us, together or separately, can form of justice and righteousness. All that is noble in Jesus Christ, all that is noble in Buddha or in Mohammed, all that is noble in the writings of Carlyle or Emerson or George Eliot helps men to fill in the details of that Moral Ideal. Everywhere we can collect Scriptures.

And now in concluding I only want to point out one more thing about such a Church. It would be a real fulfilment or rather development of the proper ancient Church ideal, a fulfilment even in its progress. Where do the present bishops and clergy get their dogmas about God's nature? Who settled what ancient book contained the revealed will of God? Why simply these Councils I have already spoken of, which were held under the

Roman Empire, beginning with that held by Constantine at Nice in 325 A. D. But the ancient Church was not content with one Council. It was not like our modern sects. Again and again, through centuries, it revised the basis of church fellowship. The present sects tie themselves to the ancient Bible; but those early Councils of mere men and women (for a woman presided over one of them) were brave enough to settle what books were canonical for themselves. These ancient Committees really impose on men to-day that will of God which, some theologians say, actually determines the moral law.

When we come to the English Reformation, that was just a fresh revision of what was to be reckoned sacred. America inherits from this Reformation, but like England it has got very little further. Why should all the up-to-date revisions have stopped at the Reformation? Why do not Christians again take counsel together, and bring their churches into line with the modern science which is taught even to children? In the English National Church there is already a demand for this. In that Church, though hardly at all in the sects outside the Church of England, there are fine men who accept much of the higher criticism, men like Canon Cheyne and Canon Driver. In fact, there has been much Church and national discussion owing to a speech at Convocation in which the Dean of Ripon is said to have discarded the Virgin Birth and some other miraculous dogmas.

The English people can alter these dogmas. Parliament obtained the power in 1640; the English Church is legally under Parliamentary control; and I am not hopeless that even before I die we, in England, may see an Act passed to abolish theological tests for the English clergy. It would only be following the precedent of the Act which

abolished theological tests for the Universities. Once convert the people; and in England there is the machinery for a new Reformation.

I have no time to enlarge on the English situation; but in finishing, I want to plead for a careful consideration among the members of American Ethical Societies of the prospects in America; and of the international aim Ethical Societies ought to have in regard to the whole Christian Church.

The Pilgrim fathers had renounced their native land before the achievement of Parliamentary control over the Church in 1640. They did it because they were not content with the fruits of the Reformation in England. For that Reformation had been undemocratic in setting up the King, the bishops and the Bible as supreme over the people, as well as over the Church. But for nearly the whole seventeenth century, the idea of making the New World here a theocracy survived among the immigrants in the midst of their controversies. America started out from the ideal of religious liberty within church unity. America has now given birth to the Ethical Movement in unconscious continuance of this history and of that of the Hebrew prophets. But I have sometimes feared that because the very conception and desire for a National Church has been outwardly given up in this land, America may not even now be inclined to take the next step in religious progress and liberty. As it seems to many of us in England this Ethical Movement of ours is the direct heir of the prophets, including Jesus. But it stands for spiritual unity, not sectarianism. It stands as the prophets did for liberty too, for the right to make ordered religious progress; that is, for the right to mould the future by the help of actual experience. But it stands also for organisation. The fathers of

America, rightly rebelling against the religious dominance of the King and the aristocratic bishops, saw no more than we English did after the Reformation that the real line of progress lay, not in private sectarianism in religion but in a real democratic national religious fellowship connected organically with other such ethical national fellowships.

How much of America's political corruption might have been prevented if America had stuck to the old Jewish ideal that ethical religion and ethical politics are inseparable within the State! The thirst for gold necessarily is greater in this vast land of opportunity and riches than in old exploited countries; but had the national patriotism of America been more consciously religious; had the ideal of pertaining to the Lord reigned; would not America have been saved from many of her materialistic temptations? Sectarianism has won for a time because no one theological religion could dominate as a State religion in any land where immigrants of various creeds are always pouring in. But America needs conscious spiritual unity just as Rome did—just as England does; it will need it more, by and by. It will find it in a non-theological Church.

To my mind the Ethical Movement is destined to solve this sectarian problem. America ought to lead the way back consciously to that old thought which was implicit in the original Christian Church: the conception that the conscience—the heart and judgment of all the fellowship which composes the empire or federation of States—should be organised so as to be master. The moral fellowship alive, in place of the ancient book, is the ideal Catholic principle.

The Puritans ought to have insisted on returning to the practice of that ancient Church in which bishops were

only servants of the people elected by popular vote. They should have started democracy in religion here. They should have gone back and improved upon the system which put church government into the hands of Councils, and made it always possible to revise everything according to new light.

It is the part of the Ethical Movement to do what these Puritans failed to do. In all the countries we must aim at national ethical churches bound together internationally, in which the conscience of mankind should be so organised that it can speak effectively, consciously and always self-critically. Such a Church Universal acknowledging Righteousness alone as Lord would be the root of peace and joy, the guardian of liberty, and the creator of progress throughout earth.

# ETHICAL RECORD.

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## THE AIM OF THE ETHICAL CULTURE SOCIETIES.\*

BY FELIX ADLER.

I ask your permission to submit this morning a brief general statement of the aim of the Ethical Culture Societies, addressing myself to "the strangers within our gates" who are with us this morning for the first time, and likewise to those who may have attended our Sunday meetings at irregular intervals, but have thus far failed to get a clear understanding of our ultimate purpose.

An address has just been delivered on International Peace, on the obstacles in its way and the methods by which it may be promoted. Peace between nations is certainly a moral question of the first magnitude. Other moral questions no less important will be discussed on our platform in the course of the year, questions relating to the Personal Life, to the perils that menace the modern family, to the moral issues involved in the conflict between employers and wage earners, and the like. These questions, taken singly, may be compared to trees in the ethical forest. The danger, however, is, that those who attend our Sunday meetings at irregular intervals will fail to see the forest because of the trees.

I ask you, therefore, to keep in mind that the Ethical Society is a religious society, in the essential sense of the word. In the name of what the Society stands for

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\* Read after the lecture, Sunday, October 23d, 1904.

we bury the dead, we consecrate the marriage bond, we hold up ideals of conduct to the young, we seek to fortify the courage of such as are hard pressed in the struggle for existence, and we console the afflicted. These functions, it will be generally admitted, are the characteristic functions of a religious society; and inasmuch as we undoubtedly exercise them, and have done so more or less acceptably for many years, it seems strictly within bounds to say that the Ethical Society is a religious society.

But if this be admitted, the question will immediately be put to us: By what authority do you perform these offices? You say that your Society is a religious body; what, then, is your creed? Do you, for instance, believe in God? We would answer: Some of us do, others are undecided, the opinions of some of us may possibly be distinctly negative; but even the class last mentioned are not excluded from our fellowship. Do you, then, we shall be asked, believe in the doctrine of immortality? To this second question we should have to make precisely the same reply. You profess, then, it will be said, to be a religious society, and yet you do not believe in God and immortality; you are at heart a company of agnostics, you cultivate "a polite atheism"; that is to say, you are in fact atheists, but deem it prudent to veil your atheism, in order to avoid giving direct offense to public opinion. But to this way of stating our position we should most emphatically object. To say that the Ethical Society does not believe in God and immortality is altogether wide of the mark. What we do say is, that we, as a society, do not undertake to pronounce upon these questions. It is true, we are not a theistic society, but neither are we an atheistic society; we are not a gnostic society, but neither are we an agnostic society. In our Society there is room for the greatest possible diversity of belief, and, more-

over, diversity of belief is distinctly encouraged. As members of a society we have all sorts of creeds, as a society we have none. The one novel and characteristic mark of the Ethical Society on which it is necessary to fix attention in order to understand it is, that a common creed is not the condition of fellowship, is not the basis of union. We are united, but by other means and by an agreement of a totally different nature.

Moreover, great stress is to be laid on the fact that we are united; we do work together in a common spirit and for definite ends. The question for one who would pass judgment on us to consider is not, whether such a thing as a religious society without a common creed is feasible; on the face of it many might be tempted to say that it is not, that such a thing never has been and never can be. But to this we simply reply that we *are* a religious society, that we bury the dead, that we consecrate the marriage bond, that we support a Sunday school, that we console the afflicted, etc., and that we have done all this to the greater or less satisfaction of a considerable body of people for more than twenty-eight years. The question is not whether theoretically such societies are possible, but seeing that they exist, to account for the common spirit that animates them, the bond of union which holds them together.

What, then, is this bond of union; if you have no common creed, the inquirer may ask, have you a common philosophy, are you Spencerians, Kantians, etc.? Without expatiating on this point, we shall, it seems, have to dispose of it in the same manner as above. Some of us have no gift and no inclination for philosophical thinking, others who have the gift are encouraged to employ it and to work toward a philosophical system which shall satisfy their intellectual needs. An agreement, however, on



philosophic first principles is neither enforced nor expected. Here again it is believed that unfettered liberty is best, and that such liberty is incompatible with exacting, as the condition of membership in an Ethical Society, assent to any philosophical form, however broad and enlightened.

The basis of union is the sense of a common need, a keenly-realized desire to get away from bad ways of living, and at least to approximate toward the better ways of living. We have the conviction that for the solution of the grave and tangled problems which beset us as individuals and society generally, more light is needed as well as more fervor, more light than is shed by the Old Testament or the New, more light than is furnished by any philosophical system of the past; and in the greatness of our need and with faith in our human reason, we seek such light. We have the conviction, that in matters relating to conduct, truth is found by trying; and that while a man "errs so long as he strives," yet on the other hand it is only by continuing to strive that he can correct his errors, and only by venturing forth in untried directions that he can discover new truth. The Ethical Culture Society, therefore, may be described as a society dedicated to moral striving.

But there is this to be added, that the common search and effort are dependent on agreement in at least one fundamental particular. We are agreed that the thing we search for is the thing which we cannot afford to do without; we are agreed that the attempt to live in right relations, to realize what is called righteousness, to approximate toward the ideal of holiness, is that which alone gives worth to human life. And it is in the name of this ideal of holiness that we exercise our religious functions. In its name we consecrate the marriage bond;

the marriage relation itself is intrinsically holy, apart from any benediction or sanctification from the outside; it is this intrinsic holiness of the relation that we accentuate in the ceremony. In the name of the same ideal we bury the dead; the sacredness of human life and the eternal ends to which it is consecrated, are the underlying text of the words we speak at the brink of the grave. By the same ideal, we seek to console the afflicted, urging them to turn their sufferings to account as means of growth and moral development. And finally, it is the same thought of the divine content possible to every human life here and now, which we seek to impress upon the young in our Sunday school and in our day schools.

And after all there is a certain definite view of life underlying the Ethical Movement. As every religion has taught a fundamental conception of life, and has gained strength by so doing, so we, too, are teaching a certain fundamental conception, the conception namely, that progress in right living is the paramount aim and end of life; that right thinking and right believing are important only as they lead to right living, and that the thinking and believing must approve themselves to be right by the fruits they produce in conduct.

Is such an undertaking as ours likely to prove permanent, is the common spirit that now unites us likely to last, or will it be disintegrated by those differences of thought and feeling which more and more will emerge amongst us? That will depend on the energy with which we hold fast to the common aim. In the cognate sphere of Science, we see that devotion to truth is a sufficient bond. Theories of what is true have their day. They come and go, leave their deposit in the common stock of knowledge, and are supplanted by other more convincing theories. The thinkers and investigators of the world

are pledged to no special theory, but ever feel themselves free to search for the greater truth beyond the utmost limits of present knowledge. So likewise in the field of moral truth, it is our hope, that men in proportion as they grow more enlightened, will learn to hold their theories and their creeds more loosely, and will none the less, nay, rather all the more enhance their devotion to the supreme end of practical righteousness to which all theories and creeds must be kept subservient.

There are two purposes then which we have in view: To secure in the moral and religious life perfect intellectual liberty, and at the same time concert in action. There shall be no shackles upon the mind, no fetters imposed in early youth which the growing man or woman may feel inhibited from shaking off, no barrier set up which the adventurous thought of man may not transcend. And on the other hand we wish to bring about unity of effort, the unity that comes of an end supremely prized and fervently loved, the unity of earnest morally aspiring persons, irrespective of theological or metaphysical belief, in the conflict with moral evil.

This is our platform, and we earnestly appeal to all those who agree with us in these positions to make public profession of their agreement and to join themselves to us, in order that we may be enabled the more effectually to carry out the difficult task which we have undertaken.

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BY WILLIAM M. SALTER.

If we take life as essentially progress to the highest and best, the ethical disposition is the deepest thing in it—for the ethical disposition is just the will in this direction, the will to make the most of one's self and to be of most service to one's kind.

The primal task of education is to touch this spring of energy in the individual heart—to awaken an ideal, a wish, a bent of the will in this direction. Goethe somewhere says that more evil arises in the world from Trägheit than from Bosheit—from inertia than from ill-will. No one wishes evil to himself or others, yet in the absence of a positive will for the good, a will capable of inspiring on occasion effort, self-control, self-denial, evil continually comes. Do we not see every day knowledge and skill that have been acquired in our schools used for vulgar, anti-social and sometimes even criminal ends? The ethical disposition is the salt that keeps the other goods of man from spoiling in his hands. Plato taught that the problem of education centered in the problem of ethics.

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\* An address originally prepared for a meeting of the Chicago High School Teachers' Association, March 6, 1903; repeated before the Massachusetts State Teachers' Association, Boston, Nov. 27, 1903, with some changes—and in this form now printed. The address was also in substance given before the Chicago and Philadelphia Ethical Societies.

I think we are beginning to take this organic view of education, to see that heart or soul is not one thing and mind another, but that they are or should be an indissoluble unity—and that the function of the teacher is to train both. The school is to train for life, and so-called “getting on in the world” is only a part of life.

The need for the larger and deeper outlook is the more necessary in America. Religion has ordinarily been the great factor in stirring the deeper impulses and aims in men and women. And religion has ordinarily had charge of education. But in matters of religious faith we are hopelessly divided in this country. We have no national organization of religion. Private schools in which religious lessons are given are inadequate, and insignificant in comparison with the national need. Our public schools are the one higher institution that society has created which reaches all the people, or practically all. They are a wonderful creation. Through them society stands like a father over its children, ready to guide them from the fifth or sixth year upward. It sometimes takes practically complete charge of them. Their ideas and ideals, as well as their positive knowledge and skill, are shaped more or less by the influences they are thus under. Religious indoctrination, by our organic law, we are forbidden to give; but about everything else that goes to make up a complete man—whether it be training in science, in art, in mechanical skill, in private virtue or in public virtue—our schools may give. All the more because religion is so partial and uncertain a factor in the life of to-day, let our schools do what they can to awaken and strengthen the ethical impulse and ambition in the minds and hearts of their pupils. Not knowledge or skill, but the uses to which these are to be put—the

sort of man they enable one to become—are the all-important things.

I would urge the ethical mission of the school for another reason. It must be borne in mind that children do not come to the school fresh and plastic. I have spoken of it as shaping their ideas more or less, but the qualification is important. Their ideas and ideals are already in a measure formed by the way in which they have been brought up at home, and this influence continues after they have come to school. So does the influence of companions; so does the influence of the social atmosphere about them, as reflected in the newspapers and public opinion; and these influences are sometimes as powerful, if not more so, than the school—and quite as often they make against high ethical ideals as for them. If money-making and luxury in living and ambition for social position are the things that loom large on children's horizon because of these influences, the school will not have an easy time in trying to set up different standards. All the more should it try. It ought not to reflect the current life about it, but in some respects rise above it. An ideal school would be not unlike an ideal church, in the world and yet not of it—breathing somehow a purer and higher spirit. A public school should nurse public spirit, for example, however much or little of this there is outside. It is not paradoxical that the public supports something that thus may contradict itself, for in creating great institutions the people draw on their better selves, on their ideals—and leave their defects of practice to one side. In the same way the laws of a people are generally better than the people themselves. If, indeed, we had perfect homes and a perfect social atmosphere, if the child came with the right bent and aim and

ideal at the start, the public school might need to do little more than teach the ordinary school-branches; but as things are, and just because the actual ideals of a child are often so low and inadequate, the school should do its best to elevate them. "My belief is," said Professor Huxley, "that no human being and no society composed of human beings ever did or ever will come to much, unless their conduct be governed and guided by the love of some ethical ideal." Surely, an education that does not contrive somehow to cultivate such a love is unworthy of the name.

How, then, shall it be cultivated? I know of no happier way than by the child's being able to look up to one who, as far as human limitations allow, is an embodiment of such love—the teacher. Feeling is kindled by feeling, and purpose by purpose. If a child sees before it a strong, effective personality, inspired, guided, checked by the love of human kind, insensibly, unconsciously the child will be affected—perhaps changed, transformed. No instruction, no appeal can equal this silent working of one personality on another. I think we are coming to feel that something of these qualities make a part of the true ideal of a teacher—that the teacher's is a semi-religious profession—I mean one that requires a certain moral self-dedication, a certain purification of the heart and the life. It does not so much matter what one teaches—it may be Latin or geometry or mechanics or chemistry—energy, high aim, and genial human love may leave their impress in connection with the teaching of any subject. No doubt good instruction may be given by those who are not models of virtue. No doubt saints are few, whether in schools or out of them; all the same, those who day in and day out are in contact



with their pupils may well remember that inevitably they have an influence beyond their influence as instructors, that character communicates itself whatever we do. If they wish to lift others above money-making and vulgar ambitions, they themselves must live in a higher atmosphere. If they wish to train up hearty servants of human kind, whatever the special calling, business, or profession, let them pour their full hearts into their present calling and profession. In a word, as the late Colonel Parker once said, "Whatever we would have our pupils, we must be ourselves."

But while in this personal way the love of excellence may be inspired, it may grow into a habit and a character to no small extent under the influence of the requirements of school life itself. It is what we do, do time and again, that makes us what we are. There is much in the contention that morality can only be learned by practicing it. What an opportunity is the school itself! Here are tasks to be achieved. Energy, determination, concentration may become thus daily exercises. Moreover, there are many at the same task. The school is an association, a miniature society. There must be order if there is to be co-operation; there must be self-control and quiet; there must be punctuality; there must be deference to the natural authority of the teacher; there must be truth with the teacher and truth with each other; there must be no unfair advantage taken or given; there must be honor; and, at least, there is an added smoothness and grace to the life of the little community if there is courtesy. Both private and social duties are thus learned under the silent pressure of school life and organisation. It may be a more or less unconscious process, but the effect may be deep and lasting—yes, may be

among the solidest and most permanent things surviving from the years of one's school life. One's books and lessons may be more or less forgotten, one's ideas about many things may change, but the habits of application and work gained in the school-room, the habits of obedience and truthfulness and honor, may stay by one forever.

And yet the range of the discipline of the school-room is limited; the occasions are relatively few—rarely, for instance, are there crises where self-sacrifice is demanded. The school is a peaceful arena, a quiet and protected spot, compared with the tumult and the disorder and the tragedies of the great world's stage. The larger outlook for the child and growing youth is got through acquaintance with history and literature. Here is real life; here is the supreme moral instruction. It is often hard to understand the present; it is so confused, we cannot see it clearly—but with the past we get in time the right perspective, we see things as they are. Or poetry, the drama, fiction portray things not as they literally were, yet naturally, with all the air of real possibilities. History and literature are full of situations and incidents and men that interest us from a moral standpoint, and the judgment on them trains and heightens the moral sense. We see things to admire and things to hate; we see men living and dying for their class, their country, or a cause—we are led to think what we should do were we in their place; perhaps we test ourselves in imagination. I am aware that dealing in imaginary instances is sometimes condemned; it is said that unreal feelings are thereby developed, and that only real life tests us. It is true that only real life tests us, and yet I am old-fashioned enough to think that there is such a thing as prepa-

ration for real life, that fixing the ideals and the admirations does count for something; that where otherwise the result might be in doubt, the fund of remembered feeling and resolve may tip the beam; that Schiller's counsel, "Tell him when he is old to remember the dreams of his youth," may not be altogether vain; that high thoughts formed before a crisis may help one when the crisis comes. Happy the boy and girl who know Plutarch's heroes and the great men and women of the ancient and modern time; who are familiar with the great battles for human liberty; to whom the tyrants of history (each in his several guise) are odious; who identify themselves in sympathy and imagination with just causes even if they fail; who know and thrill at the remembrance of the successive steps by which right and justice and equality have, in a measure, been established in the world. To the teacher of moral insight, history is really a cloud of witnesses telling us of the achievements of the past, and calling on us to continue in the holy succession. And literature gives us more freely the same lesson. The higher literature of the world comes from and gives us as in a glass the higher epochs, the higher inspirations of the world.

I have spoken of the personal influence of the teacher, of the life and discipline of the school-room, and of certain particular studies as ways of cultivating the ethical disposition in the minds of our children. It is a kind of indirect instruction in ethics, and Emerson reminds us that it is just the things "of which we do not think that educate us."

All this, however, is not direct moral teaching, and it is about direct moral teaching that there is, as I gather from what I read, and from some slight contact with

teachers, wide difference of opinion. Some would exclude it altogether. Perhaps this is the preponderating opinion. I find a formidable array of authorities—practical teachers—on that side. One says, "It seems hardly wise to adopt or enforce systematic, daily, or periodical direct instruction in ethics as in geography or grammar. Mere preaching rarely converts men to righteousness."<sup>1</sup> Another says, "Ethics cannot be taught from the outside. Ethical training . . . must be an integral part of every exercise of daily life."<sup>2</sup> Still another speaks of the "erroneous belief that the moral welfare of the child can be secured by instruction in moral science."<sup>3</sup> President Hadley inveighs against any attempts to make information take the place of discipline as a menace to our national life. "As a preparation for the school of national politics," he says, "ten hours of training in civics are not the equivalent of one minute of training in order and obedience."<sup>4</sup> I remember how the late Colonel Parker was turned into a genial man of war at the mention of set ethical lessons. I was once myself overwhelmed by his eloquence on an occasion like this, when speaking in Chicago.

And yet I am still unabashed in maintaining that direct moral teaching is, within limits, in place. First, let me say a word on occasional talks, and then enlarge a little on scientific instruction. Perhaps, after all, few would deny the propriety of a good, straight talk on a point in conduct, once in a while. Occasions arise when it be-

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<sup>1</sup> W. H. Ray, *Illinois School Journal*, March, 1887, p. 221.

<sup>2</sup> P. W. Search, *Educational Review*, Feb., 1896, p. 136.

<sup>3</sup> J. C. R. Johnston, *Education*, Oct., 1903, p. 105.

<sup>4</sup> "The Education of the American Citizen," p. 189.

comes almost the duty of a teacher to say something. There is dishonesty in examinations, for instance. I heard of a teacher who, the day following such an occurrence, took for his opening exercises readings such as the passage from Paul beginning, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just," a sentence in the Apocrypha, "As for the truth, it endures and is always strong; it lives and conquers for evermore," still another from Ruskin; "The meagerness of poverty may be pardoned . . . but what is there but scorn for the meanness of deception?"—and then, without asking for the names of the offenders, and expressly saying that he preferred not to know them, he made a brief address straight from the heart on the nobility of truth and the meanness of deceit. There was reason to believe that it went to the hearts of the pupils, for there were no further instances of dishonesty at the examinations of the class in question. Another case: A native American girl found herself, incident to the alphabetical seating prevailing in the school, placed next a colored girl, and she asked that she might change, remarking somewhat contemptuously that she had always considered herself "superior to negroes and Irish." The principal next day quoted the Scripture saying that God had made of one blood all nations of men, and also that other noble passage which says that the body is not one member, but many, that the eye cannot say unto the hand, "I have no need of thee," and that whenever one member suffers, all the members suffer with it; and then, after remarking in an impersonal way that other selections he would read were suggested by an incident that had just happened, he read the opening passage of the Declaration of Independence and Burns' lines ending with:

“For a’ that, and a’ that,  
It’s coming yet for a’ that  
That men to men, the world o’er,  
Shall brothers be for a’ that.”

As can well be imagined, it all made (so it is said) an impressive lesson on the brotherhood of man.

There are those who object to anything of this sort. They call it “preaching”—a word that seems to be a synonym in their minds for good-natured, well-meaning ineffectiveness. But I cannot help thinking that this reflects upon the particular kind of preaching they have been accustomed to hear rather than anything else. The great preachers of the world have not been exactly ineffective—John Knox, Luther, Wesley, Theodore Parker, Henry Ward Beecher. They were men who made changes in men’s lives, and in the current of events. The great preacher is simply one who has so deep a conviction that he is overcome by it, and overcomes you, too—it is not a trick of words, but a conveyance of life. Genuine, sincere, unaffected moral talks few people are averse to, either old or young. Perhaps there are teachers who can’t make them—and good teachers, too. But there are others who can, and it is they who should, as occasion arises. I am afraid that some of our aversion to direct moral appeals is based on surface conceptions of morality—we think that it is all a matter of conduct, and that feeling has little to do with it. We forget that morality is often an ideal rather than a reality—something just not practiced and lived, and that feeling is our only contact with it—feeling after it, desire, aspiration. This is as true in the school-room as elsewhere. Yes, sometimes talks simply and clearly stating what is right or wrong may be in place. The illiterate in the community furnish

more than their proportion to our prisons, and there may be more people ignorant and confused morally than we ordinarily suppose. I was struck by a remark of Miss Jane Addams that "it is precisely on the undeveloped morality of voters that municipal corruption flourishes. Theirs is largely the crime of ignorance of what morality is." An official in our city (Chicago), whose business it has been for years to deal with delinquent children, declared that they generally fell into evil ways through mere ignorance; they had never been taught the distinctions between right and wrong, nor told what the laws require. It may then be a mistake to think, as many who oppose direct ethical instruction in the schools do, that such instruction gives only what the pupils already know. Nobody will hold that instruction in right and wrong of itself makes children moral, but it would be strange if instruction did not increase the chances of such a consummation. Simple suggestion, simple association of certain ideas with a respected, not to say loved, teacher, may influence.

This instruction, I need scarcely say, should be given with seriousness. For it there should be preparation, as for something solemn and grave. Rousseau was hardly extravagant, to whose mind the training of the young soul to virtue was surrounded with something of the awful holiness of a sacrament; and those who labored in this field he wished to see so devoted that they would be lifted from the rank of drudges to a place of highest honor among the ministers of nature. True, we cannot have religion, in the ordinary sense, in our schools; in another sense, it may be that it is just religion, that is, moral seriousness, that we most need.

I have spoken of moral appeals and occasional moral instruction. But there is another kind of moral teaching

that, supposing boys and girls are mature enough, seems to be equally in place. I have in mind now moral explanation, scientific moral teaching. Baron von Sternberg, who joined Washington at Valley Forge, and turned the desolate camp into a training school of arms, wrote back to an old comrade in Prussia, "You say to your soldier, 'Do this,' and he doeth it; I am obliged to say to mine, 'This is the reason why you ought to do that,' and then he does it." This is the spirit and the mark of a free, democratic people as contrasted with one governed from above. There is much that is obstreperous and unlovely in American youth, but asking questions, really wishing to understand things, is a sign and promise of life. It seems to me proper, when boys and girls reach a certain age (say during the high-school years), to try to bring order and system into the whole set of their moral notions simply for their intellectual satisfaction.

There are two objections to doing this. One is that morality does not need to be taught, but only practiced. The other is that morality cannot be taught apart from religion.

As to the first, I must emphatically dissent from the idea that man's only need is right feelings and right habits. This is indeed one need and the first need—the fundamental need. Without these feelings and habits as a basis, mental clarification, ethical science, can do little. Herbert Spencer does not put it too strongly when he says, "He who would hope to give a knowledge of geometry by lessons in Latin, or expect to gain practice in drawing by the expressive playing of a sonata, would be considered ready for a lunatic asylum; and yet he would scarcely be more irrational than those who hope



to engender better feelings by schooling the mental faculties." And yet, supposing that one has the right feelings and the right habits, are we satisfied? Is this the complete ideal of a human being? Do we not feel that one should know and understand what he is doing, as well as do it? Is it enough to have a machine, even a living machine and a perfect living machine, without intelligence back of it and lighting it up? Can we ever forget Socrates's contention that we must not only do, but must know what we do, and that a life without examination is not worth living? To my mind feelings and habits are not enough, character is not enough—they should have a soul of intelligence behind them. All a man's life, his character, his morality as well, should be lit up by thought. He should be not action simply, not goodness simply; he should look before and after and know the reason for everything he thinks and does; this is a part of his calling as an intellectual being, a part of his human dignity. Hence the place of ethical science in a school curriculum as soon as pupils are old enough to appreciate it. It is not to take the place of the practical and indirect training already described, but to supplement it. A child should be trained in the way he should go; but now it should be explained why he should go that way—it should be shown that it is not something arbitrarily laid down, not a matter of authority, but something that he can himself understand. But this leads us to the second objection—that morality cannot be taught apart from religion.

With all respect to those who hold this view, and conceding a certain modicum of truth in it, it must be said that in the main it rests on just that confusion of mind which it is the province of ethical science to clear up.

In a sense, all physical things and all human things emerge from a background of the metaphysical, the supernatural. And yet physics is recognised as a distinct science, and chemistry is, and biology is. In the same way, ethics is coming to be recognised as a distinct science. According to many good people, the Bible is the standard of right and wrong, the supreme authority. Well, when we look into the Bible we find that morality or righteousness is looked at in a most interesting way. It is placed in connection with life—it is spoken of as the way of life, its condition, its law. Now, this is a conception we can verify: we can see whether it is really true. And if we attend, we shall see that it is true; that all the virtues we can think of, industry, temperance, self-control, sympathy, justice, love, truth, are conditions of life, means of prolonging it, of intensifying it, of widening its range, of giving it joy. Some may directly serve the individual, others may more directly serve society, but all further life, human life; with them life tends to be strong, stable, secure, happy; without them life and the whole fabric of society is forever tottering, falling. Indeed, take the fundamental ethical disposition that I first spoke of—the desire, the ambition to make the most of one's self and to be of the most service to his kind—and enlighten it as to ways and means, and you will find it inevitably running out into the virtues I have just mentioned. Whence life comes is another question, but granted life, the life of the race (for the individual is only a fleeting fraction of it), and morality is the unalterable condition of it—it is as unescapable as natural law, it is natural law. This really is the conception of the Bible. Yet if the conception is true, if it is verifiable, if all history is, in a sense, the witness of it, would it not

be true whether the Bible contained it or not? May not our school pupils be conducted to the living facts themselves? "This do and thou shalt live"—this is the central conception, the unifying thread on which all duties hang and in virtue of which they all become intelligible. There are no irrational or super-rational duties—even self-sacrifice, even following duty to the death, is a means to higher life. By labor and duty and sacrifice and death the world's level is lifted. Yes, duties beyond those ordinarily recognised—duties sometimes called visionary, utopian—are, if they are really duties, duties in view of the fact that the performance of them would lift the race to heights that now seem far away, would bring it nearer that perfect goal of which the highest and holiest have always dreamed. So the whole range of morality, commonplace and uncommonplace, could be set in order, and a satisfying intellectual vision be gained. Yes, if there were time, I should like to show how the story of moral progress might also be told, how the dim beginnings of morality might be pointed out, and the successive steps of advance be followed, how recent advances might be traced—how morality, both as a practice and as a theory, might thus be seen as a progressive thing, and the boys and girls be led to feel that they must take their place in time in the onward movement.

Such is something of the instruction in ethical science and ethical history that I conceive to be possible in the public schools, without at all trespassing on the field of religion. As to how it shall be given I am not enough of a pedagogue to say—probably better by question and answer than by any text-book, and always by keeping as close to life and actual characters and situations as possible.

I know it is said that ethical science properly belongs to the university. But I do not think it belongs there alone. I am quite sure that boys and girls of sixteen (perhaps the most impressionable and eager time of life) can receive and appreciate it. In a sense it must be remembered that our high schools are practically the people's university—all they have. Let us round out the curriculum there. Let us abate no jot of the invaluable moral training and indirect instruction already given, but let us not do one good thing and leave another undone. Let us eschew one-sidedness and have a vision of the whole of life; let us respect the *mind* of the pupil; let us heed the noble injunction of the founders of this commonwealth,<sup>5</sup> who charged the teachers of youth not only to impress on the minds of their pupils all the great virtues, both those upon which a republican constitution is founded and those which are the ornament of human society, but also to endeavor to lead them, as their ages and capacities should admit, "into a clear *understanding*" of those virtues.

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<sup>5</sup> Massachusetts.—The reference is to the Legislature of 1789.

## THE BIBLE IN THE SCHOOLS.\*

BY WILLIAM M. SALTER.

The controversy over the Bible in the schools, as it is usually waged, is an incident in the conflict between the old faith and the intellectual conditions of to-day.

In a certain way I find myself in sympathy with the conservative party, for it is a pity that our children should grow up in ignorance of the Bible, and there is much in it that stirs the conscience and quickens the ethical disposition; and yet, as commonly raised, the issue is religious, for the question is whether a certain amount of deference shall be paid in one of our great public institutions to the Christian faith. In one way the controversy has a pathetic side. For the Christian faith was once the law for nations—the practically universal rule for private consciences; all of life was touched by it, and all the stages of life, birth, marriage, and death; it was the consecration for every institution—and for education it was the inspiration and the guide. Instruction in the Christian faith was a part of every school—the most important part. And now all that is asked for is a few moments in which a Bible passage may be read, along with, perhaps, the Lord's Prayer and a hymn—all without note or comment. It is a mere fragment, a crumb, and

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\* An address given before the Society for Ethical Culture of Chicago, March 22, 1903; repeated in substance before the Society for Ethical Culture of Philadelphia.

yet it is all the Christian church dare ask for, so weakened is she, so aware is she of the indifference or unbelief or hostility that surrounds her everywhere. Fancy the church making such a paltry demand when she was in her conquering youth or in her victorious prime! But old age is come upon her and she is content with little.

The fact is Christianity has been losing for several hundred years. The Protestants broke away from the Catholic Church, and Protestants have been breaking away from Protestants. At last there are Protestants against Christianity itself. For a while the church kept its hold on education—it does so still in Germany; but it has lost its hold on education in France, and it is beginning to in England, though there is a temporary reaction just now—in education as in other directions.

In America there is, for perhaps the first time in modern history, a complete emancipation of the State from the Church. Our national Constitution expressly forbids the establishment of any religion, and all our commonwealths contain more or less similar provisions in their organic law. It is true that Daniel Webster once spoke of Christianity as “the law of the land,” but this was a private opinion or rhetorical plea in the course of an argument against the validity of the Girard will—an argument that was not followed by the court, which decided against him. The supreme law of the land, the Constitution, makes no mention of Christianity, or of the Bible, or of God. Washington and the United States Senate stated the exact truth when in the treaty with Tripoli, in 1796, they said that the Government of the United States was not, in any sense, founded on the Christian religion. There are, indeed, laws and official acts that are inconsistent with such a view, but they are “sur-

vivals"—perhaps in the circumstances of the time unavoidable survivals, for it is too much to expect that logic and consistency will rule in human affairs at once. Such are the appointing of chaplains for legislatures or in the army and navy, the setting apart of Thanksgiving or fast days; and such are, I may add, occasional laws or decisions requiring the Bible to be read in the public schools. It is only in the newer commonwealths, or in the more recent Constitutions, or in the most advanced communities that the true American spirit comes to full expression; in California, for example, in Washington, in Nevada, Idaho, and Oregon, and in cities like Cincinnati and Chicago, the Bible is not read in the schools. Consistency, like truth, is the daughter of time.

Gradually thus the old faith has been losing its hold on the larger life and institutions of society. Men are coming to think that in many capital affairs they can act for themselves, without regard to the hopes and fears of another state of existence. Formularies and usages remain, like the oath or kissing the Bible or going to church, but they mean little. Reading the Bible in the schools is little more than a form. Nowhere is there real instruction or any pretense of it—it is often expressly provided that the reading shall be without note or comment. It is as if the church said, Show us a little respect, make us a curtsy—that is all we ask.

And so, I say, the agitation for the reading of the Bible in the schools has its pathetic side. It is like the flickering of an expiring fire. To really put the nation on a Christian basis, to make a recognition of God and Christ in our fundamental law, is only the demand of an utterly insignificant minority. To hear any of them say (as they do sometimes say), "It cost us all our Civil War

to blot slavery out of our Constitution, and it may cost us another war to blot out infidelity," only makes us smile. All that people of any standing or weight ask is for ten or fifteen minutes in school in which to read the Bible, and perhaps recite the Lord's Prayer and sing a hymn.

Well, if it is so slight a matter, why make an ado over it? I answer, only for the principle involved. You remember that England, in the old pre-Revolutionary days, grew more and more moderate and reasonable in her demands on the Colonies; at last it was only a trifling, insignificant tax on tea that she proposed—and yet with it was associated all the pretended right to legislate for the Colonies without their consent that was so odious to the colonists. So now. The few minutes' reading of the Bible is an insignificant matter—yet with it is associated that public recognition of Christianity, which it is just the question whether the State has the right to make, nay, which, if our fundamental laws are to be followed in their spirit, it has no right to make. For this is the reason for the use of the Bible which lies back of the agitation as ordinarily conducted. It is held that this is a Christian nation, that religion is necessary to good government, that the Bible is essential to religion, that many public school children have no religious instruction at home, that hence it is the imperative duty of the public school to impart the instruction without which, it is said, they are in danger of becoming adepts in vice and villainy. This is language used in an address to the Board of Education of Chicago a few years ago by a special organization here;<sup>1</sup> and it was under the

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<sup>1</sup> The Woman's Moral Education Union, 1890.



auspices of this organisation that a book of selections from the Bible was prepared with a view to its actual use in our schools.<sup>2</sup> But the other day a ministers' union sent in resolutions to the School Board asking for daily readings from the Bible. Indeed, the language of the Wisconsin Supreme Court is not far-fetched when, in an important decision on this subject, it says, "Schools where this is the case are thus places of worship."

State worship is an anomaly in America. Indeed, men of all views may recognize this, and one of the ablest and fairest arguments I have read against the use of the Bible in the public schools was by an orthodox Christian minister.<sup>3</sup> He saw and had the courage to say that in the divided state of public opinion on religious subjects, the State, which stands for all, could not espouse a special religion, even if it was the religion in which he absolutely believed—or if it was the religion of the majority of the people. He was ready to face facts as they were and let the Christian faith take its chances unsupported by State recognition. He even pointed out the subterfuge in the claim sometimes advanced that the Bible should be used not as a religious book, but as a book of morals, which helps to teach the morality on which the State is based. If read (he said) as an introductory exercise along with the repetition of the Lord's Prayer, then it is a book of religion—and if read with the understanding that its inculcations are of divine authority, the religious question is up in all its force. It is refreshing to find a man standing up for logic and for justice and fair-

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<sup>2</sup> "Readings from the Bible Selected for Schools," Chicago, 1896.

<sup>3</sup> Rev. Dr. W. W. Patton, Editor of *The Advance*, in "The Bible and the Public Schools," Chicago, 1876.

ness even against his own cause. And there are other Christians who think in this same way—and Christian journals, too. They recognize that so long as people are divided in religion, this is the only course.

Some may say, But are not people all agreed as to the Two Great Commandments ("Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself") and the Lord's Prayer? No, I answer, they are not. The Jews cannot speak of the Lord's Prayer—Jesus is not Lord to them. Nor can that large and increasing and respectable part of the community known as agnostics assent with sincerity or any real meaning to the commandment, "Thou shalt love the Lord thy God with all thy heart and strength." Even the "Ten Commandments," that are sometimes spoken of as an epitome of morality, have a theological coloring, and a theological basis that free-thinking people cannot assent to. They are all in the name of the "Lord thy God." They are all his personal commandments. They start off with, "I am the Lord thy God," and are the orders of a superior to an inferior. It is not, "We ought," or "We must," but "Thou shalt." In other versions of the Commandments, the word of authority is at the end of every "Commandment"—for instance, "Ye shall fear every man his mother and his father, and keep my Sabbaths: I am the Lord your God"; "Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God"; "Ye shall not swear by my name falsely: . . . I am the Lord your God," and so on.<sup>4</sup> The morality of much in the Ten Commandments is pure and high, but the basis of it is no longer seriously held by thinking people; yet it is just

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<sup>4</sup> Leviticus, Chap. xix.

that basis that is insisted on ordinarily in religious circles, and here lies the reason why they wish to have religion as something more than morality taught in the public schools, as to the people generally. The fact is that the Bible is through and through saturated with the habits of thought of twenty or even thirty centuries ago—centuries before science and before critical thinking—and now that a new world of thought and a new way of thinking has dawned upon the world, it is impossible and it is wrong for the State to set it up as a text-book or standard of religion or of anything else.

I turn now to an entirely different matter. The Bible may be looked at from quite another point of view from that which we have been considering. We have been thinking of it according to the ordinary claims made for it, as a supposed divine revelation—that is the religious view. But the Bible also comes under the general category of history and literature, and this we may call the humanistic or secular view. There can be no doubt that the Bible is a more or less fragmentary record of a great historic movement—or, I might say, of two historic movements. There can be no doubt, too, that certain parts of the Bible belong to a high order of literature. Moreover, the book has had a great historic influence. It has helped to shape individual character, and helped to determine public events. It has created customs—affected national policies. It has influenced other literature, too—parts of English literature are unintelligible apart from it. Our King James version has even been a service to the English language, by being a singularly simple and noble specimen of it, by being a storehouse of old, honest, homely Saxon words and modes of expression.

Could one expect to understand Greek literature or

even the deeper springs of some of Greek history—witness the relation of Alexander to the *Iliad*—who did not know Homer? As little can one expect to understand English literature, or, for that matter, European literature in general, as little can one expect to have an intelligent idea of much in the history of European peoples, who does not have some acquaintance with the Bible. The Bible has been one of the historic forces that have made the modern world what it is. From this point of view it is difficult to see how it can be left out of account in any system of education that goes beyond the merest rudiments of knowledge. Or if we are studying ancient history and literature direct, if we are following the steps in the development of ancient Greece or Rome, or learning of *Æschylus* or *Sophocles* and *Plato*, or of *Cæsar* and *Virgil*, how can we shut out of view ancient Israel, or exclude from consideration *Isaiah* and *Amos*, *Ecclesiastes* and *Job*? The fact is, it is not possible to be in any broad way an educated man and to be ignorant of the Bible. It is most unfortunate that in the reaction against the overuse, or rather misuse, of the Bible in times past there should be now a tendency to put it out of sight altogether. One extreme seems to be followed by another extreme, and rationality and a sober and just judgment of things to be rare. Professor Huxley once said—and he was as vigorous and keen an opponent of most that passes as theology nowadays as any man in the past century: “Many seem to think that, when it is admitted that the ancient literature, contained in our Bible, has no more claim to infallibility than any other ancient literature; when it is proved that the Israelites and their Christian successors accepted a great many supernatural theories and legends which have no better foundation

than those of heathendom, nothing remains to be done but to throw the Bible aside as so much waste paper." For all his seeming iconoclasm, Huxley was too intelligent and too just for that, and he turned about with his accustomed vigor to say that in his judgment, if there was anybody more objectionable than the orthodox Bible worshiper, it was the heterodox Philistine who could discover in a literature which, in some respects, had no superior, nothing but a subject for scoffing and an occasion for displaying his conceited ignorance of the debt he owed to former generations.

And yet this hostility to the Bible, or worse yet, this indifference to it and ignorance of it, are growing apace among us. I am surprised at times, and our thoughtful public school teachers (so far as they know anything of the Bible themselves) are surprised at the dense ignorance of the children growing up in our midst. Children who are well posted in other things are in elementary darkness here. Let it not be said that this is the result of banishing the Bible from the public schools. The ignorance is only to be slightly cured by reading a few Scripture passages daily, without a word of explanation, and in a way that tends to superstition rather than to enlightenment. The evil is only to be remedied by giving the Bible its rightful place among history and literature studies, by treating it seriously and thoroughly as one would any other great piece of literature of ancient or modern times—as one would Cæsar or Virgil or the plays of Shakespeare. I need not say that the work of scholars is now making it possible to do this. They have shown how and when the Bible—or rather the different books that make it up—arose; they place them in connection with the times that gave them birth, and the circumstances

that explain their meaning; they make the Bible alive and real and full of interest. There are myth and legend in the Bible; there are war songs and love songs; there are history and biography; there are political orations and diatribes against social iniquity; there are letters; there are moral tales and homilies; there is poetry; there is rapt vision and prophecy. I do not mean that all is of equal value—the passion for the whole Bible and nothing but the Bible is a bit of Protestant fanaticism. The Catholic Church has been wiser, which ordinarily only puts useful selections from the Bible into the hands of the people, and, if it prints a Bible, always accompanies it with notes and explanations. There are certain parts of the Bible fitted for children and other parts fitted for older people, and still others that are fitted for nobody but the antiquarian and archæologist, and there is scarcely any part that does not need interpretation and explanation.

If anyone says that this is all very well in theory, but that we cannot teach the Bible without teaching religion, since the Bible is a book of religion, I must dissent. Let us distinguish things that are different. To teach religion is one thing; to teach the history and literature of religion is quite another. Cannot one teach Homer, which is full of the early Greek religion, without teaching that religion—cannot one explain it, make it intelligible, imaginable, without passing any judgment on its truth? Cannot one teach Dante, and make Hell, Purgatory, and Paradise stand like pictures before a pupil's mind, and yet neither affirm nor deny their reality? Cannot one tell the story of Buddha and of the growth of his religion with intelligence and with sympathy, and yet leave it to the pupils or to others to say whether that religion

is to be accepted? So I conceive it is possible to tell the story of the rise and growth of the religion of Israel according to the results of modern critical scholarship, to trace the evolution of the idea of Israel's divinity, Yahweh, from his beginnings as a sky-god and a mountain-god up to his final destiny as a god of justice and of mercy and of love—yes, to tell the story of Jesus, discriminating as best we can his real words and deeds from those that were simply attributed to him out of the loving wonder and homage of his disciples, and the story of Paul and of his conversion and of his heroic life and work—and to leave it to the pupil or his other instructors to say whether Israel's Divinity is the true Divinity, whether Jesus was, as the church teaches, in a unique sense his Son; and whether Paul, who did not know Jesus in the flesh, was actually commissioned by him. The school teacher may keep to the facts of history, the facts of psychology—as to these truth-loving men may come in time to a practical agreement; but as to what the facts ultimately mean, as to what is their ultimate basis, that is another question, and here is the function of the teacher of religion or theology proper.

And yet I am perfectly aware that the practical difficulties of carrying out such a scheme and method of Bible study as I have suggested are so great as to make it impossible at present. There are large sections in the community who are opposed to the modern scientific view of the Bible, who, if the Bible is to be taught in the schools, would want it taught in the old way—who would think it sacrilege to have it represented that Moses did not write the Pentateuch, or John the Fourth Gospel, or that there were legends in the gospel accounts of Jesus, or even in the Book of Genesis. And the consciences of

these people must not be overridden. Moreover, the line between teaching religion and teaching the history of religion and its literature, while intellectually quite clear, is not a commonly recognised line; and teachers would have to be specially trained, would have to become familiar with it before they could practically act on it. As things are, teaching the Bible in the schools would be in danger of amounting to teaching religion. Still further, the scientific study of the Bible is really a very new thing—it is hardly a century old; and while there is coming to be agreement over the results, while even orthodox men are gradually being won over to them, the results are not perhaps clearly enough established as yet, to make it possible to lay out a definite course of Bible study to which no one could object, particularly as the consciences of many are so tender on the subject. The view of the Bible as a part of history and literature is still in an experimental stage; and while this is no absolute reason against doing the best we can, just as we do the best we can in other sciences which are incomplete and changing from time to time, it is a reason, when we take into account the delicate nature of the problem.

But because the ideal is not immediately practicable, it does not follow that it is not the ideal, something to bear in mind, something to hope for and to work for. Our main hope for the education of the mass of the people is in the public schools. Sunday schools are in the nature of the case inadequate. The church may give inspiration and general points of view, but in the limited scope it has (in most Protestant denominations at least) it cannot give definite, detailed, thorough instruction. It is the school our children and youth go to five days out of seven that is the most important educational factor



in their lives. All knowledge that we can give that does not entrench on the province of religious instruction we ought to try to give there—historical and literary knowledge as well as other. Moreover, if the narrowness and prejudice of so-called liberals can be overcome, there is reason to believe that in the other camp reasonable discrimination will in time be made, and the Bible be permitted to be used in the way and spirit I have described. I have been struck, for instance, by the breadth of view of the clergyman I have already quoted (Rev. Dr. W. W. Patton). "If," he says, "the compiler of a reader chooses to make part of his selections from the Bible, on the simple ground of their adaptedness to his literary purposes, and not as having religious authority; if, for instance, he takes Judah's speech before Pharaoh for its pathos, a passage from Job for its sublimity, the Twenty-third Psalm for its poetic beauty, Paul's commendation of charity and love for its universally-recognised ethical charm, or other extracts for their Saxon style, there could be no objection to the use of such a reader in the schools." In the same way, I believe it will be seen in time that there can be no objection to using, in a discriminating way, certain material about ancient Israel in the Bible as a chapter in ancient history. Thus the remarkable fortunes, the growth, the dissensions, and the decline (*i. e.*, political decline) of that wonderful people would become a vivid picture in the minds of our children and youth.

Yes, there are signs that educators are going to take this point of view. Only last year, at a great educational convention—the annual meeting of the Educational Association—the question was taken up. The distinction was drawn between the Bible as a theological book and

the Bible as a masterpiece of literature. It was lamented that familiarity with the Bible was rapidly decreasing among the pupils of our schools, and it was admitted that this was the direct result of considering the Bible as merely a theological book. Conscious, however, of the literary value and significance and influence of the book, these educators urged and asked for such a change of public sentiment as would allow and encourage the reading and study of the English Bible "as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired, and in large part formed." I doubt not, too, that in time the teachers of history as well as those of literature will make their claims felt.

Indeed, I believe it would not be impossible to make a beginning now with the study of the Bible. Public prejudice would undoubtedly be offended by an attempt to teach the life of Jesus, and it might be a questionable proceeding anyway in the present unsettled state of critical science. But in parts of the Old Testament we move on surer ground. We have, for example, Isaiah—the book and the man. He was a statesman—prophet, near to the throne. The latter part of the book, from Chapter xl on, is from another hand—an unknown hand; but it also is a noble and touching piece of literature. It happens that the two (for they are really separate books, as is universally admitted by scholars) have been edited, with introductions and notes, by no less a man, no less a master of letters, than Matthew Arnold, one especially for young readers and entitled "A Bible Reading for Schools."<sup>1</sup> I doubt if practically any offense would be

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<sup>1</sup> Macmillan & Co. The other volume (from the same publishers) is entitled "Isaiah of Jerusalem."

given if this book were used and studied in our schools now, and yet it is full of classic passages, like "He was despised and rejected of men"; like "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression"; like "Arise, shine, for thy light is come"; like "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the afflicted"; like "I the Lord love judgment, I hate robbery and wrong"—passages that ring in our ears and haunt our memory forever. I say, a beginning might be made in this way, and little by little, as prejudice is removed, and questions of scholarship are settled, more and more of the Bible, that is, of the really valuable part of the Bible, might be used. It is true that religious ideas play a part there, that there is a "Thus saith the Lord" and a "God speaks"—but so do the gods speak in Homer; in the earlier ages all great impulses, all grand ideas were viewed as an inspiration. The pupil can get familiar with that point of view, can go to his pastor or religious teacher or to his own reflections for the ultimate truth in the matter, and in the school room attend to the impulses and ideas themselves—in a word, to what is said, rather than to the authority lying back of it. At bottom and in the main the Biblical ideas about life and duty are sound; the great Biblical idea is that righteousness, that is, justice, truth, and mercy, are the way of life, and that all other ways lead to nought, and it matters little that the Lord God or Yahweh is supposed to have proclaimed this, as long as the lesson is profoundly true. In the long run there can be no harm, but only moral uplift from a discriminating study of the Bible such as I have proposed.

Let not liberals stand in the way of such a consumma-

tion. Let them stand stiffly against such a use of the Bible as is ordinarily proposed. Let us keep our schools open on equal terms of justice and fairness to all classes in the community; and yet let us not be narrow on our own side, let us have a liberality above party and party fanaticism; let us be willing to have our children know some of the most important episodes in the history of the race, even if these have been made the basis of intolerant creeds; let us be willing, yes, eager, that they should go back and hear and become familiar with utterances that are a part of the spiritual treasures of humanity, that will live and echo on after to-day's creeds and churches have passed away.

# WHAT IT MEANS TO WORK FOR A CAUSE\*

BY WALTER L. SHELDON,

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IT means holding on, holding on tight, holding on hard—holding on when one is encouraged and when one is discouraged. If we take hold at all, we should take hold with all our might.

There are no paved roadways for the man who is working for a cause. If the pathway were smooth and even, everybody would be going there; no effort would be called for; it would not be a *cause* at all.

Anybody can take hold, thousands do it; but only a few know how to take hold hard. If the grip is tight it will not let go. The man who works for a cause in the right spirit, holds on as the drowning man to a rope. It is his one chance; he will cling to that, either to come up or go under. But one thing he may not do: he may not let go. It is the holding on, and not the first taking hold, that wins the victory.

It means holding on tight;—but still more, holding on for a long while. The battles for the big causes are not won in a day, sometimes not in a generation, sometimes not in a hundred years. It is the causes on the

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\* A paper read before the Societies for Ethical Culture of Chicago and Philadelphia in the winter of 1904.

surface which go with a rush, which make the noise, which carry the crowd before them. They are put in motion to-day, but may collapse to-morrow. The ideals which have altered the course of history have not sprung up in a moment of time. They have not come from one man, nor, perhaps, even from one generation. There has been a slow gathering in momentum of faith. It is an old world we live in, and men have been here for a long time. Hearts have ached before we were born, men have fought and died before we drew the breath of life. When work is done under the surface its achievements can only be measured by years. Look at what has been done for a single day, and we may not be able to see any movement at all. We may be only getting ready to move.

History is strewn with the wrecks of surface efforts, of movements that went a little way and collapsed. There was noise and uproar, much excitement and seemingly much enthusiasm; but the enthusiasm was not a passion; it did not come out of the whole heart;—it was not a heart movement at all.

It means to be willing to wait—to wait and to keep on waiting, to stand at one's post when it seems as if nothing were being done, or as if the cause were being lost. Everything else may seem to be going ahead save just the cause you are working for. Other people are triumphing, victories are being achieved, success smiles on the efforts of thousands: you may be just standing at the post and just waiting. Can one do it? Yes, but few will do it, because it is a matter of will. It may be easy enough to work and to work with vigor when there is movement and lots of it. To experience the onward rush while you also are a part of it all;—

that surely must be sublime. But it is more sublime to stand at one's post when you can't *see* any movement at all, and yet just feel sure that it is there. It is the waiting that comes hard, much more than the work, in every cause for which man has suffered and struggled. To have one's whole being throbbing with energy and not be able to put it all into activity: it is this that shakes the faith and the hope of men unless hope and faith lie deep.

Faith in a cause is not something that is there at the start. We are not born believing. Every man is not at the outset a soldier; his vision has not been fixed on a goal with his first smile. Faith is something acquired; it is built up by small increments. Anybody can have hope; we are born hoping. But it is another thing to *keep on* hoping—and never to let the heart be made sick. It is easy to have hope when you can see the stir and feel the excitement; but to keep on hoping “when nothing seems doing” is another matter.

It means being willing to work alone; and this comes the hardest of all. Anybody can move with a crowd; but when the crowd swings in line then a cause is in peril. It is the men at the start who do the hardest work, the men who take hold when the cause is feeble, when its plan is not all sketched out, when one must feel further than one can see. To have a vision by feeling when the eye is half blind: this is what has achieved success for every great cause. It comes hard to work alone, or to work with a few; it gives one sorrow and it gives one pain. The most trying experience for the human heart is grim solitude. To walk by one's self or to walk with a few when the crowd is moving the other way, involves standing up against one of the most subtle,

deep-rooted instincts of human nature. It is a battle with the natural man, with man as he came up from the earth, from the beast. It is only with his newly-begotten soul that a man may find courage to stand on his own feet, have faith, and walk by himself by the vision of feeling.

Think what it must mean to be walking in one way with a few, when all the millions are walking in another! How hard it is to face the doubts which may arise; how easy it is to lose faith! How do we know that we are right? Can it be that the natural man, the offspring of æons of ages, can it be that he is on the wrong path? Yes, I assert, he is in that direction just because he *is* the natural man, because he is not the man made over by faith and by a newly-begotten soul. The men with souls that are *alive* are few in number.

Did I say it was an old world that we live in? No, the world of newly-begotten souls is only just begun;—the world of man, the spiritual man, the man alive to purposes and ideals. This is a very young world, and the spiritual senses of the new soul are only half developed. If a man must walk alone on his feet, he must walk alone in himself. He must be able to say out of the depths of his very being: God and myself alone are right.

Is it he, the man himself, that is speaking at such a moment? Has he set himself up on a level with his Maker? Is this really vanity, stupidity, self-assertion; is this pride and vainglory; is this weakness in the guise of strength? If it were the *natural* man who said this, I should answer, Yes.

And the natural man does pretend to say this over and over again,—fool that he is, with the soul not yet born within him, vain of his newly-begotten intelligence, proud of his fighting spirit.



If history is strewn with the wrecks of half-hearted movements, half fought out battles, it is strewn still more with the wrecks of self-asserting, blasphemous, fool reformers.

In asserting that God and myself alone are right, I am not speaking of the "I" of this moment, of this age and generation. There is no self in it, no self about it. It is the "I" of the soul which is in you as well as in me. It is the newly-begotten soul of *man as man* that cries aloud: "God and I alone are right."

If the world moves on the spiritual side, if the race of man is dragged forward and upward, it is because of the faith and the work of the few, of those who walked in a new path while the millions trod the old paved road.

Sometimes the millions do move. They swing from their beaten line and shift in the other direction. But when they do, they come with a rush, or they may come like the lame and the halt and the blind. And, alas, then for the road! The newly trodden path loses its exactness. It is torn up with ruts until we may find it hard to tell just where it used to lie.

And then the same old story has to begin. It is no longer the path of the seer, of the man with visions. He must strike out again, make the road anew, and start in once more alone.

It is not a happy pathway, this of the reformer, of the man who works for a cause. Human nature will shrink from it. Only he who has something of the sterner stuff in him will try it.

It means holding on when others are falling off, keeping one's faith the stanchest when others are losing faith. Every cause worth fighting for must go again

and again through this experience; although it is the time of all times when a man's courage may be on the verge of breaking. But he holds on just the same. If he cannot serve in one way, he will serve in another. He will fight the good fight and finish the course and keep the faith. A cause may fall only to rise again; it may weaken in one direction only to grow strong by and by in another.

It means being willing that while you sow, another shall reap;—reap not only the harvest of goods, but also of honors; and, perhaps at times this comes the hardest of all. It is more than the natural man can submit to. It is a fact as old as history, in the great causes which have shaped the advance movements of the race, one class of men have reaped the honors at the end, while another class of men did the drudgery work at the start. The drudgery of reform effort comes at the beginning. Few and rare are the souls who are willing to do it.

They are not always the intellectual giants,—the men who work for a cause in its incipency,—not the men of big caliber in education, not the all-round men, the men of finished culture. Sometimes they are the men whose caliber is big chiefly in faith and spiritual vision. It is in the second or third stage that the broader men, the men of intellectual power, begin in larger numbers to take up these causes. Without such men, indeed, oftentimes the cause would end in failure. If in the long run it cannot command their support, it must go down. It is their support which is needed to make the earlier work effective, and usually *they* live to reap the honors. Only on the big records, which the eye of man does not ordinarily see, is the story written otherwise.

It is true of little causes and of large ones all the same;

it is true in every fight that one puts up: only he has the right spirit, only he is worthy of victory who can hide his *self* behind his cause, who can put other men into the foreground when there are positions to be held, let others seemingly to the eye of the world be doing the real work, while he stands back and seems only to help push. The crown he wears is not in the public eye.

It may not be the men most talked about who are doing the hardest work. It may not be the men with their names in the foreground who are fighting the real battle. The trying part, the part which comes the hardest and drags down the courage of many a soul, is the drudgery part, getting the cause started, laying the foundations of the first faith.

In every work and in every cause there are usually some who will work if they may have the positions of prominence; and only *there* will they work at all. Then, I answer, let them *have* the positions and let their names be before the world's eye. He who works for a cause will know this, and he will not care, because *he* sees visions; and these are what give him heart.

As you sow, so shall be reaped. It is an adage thousands of years old and with the same old truth. But the harvest on the surface is reached by another than yourselves. If you have faith and you have hope, this faith and this hope should be enough for you.

It means being willing and ready to face a smile, the smile of good humor or of contempt, the snubbing smile, or the kind that ends in broad laughter. There has never been a cause worth fighting for since the world began that did not have to face this smile. Any movement that escaped it was always a surface movement; it was the movement of the crowd. Denunciation is

easy enough to bear. Any man can stand up at certain moments and face a straight blow. He can brace himself for the shock and hold himself erect in spite of it. To hit a cause a blow right from the shoulder is often a help to it by giving it more backbone. Those who believe in it want to do some fighting and are glad of being attacked.

But it does take nerve to face that quizzical look of the other man who may say of you: "Yes, he *means* well, but he's a fool." The crowd walks by what is established; it is the establishment politically, socially, and religiously which holds the road. As a rule, this crowd does not care to fight. Only when it is very much moved will it put up a battle. But this same crowd does like to laugh; and its weapon of all weapons against every change that ever came, has been this same dubious smile.

For the man who sees ahead over hundreds of years and knows in his heart what is coming, for the man who looks back thousands of years by his study of history and sees what has taken place, for him whose range of vision covers centuries and ages, it may come hard that others should stare with a quizzical look and call *him* the narrow-minded, short-sighted, call *him* the small-souled one, the self-seeking one. But what of it?

It means keeping one's faith not only in one's cause, but in human nature itself; and the test here is trying in the extreme. Is it possible to see the crowd walking the old road which has been walked for thousands of years, proud of the very ruts it is in, vain of its own standstill attitude, contemptuous in view of the advance of others, glad only to be let alone, to have peace and to get the good things of life,—can the man working for a cause see all this, look at that crowd for whose good

he himself is working, and still say out of the depths of his heart: You are my brothers? Can he face that smile, and check on his own part any faintest sign of contempt in response?

How the natural man within does stir at such moments, how it tempts one to reciprocate with a smile, how hard it is, perhaps, to hold back a lurking feeling that they are not worth it! You struggling for them, bearing their burdens, aspiring to lift the human race which they represent to another level, and they actually laughing at you in your face. Can one still say: "You are my brothers, I will live for you and work for you in spite of yourselves; there is a man in you that you are not conscious of, a soul in you only half-begotten; I will help to bring it to the light; though you look on with contempt and have no consciousness of what I am doing, it shall be for you because—*we are brothers.*"

Many a worthy soul has begun as a reformer and ended as a cynic. It was a sad collapse when it came; and the change only came little by little. The natural man won the victory and the individual fell, never to rise again. The man who answers back with a bitter smile has dropped his standard and may not pick it up again.

Alas for those who meet contemptuous looks with a contemptuous heart! They who are stirred with this sensation are losing something in themselves, they are dropping back into the very ranks of those they have despised. Though you may not smile, you can feel a tender *pity*. Those men in the millions are your brothers, born of the same forefathers as yourselves. There is a natural man in them and a spiritual soul. You pity them because their souls have not altogether awakened, you yearn over them as your brothers and would help them if you could. And if you cannot do

anything for *them*, by and by they will be dead and gone and others will follow. For those that follow, you *can* do something; and therein lies your hope.

It means being willing to put up with human weaknesses and human foibles, always having patience with human nature. We may take pleasure in the big achievements of the human race and be proud of its doings. But it does come hard to put up with human foibles; even more, perhaps, when they are only foibles and not exactly sins. Sins may be big things and call forth the big emotions of forgiveness. But the little weaknesses of human nature on the petty side;—these are what wear on the earnest souls.

It is for the man who is working for a cause to have a tender feeling for all this human nature, in its weakness as well as in its strength. People cannot all be heroes nor all martyrs. There are the half-good and the half-bad, the half-earnest as well as the wholly-earnest people. There are those who mean well even if they will not do anything. There are those who will do a little but never very much. There are those who have good feelings but don't want to be stirred into action. There are those who half sympathize with you but are not willing to work with you. There are those who say: "It is a good cause, but what's the use? human nature does not want to be reformed, and your efforts will be wasted."

We must live in the world with the people of the world though we are fighting for a cause. It were a sad mistake for the reformer to walk there with the grim look on his face as if he despised every man he saw. He must touch shoulder to shoulder with human nature and put up with its foibles and weaknesses, look on

serenely even if people will play while he works. He must be willing that some shall be only half reformers, some only be half-hearted, some do very little for the cause, while others do a great deal. He must take human nature as it stands, rejoicing down in his very heart for every gleam of the good he sees there, and wearing his smile of cheer while he is working to bring out more of that good wherever it may exist.

It means again that you are never to lose sight of the individual man and his needs while working for mankind as a whole. There have been men in numbers who would take hold of the big causes, work with all their energies for the visions distant of what shall be. But these same men, alas! many of them, could not stoop to help the unhappy man by the wayside, would not pause to join in giving cheer to playful children, would not stir the hand to help a fellow-mortal in the time of trouble.

And it is these men, more than any others, perhaps, who have hurt the cause of working for a cause. We may be able at times to single out the man who is a sham. The fraud or the charlatan can sometimes be detected; and so, too, the one who is working with a perverted vision, who has run off on a sidetrack when he thinks he is going ahead,—the poor, misguided crank, we can single him out likewise. But this other enthusiast I mention is of another type. There may be no self-assertion on his part, only honesty to the very core; and the cause he is working for as a vision may be real and genuine. He would see the world made over again, transformed with new light, and moving on a new pathway. But there is an enthusiasm that may be genuine and yet kill the best heart of the worker. There is such a thing as working for a cause in the wrong way,

though it be an honest way. Alas for him whose human feelings die, because of an enthusiasm for his visions of *what shall be!*

If any fact or truth has evolved out of all the experience of all the reform work in all the ages of the human race, it is this more than any other: that we shall triumph in the large only as we help human nature in the little things. Only as we transform man in his small habits, shall we have him made over in the big habits. Alas for the reformer who cannot play with children! Alas for him whose vision has been warped so much by the cause he is working for, that he sees his fellow-man only as an abstraction, while the living, throbbing, pulsing *heart* of man ceases to be for him a reality! Alas for the reformer who cannot help human nature in the little things, who thinks his cause is so big that he is wasting his efforts to turn aside to lend a helping hand in the bypaths of life where help is needed!

It means, then, keeping the human heart, its sympathies, its tenderness, its feeling of brotherliness and sisterliness, keeping that *heart* alive, while the will holds strongly to the one grand purpose ahead. It were sad for the human race if its advance were to be achieved by the deadening of human sympathies and the sacrifice of tender love between one man and another.

It means being narrow in the line of purpose you have chosen for an ideal that is before you, *but* being broad-minded and broad-gauged in being willing to take *any methods* that will help your cause, if these methods be honest methods; to be willing to let your judgment as to methods lie in the background, and to fall in line here with the judgment of others, though you feel that you see more wisely because of your larger horizon. If



there is anything sublime, it is the stubbornness of him who will fight till he dies for a cause he believes in. But if there is anything pathetic, it is the man who stubbornly will do nothing at all for a cause unless he can have just his own way of serving it.

There is more than one method to the goal men may be working for. The cause may be the same at heart, but there may be more than one way of getting to it. If other men will not take the shortest road because of their lack of insight, then to work for a cause may mean to be willing to take the roundabout way *with them*, provided it is an honest way, rather than have nothing at all accomplished.

It is a hard battle for a man to fight in himself, when he makes this surrender. He may see the shorter path and be sure that if he could have his way he could take the race of men with him much more quickly to the goal. But because they will not act by his judgment, shall he stubbornly stand still and say: "I will not work at all"?

If you cannot get a man to work for your special method or measure in reform, and all work stands still in consequence, then join in with his method or measure if it be an honest one and points to the same consummation. Though human nature may move more slowly by this means, though the cause is longer in being realized, though the end seems more distant on this account,—at least get hold and *do something*. If men believe in a cause they must be willing to work for it together. It may not be the judgment of the wisest that lays out the plans. Yet the work must be done, and done in humbleness of heart. Though you may have to walk alone with your spiritual eye on your own visions, at the same time it is essential that you do what you

can to walk shoulder to shoulder with others in helping to realize those visions.

It means being willing to work just for the stepping stones;—and with the same whole-heartedness, the same passion of enthusiasm, as if one were at the last stage of the struggle and victory were in sight. It is this phase of service for a cause that the visionary hates and the dreamer shirks. What is the good of these stepping stones, he cries, this playing at reform, this trying to get there by inches?

And it does come hard and make one suffer a little on the inside, when your brother reformers in the great cause of man look at you with half contempt because you are doing the kind of work that alone makes the ideal ever attainable. Alas for him who thinks that the race of man can be shot ahead with one push to the goal, who thinks that all diseases and all ills may be cured with one medicine, and who stands ready, drug in hand, to give the dose! Alas for him who sits stolidly staring at the vision of the ideal and will not raise his hand to work, because the work that is being done is only the drudgery of laying the stepping stones! The men who have seen visions and just talked about them: these are not the ones who have served the great causes. Heaping abuse on the stupidity of human nature, its blindness and folly, does not really advance human nature, though it builds up the vanity of the talker.

There are hundreds of plodding workers in a cause, whom these dreamers may never see, because such workers are down in the ranks laying the paving stones by which movement ahead is alone made possible.

There have been foolish dreamers in the world, who

fancied that the only thing necessary for a cause was to agitate, eternally agitate. They lived for the last step which should decide the issue and give the victory. And they forgot what years of effort had passed by in getting the human world ready for the change when it should come. Have those men who have given their years and their efforts to laying the stepping stones, have they had no share in the final outcome? Is it he and he alone who stands by and looks on while this is being done, the one who is ready only to come in at the end when the last effort is made,—is it he alone who serves the cause and is the reformer?

There is a narrowness of devotion to a cause that is sublime; and there is a narrowness, on the other hand, that is only vanity and stupidity in the guise of loyalty and self-consecration. Many such an enthusiast to-day is retarding the cause he himself believes in, because he will not take hold and help in getting human nature ready for the goal we all aspire to.

It means, again, being willing to do that part of the work which other men do not like to do;—taking hold where other men shirk because of the irksomeness of the task. They who work for a cause with their whole hearts and work for it by the day and the year, they alone know how much drudgery there is and must be in the work. From a distance it looks like a glorious thing to see visions and dream dreams and think out big plans for men to pursue. But seen close at hand, this is not the kind of work which is to occupy most of the time of the true reformer. It is the drudgery part that wears on the spirit, the work that must be done just to keep the cause alive and keep it moving.

If only a man could work for a cause all the while with

the best gifts with which he is endowed; if only he might see the mind and soul in himself all the while growing, because of the exertions he is making!—but, alas, somebody must do the other work, and it may fall to those, otherwise the most gifted, to do it, **because** they have the loyalty.

Working for a cause does not imply all the while being in a glow of high feeling, thinking big thoughts, seeing far-away visions, and planning the march to the goal. He who cares for it with his whole heart should be ready to let others have the most of this privilege while he stands at the grindstone and helps to turn the handle.

It means something more. And here I speak with all the solemnity and earnestness at my command. The point I touch upon is the most searching, perhaps, of all. I speak of *methods*, and I assert: It means through thick and through thin, in life and in death, under the temptations that may come and in face of any discouragements that may arise, though one walks alone or with a crowd beside him; it means *that one should take only those methods that are exactly right*. Shall man stoop to conquer? I answer, Yes, if the stooping means the hiding of himself out of sight, the surrender of his own vain wishes, the partial giving in of his judgment, the willingness to work for half a result rather than to achieve nothing at all. But stooping, if it means taking a method that is half wrong and half right, pursuing a course that in one's heart one must blush for in shame, surrendering a scruple for the sake of a cause,—I answer, No, no, a thousand times no. That scruple is worth far more than any success you may dream of.

Adhere to it though the heavens go under and there is a crash in the universe.

There may be pathways that are roundabout and make a longer course—and yet are right. If so, and people will take this kind, then it is for the true reformer to go in those pathways rather than that nothing should be done at all. But there are methods which mean a lie, and those who take them become liars at heart. This is the temptation of all temptations to him who works for a cause. The battle is long and the victory is far away. Other men are triumphing, the crowd is joining in other movements, and he is being left behind. If only he might stoop a little, if only he might surrender one scruple, work the way others work, then it would seem as if something were being done and the cause were moving. Does it pay? What shall a man give, I answer, in exchange for his soul?

Over and over again I have asked myself in looking back over the tracks of human history, what has been the trouble with so many of reform movements and reformers? Why is it that men seem at first to begin with such ideals, all glowing with prophetic enthusiasm, and why is it by and by as they went on in their work they seemed to become of the earth earthy? The self in them grew loud and emphatic and at the end there was self-aggrandizement and nothing else. And the answer, to me, is plain, sadly plain. It is true to-day as it has been in the old days of history. The ideals were there and the purpose was pure; but the victory was slow in coming and the man grew tired. His methods were ideal and they seemed not to work. At last, for his cause's sake, he surrendered, stooped to the methods of the world. But while his cause for a moment shot ahead, he lost his soul in the surrender. Many

have started out on the path of the idealist, but few are the number of those whose idealism has never wavered.

It means letting the rest of the world have its gauge of success while you have yours, and holding on to your gauge through good report and ill report. The measure of success can never be the same in the natural world as it is in the Kingdom of the Ideal, and the methods in that kingdom can never be the same as in the natural world. He who expects to live in one kingdom and use the methods of the other, will perish by the way.

It means, too, keeping one's own life and conduct in all circumstances in the straight path of right and rectitude while one is working for others; it means keeping one's own life stainless on the outside while the heart keeps its faith on the inside. You may let men point the finger at your cause and at the efforts you make for that cause, but not let that finger be pointed at you. If that finger points at one spot where you have swerved from honor and rectitude, where you have been weak and the self has triumphed, you are unworthy of the cause you are working for, and it were better that you fell by the way. There is no success for the ideal in the large which does not imply walking the straight line of honor and truth in all the little things.

Alas for the world when the reformer thinks or feels himself above those scruples which have been established by all the records of the experience of the human race! It may seem brave and heroic to suffer hunger in the service of a cause; but if it means the hunger of wife and child because a man has neglected them in giving his whole time to that service, he breaks a law written in adamant, and his cause itself is the weaker for what he has done. The big rights of the human race will

never be won by those fighters who ignore the little rights while the fighting is going on.

There is no service for a cause which ever permitted any swerving from the path of right in one's own conduct. No man, it is true, is immaculate; no man can look back and say that his life has been absolutely true. It is unfair to expect that he should be without sin. The idealist, like others, is human,—with the natural man on the one side and the spiritual man on the other. And yet, I assert, the measure of his worth is, first, the extent to which he has kept his own life clean and straight,—and, *second*, the extent to which he has worked for his cause.

It is true, you must be cautious about taking the world's judgments; it is true that the crowd on the outside will pick flaws when the flaws are not there. They will do this because it is a part of their smile of contempt to think these things and believe them. And he who fights for a good cause may find it hard, though his life be straight and clean and true, he may find it hard to escape the smile of calumny. There have been brave reformers who have suffered from this and who could not by any effort of their own avoid it. Yet the same law holds: in every walk of life man must first be measured according as he holds himself true to the ethical law.

It means, too, believing in men, in other men who are working for other causes. If there is a vanity the idealist must beware of, it is that vanity of the reformer who thinks that he alone has the truth, that his visions are the only visions, that God is speaking to him only. The *voice* may be speaking to him in his solitude, but others in their solitude may be hearing it, too, though they

hear it in another form. To be narrow-minded in working for one purpose does not mean that one should be narrow-minded in not having sympathy for other fighters in other good causes. If there has been anything sad to me in my own observations, it is just that careless contempt I have heard expressed by one reformer for another. Though we receive our visions from the Infinite, we do not also receive an infinite judgment. It were idle for any human being to assume that he had the whole panacea for all creation; it were vain on his part to think that he could draw the whole picture for the Kingdom of the Ideal. He who serves a cause and serves it truly, must always be aware that what he is working for is only a partial good, and that only an infinite mind would have the whole solution of any problem.

The visions that you and I have to-day will dissolve in the larger visions of the coming generations. What we see may be there; but more, too, than we can even dimly see. Shall we hold back and refuse to work because we cannot answer in full the riddle of the Sphinx, or shall we presume to have attained the goal ourselves, and be able to tell the whole meaning of man? Shall we venture to say that we know all the disease, that we can put our finger on the whole of the evil, and that our judgment can find the whole cure?

There are other fighters in the world besides ourselves, and there are other causes for which other men are working, or there are other visions of the same one cause for which we are all working. And the heart of each and all should go out in sympathy for what each and all are trying to do. Even where we cannot join in another's methods, even where we are clear with ourselves that the methods pursued by him are a mistake, that the course he is pursuing is holding the race of man



backward while he thinks the world is moving onward; yet for him there should be our *sympathy*, if he believes in his heart he is working for a cause, for the cause of the Ideal.

We cannot all be right, though we can each obey the scruples within one's self and follow the visions as we see them. Some of us are right and some of us are wrong. Only the Infinite Judge can know for sure. It behooves us while working for the cause we think is right and in the methods we think are alone the wise ones, that we should be humble in spirit in view of those who are equally sure they are right and serving with equal enthusiasm in the course they are pursuing.

It means that one should be open-minded, even while narrow and persistent in one's purpose. It means caution lest one be sure that one has seen the whole of the problem. It means that we should be willing always to listen to the other side, to those who do not agree with us, to those who would like to convince us of our mistake. And this, too, comes hard to the enthusiast: to know one is right and at the same time, as it were, to be open-minded enough to discover one is partially mistaken. And yet if one has the right spirit it can be done.

Alas for him who in serving a cause seals up the avenues of his mind and cannot listen when others speak! The cause he is working for is an ideal, but imperfectly shaped. Unless it can grow with his growth and strengthen with his strength, it will harden and crystallize and cease to be an ideal at all. We may learn more from those who disagree with us than those who side with us. We are never wholly right. He who has the true spirit will always keep at least one avenue of his

mind open for those who disagree with him. It should be for him to put himself in contact with them and know how to listen as well as know how to teach.

It means caution in the hour of prosperity, when the cause *seems* to be moving fast, when it is rapidly gaining ground; caution when it seems as if victory were nigh. Many a good servant has lost his head in prosperity who was strong when the fight was the hardest. It is then that the tempter tries his hardest and human nature is often the weakest. Then it is the man forgets and fancies that he has done it all, and that it is his work. Many a noble cause has lost its finest spirit just when it seemed to be gaining the most ground. But there is no complete success for the man who is working for big causes.

It means, again, being willing to bow in little conventionalities to human whims, to submit in such matters to what one may not like, for the sake of the big things one hopes for by and by. One may be tempted to ask, why not walk over these little things, why not attack them or defy them, why not teach men to care only for the big things of life? Many a reformer, in these ways, has hurt his cause, inasmuch as he would not, in this direction, show self-suppression and self-discipline. He found it irksome. But for his cause's sake, can he not put up with these little things? For the sake of that final purpose before him, shall he not surrender and obey those conventional rules which mean no harm?

If it helps my cause to walk in those little matters in the world's way, to dress as they dress, then for the cause's sake shall I not do it? Shall I hurt that cause and its triumph by setting myself in defiance of the

harmless foibles of the world? There are customs, formalities, and codes to which, perhaps, the words right and wrong do not apply. It is simply the way the world has of doing things. And many a reformer has done injury to the cause he was serving, because of his self-assumed wisdom in matters of no real consequence. But it is for him to fight where justice and ethics comes in, and to adjust himself to the little, harmless conventionalities of the world; it is for him to work for his cause and to work that results shall be achieved. Alas for him if he thinks that all he has to do is the fighting and that the results are not his concern!

It means, *most of all*, to be willing to work for an outcome that he will never see, to be willing to walk blindfolded all his days, to work for the visions within, and to go down in death while the work is not yet done, while the battle is going on, while not one gleam has come to him of the fruits of his labors.

Can he do it? Can he keep his faith though blindfolded? Can he work not only for to-day and to-morrow, but all the way through, without seeing the end? Can he keep this up with the consciousness that the next generation must do the same thing over again, fight the same fight,—and they, too, not see the end? Can he work for a cause whose realization is a thousand years or ten thousand years hence?

He can, I answer, if he has the true ideal of service and obeys it. But it, too, comes hard. The little causes whose fruits will be seen in a few years; these are what command the enthusiasm of the larger numbers. And when the triumph is won, those who have fought and done brave work may come together and hold banquets and drink toasts and rejoice in their success. They have

a right to do this; their work may have been good work, worthy of regard. It is fitting that they should come together and rejoice in their triumph.

But there can be no banquets for those who are working for the big causes, no toasts to be drunk there, no assemblages of the workers to rejoice over the victory. They must go on working without seeing any victory, go on, inspired only by faith, working because of the newly-begotten soul with which, as it were, they have been entrusted. And the next generation must do the same thing and the generation that follows. In those centuries to come as in our day, there must always be the few who work for the big causes, live for them, live in them, die with faith unshaken; and yet who do not see the end.

The end will be coming; it will ever be nearer, it will be drawing more and more nigh. The crowning day is there, it is ahead. But you and I will not see it; we work by faith and not by sight.

I have said that he who fights for a cause must be ready to fight alone. But I will take that back and enlarge the number. There is a greater comradeship. The battle which he fights who works for a cause to-day is a battle in which the seers and the brave ones gone by also had a share. They are still the comrades of those in the ranks now and here. By their lives, by their faith, by their work, they give cheer to those alive to-day. Each man who fights this brave fight for the cause of all causes adds that much more courage for those who must do the fighting by and by.

Shall I call the roll of the workers in the days gone by? Shall I read their names that you may hear? It were a glorious list for us to see. But, alas, it is not there! The record was never made. Here or there

one name or another stands out boldly and his life may have come down in story for us to read. Some have fought against fearful odds and by their genius have made a name for themselves in spite of themselves. Some have perished at the stake and worn the martyr's crown.

But for the larger number there has been no crown either of glory or of martyrdom. They are the ones at whose graves there are no tombstones and whose names are unrecorded. They fought the good fight and they finished the course, they served it in the ranks, they helped to build the stepping stones, they did the drudgery work, they laid the foundations. We know that they were there because of the ideals alive in the hearts of men to-day. We have the measurement by which to judge, but over their graves we must stand in silence.

Some will have done more and some less. There are those who can only serve a cause by keeping faith in it. They may not be in a position to do anything; the circumstances of their lives may tie them down. But they may be servants of the cause still. They do it just by keeping the faith, just by believing in it, just by their hope in the coming Kingdom. They may do it by simply holding on in their hearts with the assurance that the Kingdom shall come.

Each may contribute his share by faith and by effort. Yet this is not all. It is for each and all to keep the face and heart serene—in all these experiences.

And, lastly, it means when the fight is over and his part is done, to lie down to his rest serenely, hopefully, and cheerfully, abiding in faith and trust, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

# ETHICAL RECORD.

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## THE MISSION OF THE ETHICAL MOVEMENT TO THE SCEPTIC.

BY PERCIVAL CHUBB,

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"CAN you, who are sceptics—agnostics or atheists—have any message for the sceptics?" The question implies a prevalent misunderstanding of the basis and spirit of the Ethical Movement. This movement is no offspring of doubt and negation, but of a larger faith that brings with it clearer vision and firmer conviction. It is essentially constructive; it comes, not to provoke or continue scepticism, but to arrest it. Assuredly it *has* a clear message for the sceptic and for those who are intellectually perplexed and troubled. This message, however, this euphrasy of ethical religion, is probably very different from that which the ordinary doubter and seeker expects.

"Friend," we say to him, "if you come in quest of a new, ready-made creed, a well-formulated philosophy of life—that is something we cannot and would not offer. You had better try the latest competitors—Theosophy, Christian Science, Vedantism, or what not. We bid you assume a new relation and attitude toward creed. To gain a creed, you must live a life and build a character. 'How can they have a harvest of thought, who have not had a seed-time of character?' Creeds cannot be adopted; they must slowly be earned; and earned not merely by the sweat of the brow, but by vigor of will and purity of

heart. If you go the old way of search, if you conceive of creeds as so many finished products from which one may be chosen, resign yourself to the creed of your choice, and rest comfortably in that—then you are conspiring not merely against your own intellectual growth and freedom, but even against the finer developing forces of your character.

“A true creed is a product, not a cause; a result, not a beginning. You must take your start from something more fundamental. The true beginning is a matter of morals; of ethical faith and striving; of fervent desire and effort to live aright; of integrity and height of moral purpose. Consider: the man who at life’s threshold should say to himself, ‘What I need, before I can act and live, is a creed to warrant action and to sanction conduct,’ would be in an absurd plight. Rather should he say, ‘Before I can gain a creed of my own, I must gather by living as best I can the essential data of experience out of which to fashion a creed. True, I need a creed to live effectively; but then effective living is the end to which a creed is to be the means; and, after all, it is only by effective living in the first instance that I can get the data for a creed.’

“This would be solid ground to take. The man who should act accordingly would be working out his problem from the ethical instead of from the creedal end. And that is what we counsel you first of all—to reverse the ordinary process of beginning with a creed, and instead to advance from a sturdy moral faith and intention toward a creed which shall philosophically interpret and support that faith. But first in time, as first in importance, is the faith. That will be a hard saying to you, if what you are seeking is a creedal haven of rest, and an anchorage in the smooth waters of a settled philosophy. You fail to see, perhaps, that there can be no finality about a

healthy creed; for that is a growth out of man's nature, expanding as that expands, contracting as it hardens. What he thinks is conditioned by what he is. A man's creed cannot, any more than a nation's constitution, be made out of hand; cannot be born full-grown at the mind's bidding. Paper creeds are of no more value than paper constitutions. Working creeds, like constitutions, must be the conquests of effort and experiment, struggle and trial, groping and stumbling.

"Do you ask: 'What light, then, shall I walk by, if I have no creed?' Have you extinguished the searchlight of conscience? You have none but an uncertain, borrowed light if that fails. Trust your moral nature. Trust the unselfish leadings of your own heart. Turn for help to the wisdom and conscience of the ages which find expression in the laws, written and unwritten, which govern civilized man. Turn to the great social institutions, the family, the state and its laws, which conserve the ethical discoveries and conclusions of the race. These, to be sure, are provisional guides. They must be trusted until you can walk alone. The child learns, say our modern educators, by self-activity, prompted by imitation and suggestion. Man, too, learns thus in the large school of life. He learns by doing; by his creative self-activity. All other so-called knowledge is but half-knowledge. The laws which he at first obeys mechanically, he must learn to obey rationally; they must become laws of his own prescribing and enforcing. His creed, too—he must make that by his own self-activity, by living and working, by thought and experience. Then the joy of creation is his; then only he knows the satisfaction of assured self-possession."

This means a change of emphasis, an altered perspective, upon the religious problem. It makes of a man's creed an instrument to moral attainment; and at the same



time it makes moral attainment a condition of the vision and the knowledge which are needed for the elaboration of a sound and vital creed. The aid, therefore, which the Ethical Movement offers to the sceptic is the aid, not of a new creed to replace a shattered or lifeless one, but fellowship in moral endeavor; a fellowship that shall sustain and deepen his moral faith, quicken and enlighten his moral effort. It does not offer a creedal basis, because there can be no real union upon anything so personal, variable, and uncontrollable as a man's conception of his relations to the universe around him. He is asked for no intellectual pledges, but only for moral ones; for he thinks as he must, whereas he acts as he ought. He must uphold a standard of moral worth and achievement. That is a duty; a difficult duty in which he needs help. He must feel that his own worth depends not upon the terms of his answers to his questions as to man's nature and destiny; but upon the ethical tone and temper of his life. To keep that wholesome and vigorous is the purpose that we ask him to embrace.

It ought to be clear now that it is not as an antagonist or belittler of creeds that the Ethical Movement meets the sceptic. It does not say that creed is unimportant; on the contrary, it upholds the duty of striving for a creed to give unity and solidity to the diverse interests of a man's life. As a matter of fact, its leaders are not creedless men, but as a rule men of speculative interest, and definite philosophical convictions. Nor do they hesitate to advance their different views from the platform—not, however, as those of the Movement: that has no views other than those which are directly involved in its ethical postulates. It recognizes that behind these postulates, supporting and giving color and perspective to them, may be many different kinds of philosophical theory. As a movement, however, it gives assent to no

one of these. It does not hold the adherent of a particular theory to account for that theory, but only for its moral consequences and implications. It insists only that the moral touchstone shall be applied to any and every theory.

From this point of view, the relation of ethical religion to Christianity and Judaism becomes obvious. These are but two among a multitude of theories explaining man's relation to the world and the power at work in it. They, like any other theory, derive their value from their ethical efficacy. They, too, are pre-eminently means to man's ethical health and effectiveness.

But although the Movement does not hold a man responsible for his view of the world, it does affirm, in the interests of morality itself, the duty of working out the best theory he can, in order to explain and support his ethics, and to co-ordinate it with the other interests and aspects of life. Because right action depends largely upon knowledge, the acquisition of knowledge becomes a duty, and the love of truth, and the disinterested pursuit of it, a moral virtue.

Finally, then, the balm and the tonic for scepticism is moral faith based on a recognition of the primacy of ethics in religion. The Ethical Movement asserts the supremacy and primacy of ethics in religion, not the self-sufficiency of ethics. And it uses the word ethics in the broadest sense, not as being any particular philosophy of ethics, Kantian or Spencerian, theistic or agnostic. Its ethical faith means that regard for the right, that ceaseless effort to know what is right and then to do it, be it bitter or sweet, which is the "Good Will" of the philosophers—the only finally good thing, as Kant said, of which we can be sure. The Good Will—that is to be the height of one's endeavor; one's creed must be a means to enable one to reach that shining height.

## THE FUNCTIONS OF AN ETHICAL SUNDAY-SCHOOL.

BY JOHN LOVEJOY ELLIOTT,

*Associate Leader and Superintendent of the Sunday-school of the New York Society for Ethical Culture.*

WHY do we need the Sunday-school? The life of our children to-day is almost bare of those religious ideas and ceremonies which have had so deep a meaning in the past and have helped to inspire and make reverend the children of former generations. Much, however, that used to be given to the young as religion is from our modern point of view unsuited to their needs, and must be discarded. What is to take its place? An improved culture and discipline. This must be more than mere mental training. There are some things that mental training cannot give, not even when it is supplemented by the best home influence. On the other hand, the mental training may be much more effective than it has been, if only we will base it upon those improved principles of intellectual development that have of late given a basis for a more natural and helpful education.

It is recognized that during childhood certain well-marked stages of development are reached and passed in rapid succession; that in each period new interests and powers are added; and that in each period certain of these interests are paramount. It has been left for the ethics teacher to make clear that in each period, certain duties proper to that period are supreme; that, for instance, in the earlier years of childhood, the chief duty is obedience;

that in the years immediately following it is the right relation with brothers and sisters that is to be secured; that still later it is the proper relation to those outside of the home that must be sustained. And, similarly, it is at the time when physical activity is the keynote of the child's life, and physical prowess is especially interesting to him, that he most admires the virtues of courage and fortitude, and is eager to imitate his heroes. Such is the time to establish these virtues.

It is to forward such character development, which is more important than any other, that the aid of the Sunday-school is needed. Three of many reasons may be briefly stated:

First. There is needed the influence of children upon each other during the presentation and discussion of ethical questions; here is formed public opinion.

Second. Duties, even family relations, may be made clearer and more precious by discussion outside the home.

Third. The study of the great religious classics is most effective in the hands of a trained and experienced leader.

In addition, the Sunday-school is the place for those simple ceremonies so needful and inspiring to children. If Sunday-school and ethical classes are ever dull and uninteresting, it is because the teacher fails to make clear the true inwardness of the moral act. The hatchet of George Washington has lost its interest, not so much because of its repetition, but because of its meaningless repetition. Our lessons are drawn, not only from the Hebrew and Christian faiths, but from the Bibles of all nations, and from the ever fresh and interesting fields of nature.

Religious instruction properly given cannot fail to be interesting, and it will always be formative if only the teacher is inspired by the right spirit.

# THE ETHICAL AND RELIGIOUS OUTLOOK.\*

## I.

ADDRESS BY PROF. JAMES H. LEUBA, BRYN MAWR.

WE are accustomed to hear it said that our age is an age of transition. Every progressive people is always in a stage of transition. But it appears to be true that the rapidity with which we are changing in the sphere of religion has never been greater than it is now. During the past thirty or forty years a number of factors have deeply influenced and transformed religion. The doctrine of evolution, and the so-called "higher criticism" are two of them. We all know what has been the results of the adoption of the theory of evolution, in some form or other, not only by our physical scientists but also by all the cultivated classes.

The "higher critics" have to my mind now practically finished their essential task. I do not mean that every detail of the historical work upon which these scholars are engaged is completed—not by any means—but the larger conclusions have been drawn and established to the satisfaction of those who may be called authorities in that field. This higher criticism, as we all know, has so transformed the traditional view of the Bible that it is now placed in the same class with the other great books

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\* Addresses given before the Society for Ethical Culture of Philadelphia, Sunday, January 1st, 1905.

embodying the aspiration and the inspiration of a race ; it is conceded to be an historical, not an absolute, revelation.

But beside the doctrine of evolution and the higher criticism, the general advance in all branches of the physical sciences has had a great influence on some of the cardinal beliefs of modern Christianity. Never before has so much important progress been made in the physical sciences as during recent years. One of the practical results of this increase of knowledge has been to weaken, I might say to destroy, the belief of well-informed people in the intervention of a divine power in physical events. I say *physical* events. It is not so very long ago that the clergy as a whole, as well as the common people, had practically no doubt as to the possibility of interference on the part of the Creator in physical affairs, and their prayers for his benevolent intervention in physical events were full of faith. It is no more so. This is the first point to which I would like to draw your attention. Enlightened Christians, those who are looked upon as the leaders of the liberal wing of the orthodox Church, have lost faith either in the power or in the willingness of God to interfere with the mechanical working of the universe. I put it in that way not to be too dogmatic. It is worthy of our careful attention to observe the attitude of the clergy on this point. You cannot easily bring one of the acknowledged liberal leaders to pray for rain or sunshine unless it be in the repetition of the formularies prescribed by the church. They dislike it. Many of them would positively refuse to do so. I know many of those. Nothing but a distress intense or unusual enough to cause a reversion to the naïve state of the unreflecting person could wrest from them an

appeal for deliverance from physical calamity. It is true that of late the newspapers have again reported prayers for rain and its cessation, and prayers for success in wars; but if you have paid attention to the source of these prayers you have no doubt noticed that they do not come from those to whom the Christian Church looks for guidance, but rather from the lower and middle ranks of Christian membership.

If faith in God had been shaken only in this particular respect—as to his power or willingness to modify physical events—not much harm would have been done to the Christian Church, and little would have been changed after all. But the most important consequence of the recent gains of the physical sciences and, more truly yet, of the psychological sciences, has been to disturb the accepted belief in the power of God to make his will felt in the world of thought and feeling. Nothing to my mind could touch the Christian Church more centrally, for—and I am sure that all agree upon this point—the Christian Church was founded upon the belief that there is a Divine Father able and willing to assist, to help, to protect his children in their spiritual struggles. Destroy this belief and the Christian Church becomes unrecognizable.

This belief is rapidly giving way. Not a few influential members of the Christian Church have come to doubt, and even to disbelieve in the power of God to affect directly the psychical life of man. There are many indications of this fact. You will find, for instance, in perusing the books on the “new theology” that they have nothing to say about a Providence existing separately from the world. The emphasis is now placed on Christ—on the humanity of Christ, or the divine humanity of

Christ. The authors to whose works I am alluding attempt to recast theology around Christ. When they speak of God they like to speak of him as an *immanent* being, not as a transcendent one. The doctrine of the immanence of God now being preached by many of those who have the ear of the public is, I say, directly antagonistic to that fundamental and necessary belief of the Christian Church, a belief without which it cannot remain what it is. Think of the consequences on public worship of the definite and official rejection of the belief in God's power directly to respond to prayer! What would remain of the Christian liturgies and of the extemporaneous prayers of the less formal denominations? The loss of the belief in a transcendent God who hears and answers prayers is what seems to me the most startling and fundamental change that is taking place. Never before has it reached so far and so deep in the Christian communities.

Shall we rejoice at this loss of a cardinal faith, or shall we lament, as the great English scientist—Romanes—did, when he had to give up the belief in a Divine Providence? Those who are not in the habit of looking at life very seriously may be delighted that what they call a superstition should have fallen to the ground; but those whose heart is in sympathy with their fellow-men cannot help deploring that a belief so highly helpful is passing away. Consider, if you please, to how many people the belief in a providential God has been a means of inestimable moral support. One of the chief values of the Christian religion is just this: it offers to everyone an omnipotent Friend, always present, always true and tender. In the shadow of every misery He may be found, ready to give that moral support without which



life may be intolerable. The belief in the Great Helper, the Great Father, has been a source of immeasurable strength to humanity, and the loss of it is a misfortune upon which we must look with the greatest concern.

By whom and how is this loss to be met? By whom? By those who have discarded the belief in a responsive God. The task as it appears to me, is just this and no less than this: to replace the Great Father, to provide for those who needed Him that which they were in the habit of receiving from Him.

The "divine" duty now falls upon the individual, the family, and society at large. It belongs to them to so perfect themselves, to so organize their boundless physical and moral resources as to multiply steadfast and intelligent friendships, to generate a broad and deep confidence in the benevolent righteousness of their intentions and in their inexhaustive power. Physical want, absence of sympathy, moral isolation, and the varied unsatisfied cravings of a yearning soul, are to find their remedy in human fellowship and in varied social activities.

Is it quite impossible for finite, imperfect man to provide a substitute, I do not say for God, but for the *belief* in the particular God of which I am speaking? I do not believe that it is. If I thought it was, I should believe that we were facing a very dark future. My private opinion is that humanity will succeed in adjusting itself to this change with only temporary loss to some individuals and certainly with absolute final gain. The loss of the transcendent Father will hasten the establishment of the Kingdom of God upon the earth, for it will make us feel our mutual dependence more keenly.

This conviction rests, on the one hand, upon the ob-

servation that God is very far from doing for man what He is thought to do and still farther from doing all He is expected to do. It rests, on the other hand, upon a faith in the growing goodness of man.

It is only in virtue of a kind of mental blindness brought about by the "will to live" that civilized man has been able to maintain so long the fiction of a Divine Father ready and able to respond directly and fully to his children's wishes when they are good. Were it otherwise, did the facts justify this particular conception of Him, the loss of the belief would be an irreparable calamity. But the facts being as they are, we have sufficient reason to humbly trust in our ability to make good, on the whole and in the course of time, whatever loss may follow the destruction of the belief in a providential Divinity.

If the society I am speaking of does not yet exist, it is at least in process of formation; and if time permitted I could point out to you many recent social improvements all tending to give to the individual, in greater measure, the moral support which he needs in order to live vigorously and effectively. The establishment of the Societies for Ethical Culture is one of the signs of the time to which I need not draw your attention, but I may be permitted in closing to express the belief, shared by all of you, I am sure, that your Societies will provide more and more effectively for the satisfaction, in human brotherhood, of the needs which the individual used to bring in prayer before God.

## II.

ADDRESS BY DR. DICKINSON S. MILLER, COLUMBIA UNIVERSITY.

As a former member of this Society, and now again a member, I am glad to stand here with my friends, and give you the greetings of the New Year. We greet you by telling of hopes That, I think, is the right kind of greeting for New Year's Day.

We are asking what may be looked for in moral and religious life. Let me ask what may be looked for of the nature of development within the Christian Church. Let us not suppose that the development will all be out of the Christian Church. That wide expression gathers up within itself for our civilization the largest volume of moral and religious life. The ancient roots of the Church still deeply grip the earth. Near the ground it may seem gnarled and dry, but above, thousands of new leaves come out as young as when it was a sapling. The Ethical Society concerns itself for humanity, and whoever cares for humanity must preserve a deep interest in Christianity.

We can judge of what will be only by what has been. In Christianity in the last decades there have been two obvious transformations.

First, the rivalry of sects has cooled. It was remarked when Cardinal Newman died, now more than a decade ago, that the sympathetic respect for the man's life and aims that was heard on every side showed how markedly the great dogmatic principle of his life had lost its hold. He never referred himself, he never could have permitted himself to refer, to the leaders of Protestantism quite as the leaders of Protestantism of a later

day referred to him on his death. Their tolerant eulogies, their openness of mind, gave the measure of his failure on that side. And within Protestantism itself a comparative peace has settled down on the shrill controversies and zealous competitions in which, since the Reformation, so much energy has spent itself. Preachers are heard in strange pulpits, and those of widely separated communions work in public service side by side. In the Episcopal Church clergymen have been sometimes unchecked in violating the canon that bars the ministers of other denominations from its pulpit; and the noisy protestations of an irreconcilable wing serve just to mark the steps of the advance. Unquestionably in older times zeal was roused and held by the competition; it roused as competition always rouses. And the vitality of Christianity must express itself in fighting still. But the enemy is seen more clearly now; the energy is economized; the fire is concentrated. Christianity has largely dropped fighting error to fight sin.

Thus the first of the changes brings us to the second. Christianity grows more ethical. I am not speaking of the Christian gospel, but of the interest and the accent of the living Church. In many periods Christianity has seemed first a revealer of unseen worlds and a teller of fortunes, and only second an impulse in life. But now, if sermons should deal chiefly in information about another life, they would ring to their hearers strangely hollow and inept. The center of interest has quietly and yet after all quite swiftly shifted. We find the late Bishop of London laying it down as something that Christians must finally take home to themselves that the test of the Christian claims lies in the Christian life; unless Christianity can show a superior life, it fails to make good its

pretensions. Its revelation, he said, was in lives; it had no other field of application. That revelation it rests with each Christian to bring to light or to confusion.

So much in the transformation is obvious. Why then should we not say that the development will be away from Christianity; that the Christian body is moving toward the place where the Ethical Society took up its station from the outset—toward the view that concerns itself with ethical principles alone. More than eighty years ago James Mill expressed his hope that the buildings of the Established Church in England would one day be turned over for the purpose of moral instruction alone. I do not believe it. I do not even count it desirable. Let us not lose our historical sense or our breadth of imaginative sympathy. There is various work to be done in the world; various functions to be performed. There is prime need, to be sure, for an organization that takes for its duty nothing but the custodianship of moral principle—a great social witness to the ethical law and the ethical ideal. Whatever else may yield or vary, such a society can stand firm as a rock. Amid the conflict of arguments and of temperaments there is need, I say, of an organization that shall so reduce and simplify its articles of union that they form a pure, constant, and disinterested witness to righteousness. Such an organization can exclude no one. It must welcome the orthodox and the clergy. It is not a mere rallying of homeless free-thinkers. It is not a mere colony for emigrants from the Church. In the Ethical Society the Christian and the agnostic should be at home together, for it has no negative articles, it does not declare against Christian dogma, it affirms righteousness; and all who affirm righteousness may meet and mingle in its membership. I can

well understand that those who have their churches elsewhere would give rather good-will and God-speed than constant attendance; and in consequence the speakers, who are always free in speech, would usually address themselves to the members who form the active nucleus of the Society. But—am I not right?—the Society wants even the nominal and formal participation of the Christian. It wishes to be acknowledged not as a rival denomination, a sect among sects, but as a body whose organic tie is nothing but care for the ethical ideal.

But such an Ethical Society, being by its nature a basis of union for divergent minds, must look with especial charity, and utmost effort of sympathy, on all that seems like spiritual craving, on all that seems like human need. Are there not human needs to which Christianity must always be fitted to minister? Ethical principle bids us *act thus and not otherwise* through the hours of our life, when occasions arise; nay, it bids us form our habit of feeling thus and thus. But what is to be the support, the satisfaction of those hours? The sense of duty done or willed, some will say. That is a fundamental answer. But may not this ever-present sense of right take on such concrete and exuberant forms as to become a rich spiritual background, a spiritual companionship? I remember an ethical teacher dropping the remark that circumstances left him intellectually lonely and that he had to seek companionship with old authors. He would try to imagine what Marcus Aurelius was like as a living man, try as it were to converse with him and feel the impress of that pure and self-commanding nature. I quoted James Mill's hope as to moral instruction in the churches. Let me cite James Mill's son, who was educated by his father and who grew beyond that education.

John Stuart Mill speaks of sustaining one's self by the ideal sympathy of the noblest men in history—the sympathy they necessarily would have had, that is, with the aspiration in any man. And he tells us in his autobiography that when that wife died who had seemed to him the very source of his life, who had had the power of kindling his faculties and his moral ardor as nothing else in the world, that he went to live in France by her tomb. "Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

Well, the imagination of the Christian Church has gone to live by the tomb of Christ, and his approbation is the standard by which it endeavors to regulate its life. It fails, but it still endeavors. This character, of perhaps matchless dignity and unity, it rightly worships still. "Bring yourselves often," it says to its people, "into the living presence of Christ. Do not regard him as merely a good man who died centuries ago, leaving nothing behind but his teachings. It is not his teachings, but the man. Regard him as one alive. He is not in the tomb. Feel his presence to your very soul." We are so made that the most consoling touch upon us and the most fortifying is that of a companionship. How profoundly true to human nature, what a gracious ministry to human need, is the Christian idea! No, a purely moral union is essential, but I do not think we should ever wish to supersede this incomparably potent spell upon the human spirit, this enrichment of the moral, this "enhancement of life."

It is not a question only of an attitude toward a historical leader, but of an attitude toward God. There is a right, and a wrong. When we sum up the right and

fit, when we take it through all the reaches of life, we have the ideal. The ideal is the fulfilling of the law. Now in our own will or impulse or better leanings, and again, outside of us, traceable in the workings of society, and once more, surrounding all human life, in the bounty of nature, the warmth of the sun, the productive juices of the soil, the freshness of the open air, we see that which aids and makes for the ideal: a principle of good in the world, and for good. There is only one right, and in a sense only one mighty, inclusive ideal. When we think of that which makes for the ideal, our deeper self on the one hand and the answering heart of nature on the other, how are we to figure it? It is too complex and manifold, yes, it is too unknown to be figured scientifically. We need to grasp it in its meaning for our will and feeling. The scientific representation, which resorts to abstract terms, is apt to leave that meaning out. We picture the force that works for the ideal most justly in terms of the ideal itself. It is the living Ideal then, working for its own realization, "the power that worketh in us" and again, that works in all the beneficences of nature. We can, in a right posture of the spirit, draw it to us and yield it fresh power in our lives. We can, in an attitude of perfect abandonment to its influence, feel a union with the very heart of the Good, and arise in newness of mind.

In this we have at least a great aspect of Christian theism, and a great aspect of mysticism. And what I wish chiefly to say to you is that this is more and more *consciously* the deliverance of the Christian Church. Sceptical minds separate themselves from the Christian body, put it away with the things of dusty obscurantism, and leave it there. Twenty years after, they are still thinking of it as it was to them in their youth. But I



can tell you, within Christianity and especially amongst its clergy of modern training, there is often a good deal more "advanced thought" than goes on in the minds of some of the contemptuous dwellers outside—advanced thought with this peculiar character, that it is colored by a historical sense, that it feels the need of historical continuity, that it knows the value of abiding symbols.

Last summer, at a meeting of Congregational clergy at New Haven—by no means a seat of rash radicalism—it was maintained that the unity of Christ with God was an ethical union; not, the speaker went on to say, *merely* ethical, because every ethical union between minds is also a metaphysical union. Such utterances, marking the most striking instant of a momentous growth, have profound historic meaning. Let us not haggle over words. The thought goes forward. And for my part I trust that the symbols will not be sacrificed.

### III.

ADDRESS BY PROF. MORRIS JASTROW, JR., UNIVERSITY  
OF PENNSYLVANIA.

IN a survey of the ethical and religious outlook, however brief, it is essential to take into account as a factor the political situation in the larger sense, for in the measure that religion bears on ethics, ethics bears on public as well as private life; and it is from a consideration of the symptoms that manifest themselves in the affairs which concern the largest interests of mankind that we can gauge the direction towards which both ethics and religion are tending.

By general agreement, the event which looms up largest at present on the horizon is the unfortunate war

still going on, which will go down in history as one of the bloodiest in the annals of mankind, and for a parallel to which it will be necessary to go back beyond the middle ages. But there are three features directly or indirectly connected with the war which justify the hope that the conflict will be followed by a signal advance in the application of ethical principles to questions of international relations. These three features are—the attitude of the Czar, the practically universal popular sympathy with the Japanese, and the holding of an International Peace Conference during the progress of the war, participated in by all the nations of the East and West, including the two nations now arrayed against one another. Let me dwell briefly on each of these features. There is, it seems to me, no reason to question the sincerity of the Czar's desire to regulate international problems according to ethical principles, as manifested by his action in calling the first International Peace Conference together a few years ago, nor is it right to lay the charge of inconsistency at his door because, shortly after the Conference, the struggle with Japan began, which ended in the declaration of war. A ruler of an autocratic government is not necessarily an autocrat. Indeed, one of the most serious objections to an autocratic government is that the one at the head is apt to be so hedged in by circumstances that he has in reality less power than the President of a Republic, and a more pathetic and tragic figure than a pseudo-autocrat, who is controlled by circumstances instead of holding the mastery over them, cannot well be imagined. One can well believe that the Russian system and not the Czar is responsible for the dreadful crisis that besides proving disastrous to Russian prestige has aroused the dormant elements of discontent

within the Czar's great realm. Whatever the direct outcome of the ferment at present going on in Russia may be, the effort of the Czar in taking the initiative in a movement of such vast significance as the assembling of nations to deliberate on questions intended to promote international amity, is to be taken as an indication that this ruler has been seized by the modern spirit which aims to set up in the place of old standards that have not stood the test, a new political ideal that may in the strictest sense of the term be designated as ethical. Therefore, though the second International Peace Conference now being convened by the President of the United States may be as little successful in putting a definite end to international conflicts as was the first, the great achievement in holding up before the nations a better, purer, and infinitely higher political ideal than has ever yet been brought forward will assuredly not be lost—nay, cannot be lost.

No less significant as a symptom of the strength which the ethical ideal, despite all appearance to the contrary, has acquired all over the world, is the sympathy which is felt, wherever the voice of the masses makes itself heard, for Japan. I speak intentionally of popular sympathy and not of official utterances of governments; for since we are only at the beginning of the epoch when those ethical principles that have for ages been in vogue among individuals are being applied to the settlement of disputes among nations, it is natural to find political considerations and questions of policy leading governments to maintain an attitude which does not reflect the popular sentiment. Setting this aside, the number of those to be found anywhere whose sympathies are with Russia in this conflict is so small that it may be dismissed as a *quantité*

*négligeable*. What does this sympathy for Japan mean? Surely it cannot be said to arise from an inordinate admiration or love for the Japanese as a people; for apart from everything else, our contact with them has been too restricted to warrant such a feeling from taking a strong hold on us, nor can anyone withhold his admiration for the bravery, endurance, and attractive qualities displayed by the Russian officers and soldiery under most trying and adverse circumstances. Sympathy for Japan, due to the conviction that the Japanese are fighting in a just, nay, a sacred cause, is to be regarded as an expression of the strong abhorrence that a policy of ruthless aggression arouses in the breast of the man and woman of the twentieth century. We are not concerned here with the question whether the triumph of Japan will redound to the benefit of civilization (though I believe it will), and it may even be granted that the victorious spirit of the Japanese may develop into a menace to the progress of the world; but for the present the sympathy for Japan is a wholesome symptom that the lessons of ethics and religion have profoundly affected the modern spirit, and this sympathy furnishes the assurance that we are indeed entering on an era when higher ethical standards will be adopted in framing an international policy. The course of ethics is from the smaller to the larger circle, from the family to the group, from the clan to the nation, from the individual to corporate bodies, and its final triumph is to be seen in the maintenance of the same ethical standards among nations in their dealings with one another as regulate, or should regulate, our personal relations.

Without, therefore, underestimating the difficulties and obstacles still to be overcome before the day dawns when nations will turn their swords into ploughshares, the

gathering of distinguished and representative men and women during the progress of a frightful war, for the express purpose of deliberating on measures and methods that may bring about a permanent cessation of hostilities among nations, is indicative of the direction towards which affairs are tending. Granting that ages will elapse before wars will cease, the permanent gain achieved by the attitude of the Czar, the sympathy for Japan and the International Peace Conference, is the strengthening of the moral sense as a factor in public life, which will react also on ethics as a motive power in the general life of the people.

Whether the religious outlook can be regarded as hopefully as the ethical is a question to which it is more difficult to give a definite answer. Perhaps the most significant symptom in this sphere is the deeper interest that is being displayed in the results of the studies of the religious history of mankind; and assuredly sooner or later these studies, showing conclusively that it is a serious error to narrow our definition of religion so as to exclude all but the one system to which we are attached, will lead to a better understanding of what the true religious spirit is, and the purpose which religion has to serve.

A notable writer, Auguste Sabatier, now deceased, whose sympathy with all forms of religion is equalled only by his profound study of the religious history of mankind, has set up as the two poles of the religious life, authority and spirit, and, in a most valuable work which he left as his legacy to mankind, has well defined the opposition existing between the religions of authority and what he calls the Religion of the Spirit. The path

leading from the one to the other is a difficult one, and it is unfortunately only too true that most of us, in breaking away from Authority, lose the road leading to the Religion of the Spirit. The really sad feature of the long continued conflict between religion and science is that with the triumph of science, the religious spirit, which swayed the lives of our forebears, has been weakened, and in the case of many—very many—entirely lost. To define this religious spirit in precise terms is almost impossible. It might be called the aroma of soul life diffusing itself throughout our being. It imparts to us a certain attitude towards the world—with its tangled mass of duties and obligations—gives to ethical sanctions a sanctification, places our acts, strivings and hopes in a soft light that imparts a glow and warmth to what would otherwise be cold and austere,—the religious spirit, in short, is the mainspring of our entire higher emotional life. With something so vague,—although so real,—is it any wonder that the religious spirit hitherto has thrived best when nurtured under the guiding, and, in most cases, loving hand of authority. For the time being we must face the fact that the weakening of religious authority has tended to efface the religious spirit out of the lives of many thousands and tens of thousands. And yet it is clear that within the churches, quite as much as outside of them, authority no longer sways the lives of those who belong to this or that religious body. The loss of the religious spirit is therefore felt on all sides.

What then of the future? What is to be the outcome of the ferment into which religious bodies have been thrown by the new methods in scientific research, by the enlarged views of the phenomena of life on this planet of ours, by the widening of our historical horizon—re-

vealing great civilizations with advanced systems of religious thought long before Judaism made its appearance, æons before the religions resting on a basis of special revelation arose—by the setting of the books of the Old and New Testaments in a historical light, which, while not diminishing their value, yet changes their value to one of an entirely different order. What of the future of religion?

To those not gifted with more than human vision, the past remains as the only factor by which the future is to be measured. But if there is one fact as the result of researches dealing with man that can be said to be more definite than any other, it is that man is by his nature a religious being, that religious faith and hope in some form has been the real source of his achievements, which, by lifting him above the plane of the animal world to which he belongs, has aroused in him the desire to push forward to an unknown goal. What after all is progress, what is civilization, but the result of this mysterious incentive in man to tread along the path of which he only knows that it leads him further and further away from the point which connects him as a living organism with the rest of creation. Without this incentive, not even the first steps towards civilization would ever have been taken. Man would have stopped short in his progress after he had secured sufficient protection against the dangers by which he was beset to enable him to live and to die in tranquillity. Mysterious as is this incentive, there is at least one element in it which can be denominated as certain, a conviction that man is destined to a higher aim than the rest of creation, and this conviction is bound up with the religious spirit—nay, it is a part of this spirit.

This conviction, too, which is still the mainspring of all human endeavor beyond the satisfaction of mere physical needs, should be the basis for our hope that, whatever else may happen, whatever change may yet be brought about in our religious life, the religious spirit will not be lost by adapting itself to new conditions, but will, when the ferment of conflicting opinions as to its legitimate sphere shall have ceased, also find new expressions in keeping with the profound changes in religious thought that the past century has brought about. And there is another assurance that we may take with us into the New Year, that religion, while of course finding an expression always in SOME particular form, is yet more enduring than any form which it has assumed. In an enlarged view of history it appears indeed to be true that there has been only one religion in the world ever since mankind was placed here—one religion with almost innumerable forms. For what is religion but the endeavor to bridge over the space—which as mankind grows in thought becomes larger—that separates man from the Divine, or that which he regarded and regards as such. In a primitive stage of society the gods were very close to man, because man's conception of the Divine was merely an enlarged man. In those days it was easier to bridge the chasm than when, with clearer views of the universe, the Divine was lifted into a higher sphere, and the conception of the Divine separated from the conception of the human. Hence the form of religion has been subject to constant changes corresponding to changes in the conception of the Divine.

There are at present decided indications everywhere that modern science, which has given us such a totally new view of the universe and the evolution of life, is be-



ginning, now that this task has been in large measure achieved, to directly participate in the effort to seek in the interpretation of nature that element which, transcending the realm of mere mechanical process, to the religious mind has always been the Divine. It is sufficient to name representatives of science, like Sir Oliver Lodge, Metchnikoff, and Osler, who have recently touched upon some of the fundamental problems of religion and given each one his solution. It is not the solution to which the significance is to be attached, but to the endeavor of such men to find one—to their eagerness to reach out beyond the confines of science into the realms of speculative thought, where to be sure we encounter mystery upon mystery, and yet where we cannot long linger without becoming convinced that if we could only penetrate the mystery we should be brought face to face with what, for the want of a better name, we call the Divine—the eternal source of all being, the very Life of our life.

Meanwhile it is an encouraging symptom that within the pale of religion—maintaining authority as the *sine qua non* of the religious life—there is an ever-increasing readiness to welcome light from any quarter that may help us to understand the stages through which mankind has passed in the development of its religious thought, and the nature of the spirit which we call religion. The days are rapidly passing away when denunciation of the results of investigation are hurled against the men of thought in place of arguments. Such denunciations are now rarely heard, and when they are indulged in they fall on unsympathetic ears, even though they resound from the pulpits of the religion of authority.

No less encouraging for the religious outlook—and not merely for the ethical—is the emphasis that with ever

stronger accent is being laid on religious ethics as the fruitage of religious life, and it ought to be a source of satisfaction and encouragement to the members of this Society to feel that in bringing about this result, the movement inaugurated by your distinguished leader in New York twenty-nine years ago has played so conspicuous a part. The career of this leader furnishes perhaps the greatest source of hopefulness for the ethical and religious outlook, for his achievements demonstrate that the world is as ready to listen to-day as it always has been to the teacher whose lips have been unsealed by the touch of the divine seraph, and whose fiery words, proceeding like swift arrows directly to our hearts, have the genuine ring of the prophet, inspired by the sense of the responsibility of each individual for his life and the life of others. Surely all, whatever their attitude toward religion may be, whatever views they may hold, can unite in the earnest hope for the continuance and increased range of a movement that has aroused both the churches and the unchurched alike to a keen realization of the sovereignty, nay, the sacredness, of ethics as the guide of life, and as the basis of its sanctification.

# ETHICAL RECORD.

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## THE ETHICAL MOVEMENT IN VARIOUS COUNTRIES.\*

BY GUSTAV SPILLER,  
*Secretary of the International Ethical Union.*

PLAN FOR CONGRESS IN 1906.

From time to time the late Secretary of the International Union published a "Report" of the International movement. This valuable document was first circulated in English, German, and French, then in German and French, and latterly in German only, the intervals of publishing also becoming wider. Such a method of publication was necessarily expensive, and to that was due the tendency to discontinue the "Report" altogether. In the place of these separately-printed statements it is now agreed that the Secretary should write occasional reports in the periodicals published in connection with the various Ethical Centres, and this proposal has already been courteously agreed to by those responsible for the respective periodicals:—America, *Ethical Addresses and Ethical Record*; England, *Ethics*; Germany, *Ethische Kultur*; France, *Bulletin of the Union pour l'Action Morale*; and Austria, *Mitteilungen* of the Vienna Ethical Society. A course such as this will radically simplify the question of reporting. It is also hoped to

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\* Report of the Secretary of the International Ethical Union, Gustav Spiller, 54 Prince of Wales Road, Battersea Park, London, S. W., England.

publish from time to time special accounts of the Ethical centres, as also monographs dealing with certain activities undertaken by centres separately or conjointly.

In August last the executive committee accepted the resignation of the International Secretary, Dr. Fr. W. Foerster, of Zürich, who had been the responsible official of the Union from its inception, and elected as his successor the present writer. It should also be stated that Dr. Stanton Coit (30 Hyde Park Gate, London, S. W., England) has kindly consented to act as Hon. Treasurer of the International Ethical Union.

After nearly nine years there are now fair prospects of holding a second International Ethical Congress, which shall once more emphasize the basis for our common enthusiasm and strengthen the existing bonds between the many Ethical Societies. The centres in Europe, as also the American Ethical Union, have agreed to the Congress being held in London, and the date has been fixed for September, 1906.

The principal suggestion thus far is that two Congresses should be held—the one called directly by the Executive of the International Ethical Union, and the other called in conjunction with bodies who are interested in practical and theoretical questions of an ethical character. This latter Congress of experts will thus not only discuss fundamental ethical principles, but will also deal with problems in applied ethics. The question of moral instruction, which absorbs much of the attention of all our centres in Europe and the United States, will most likely receive special consideration, and the knowledge accumulated and disseminated at the Congress will tend to further strengthen the international demand for non-theological moral instruction in the schools.

## THE UNITED STATES.

*New York.*—The opening, about twelve months ago, of the new and imposing home of the Ethical Culture School was undoubtedly the event of last year. The new building, which faces Central Park, "contains five stories, besides basement, roof garden, and mezzanine floors for cloak and toilet rooms. In addition to the usual school accommodations, provision is made for domestic art, luncheon and domestic science departments, shops for wood and iron work, studios, laboratories, a school museum, a library, and an ethics room." Physical training is also liberally provided for. It is gratifying to learn of "the surprising increase in the number of pupils in the school, which has now filled to overflowing the accommodations in the elementary school, and has increased the high school beyond all anticipations." A general account of the ethical instruction given at the school will be found in the last number of *The Ethical Record* (December, 1904).

Mrs. Anna Garlin Spencer, who was long minister of a free religious society in Providence, R. I., and is also an expert in philanthropy and reform, and who besides is said to be a gifted speaker, has joined the group of leading workers of the Society. Her work will be devoted chiefly to the ethics teaching of girls, to leadership of the philanthropic activities of women, and to problems connected with the interior organization and social life of the Society. She has recently begun "A Five Year Post-Graduate Sunday-school Course for Girls and Young Women." The following are the individual courses to be given: First year, girls from fifteen to seventeen years of age: The Home and Family Life in Dif-

ferent Ages and Countries, and the Young Girl's Place in them. Second year, girls from sixteen to eighteen: The Religious Life in Different Ages and Countries, and the Relation of Women to Religious Ideals and Customs. Third year, young women of seventeen to nineteen: Heroines of History and in the Masterpieces of Literature. Fourth year, young women of eighteen to twenty: The Marriage Customs of Different Ages and Countries, and their Ethical and Social Significance. Fifth year, young women of nineteen to twenty-one: The Special Social Obligations of Women in the Past and Present. One hundred and fifty persons gathered to hear the first lecture, in spite of the fact that the event conflicted with the Thanksgiving Festival of the Ethical Culture School.

The valuable services have also been secured of Mr. Leslie Willis Sprague, by whose gift of organization the Society hopes to profit. He is now secretary of the new Publication and Extension Committee, the object of which important committee will be, with the help of pamphlets, leaflets, and other means, to interest in the Ethical Movement a larger number of persons throughout the States.

It is with regret one reports the news of the suspension—for a time at least—of *The Ethical Record*. The editor tells his readers: "Its prospects were never so bright; the evidences of its serviceableness never so convincing." The explanation offered is "that the demands and opportunities for an intensive cultivation of our seed-plot have so multiplied upon us that a choice had to be made between the application of our main strength to this intensive work or to that more extensive public dissemination of ethical ideas which *The Ethical Record* was designed to promote." Some of the features of *The Ethical Record*

will be incorporated partly in the *International Journal of Ethics* and partly in the *Ethical Addresses*, which are now to be called *Ethical Addresses and Ethical Record*.

*Chicago*.—Friends of the Ethical Movement will be glad to hear that Mr. Salter, after being compelled to take a prolonged rest, is now again lecturing before his Society.

The social work of the Chicago centre is at present partly suspended, but as over \$25,000 have been collected for the Henry Booth House Fund, it is proposed to start building operations soon.

A beginning has been made with Ethical classes for the younger children in the various neighborhoods of the city where hospitable homes and teachers can be found. The older scholars are to meet at Steinway Hall, the meeting-place of the Society.

*St. Louis*.—Mr. Sheldon, who has for years past taken great interest in the work of moral instruction, has now completed a series of four volumes on the subject. He has published them under the general heading of "A Graded Course of Moral Instruction for the Young." The titles of the volumes are *The Old Testament Bible Stories for the Young*, *Lessons in the Study of Habits*, *Duties in the Home and the Family*, and *Citizenship and the Duties of a Citizen*. Mr. Sheldon has other volumes in preparation. The volumes are published by W. M. Welsh & Co., Chicago, Ill., U. S. A., and the price per volume is \$1.25.

*Philadelphia*.—Under the auspices of the Society a course of Saturday afternoon lectures on the moral instruction given in the various religious communions of the world was delivered, the different religions being represented by eminent specialists. Two of the able

papers read have already appeared in the *International Journal of Ethics* (the last in the January number), and another is to be published in the April number. It is to be hoped that the lectures may all appear in print.

The course of last season is to be followed up this season by a series of lectures on "The Ethical Teachings of the Old Testament," based on the general results reached by the modern study of the Bible.

#### ENGLAND.

When the International Ethical Congress met in 1896, the Union of Ethical Societies consisted of four Ethical Societies; now the Union embraces twenty-three organizations. This indicates the rapid spread of the Ethical Movement in England. Since last September four new Societies have been started in and about London, and these will probably soon form component parts of the Union. The consequence of this growth is that the call upon lecturers is great (since weekly lectures are the invariable rule in all the English Societies), though it is gratifying to note that the demand for them is being met. Unfortunately, the Movement in England is as yet too poor to engage the services of many of those who would be willing workers in the ethical cause. One of the most loyal workers, Miss Zona Vallance, who had been at various times secretary of the East London Ethical Society, of the Moral Instruction League, and of the English Union, and who was also a lecturer, a writer in *Ethics*, and an ardent champion of the rights of women, succumbed last December at the early age of forty-five. Her loss is deeply felt.

The Union of Ethical Societies is one bond which unites



the various ethical centres; the weekly paper, *Ethics*, is another. With this year *Ethics* begins its eighth year of existence.

The School of Ethics has now increased its activities by offering courses of lectures to local Ethical Societies in London. Accordingly, last autumn five societies took advantage of the offer, and arranged for one or more courses of lectures. To illustrate the work of the School, the programme for the centre for January-March, 1905, is herewith added: Professor Patrick Geddes, "Evolutionary Ethics Based on Natural Science and Sociology" (ten lectures); Dr. Stanton Coit, "The Dynamics of Democracy" (five lectures); Dr. Stanton Coit, "The Philosophic Conception of the Church" (five lectures); Rev. R. H. Greaves, "The Evolution of Christian Doctrine" (ten lectures); and Mr. Harry Snell, "Famous Cities: Their History and Evolution" (six lectures). Besides these courses, classes are held in German, French, and Esperanto. Meetings take place in the evening, and are free, except those of Professor Geddes.

The Moral Instruction League is an independent organization; but its chairman, its secretary, its treasurer, and nearly the whole executive, are prominent members of Ethical Societies. The League has been for some time growing in influence. Correspondents all over the country write to the press about introducing moral instruction into the schools, and private individuals and Ethical Societies endeavor to influence the education authorities to introduce non-theological ethical teaching. Quite recently, all the members of all the education authorities in the country have been approached—an enormous task; and already a number of the authorities have agreed to introduce, partly or wholly, systematic non-

theological moral teaching into their schools. The League is widely circulating a carefully-prepared graduated syllabus for elementary schools, and has just now published the first of a series of text-books based on that syllabus. Mr. Harrold Johnson, the secretary, who is also one of the ethical lecturers, is now wholly devoted to the work of the League, and the success achieved is principally due to his enthusiasm and untiring energy. The League seems to have a great future before it in England.

#### GERMANY.

Prof. W. Foerster, who has again become president of the German Ethical Society, is once more taking the leading part in the movement. As in previous years, the branches of the Society are chiefly engaged in introducing and maintaining free libraries and reading-rooms, in giving popular entertainments, and more especially in arranging lecture courses by resident and itinerant lecturers. Speakers supplied, on request, by the central committee form a special feature of the German movement, and great efforts are being made at present to establish securely a fund which should defray the expenses of lecturers who are sent to certain towns. Moral instruction, ever since the beginning of the Society's life, has been a question much in the foreground as a fundamental part of the Society's mission, and attempts are at this moment being made to found a Moral Instruction League or Union. Some little time ago Dr. A. Döring published a volume entitled, *Handbuch der natürlich-menschlichen Sittenlehre für Eltern und Erzieher*, a work which has received a portion of the prize offered by the German Ethical Society for a book on ethical education;

and now Dr. Rudolf Penzig, the editor of *Ethische Kultur* and the secretary of the Berlin branch, who is also the author of *Ernste Antworten auf Kinderfragen* ("Serious Answers to Children's Questions"), has issued a militant appeal, *Zum Kulturkampf um die Schule*. At this moment the executive of the Society has determined to spread in a systematic manner and on a huge scale a pamphlet called *Konfessionelle oder weltliche Schule* ("Shall our Schools be Secular or Denominational?")

The *Ethische Kultur* has ceased to be a weekly, and appears at present on the 1st and 15th of each month. It contains monthly a four-page supplement for children.

#### AUSTRIA.

The Vienna Ethical Society celebrated the tenth year of its existence in December last. The *Mitteilungen* of the Society—which were started at the beginning, and seventy numbers of which, containing about a thousand pages, have appeared—publishes a full account by the Society's secretary, Wilhelm Börner, of what has been accomplished during the last decade.

The activities of the Society have been under the direction of several "groups." The Pedagogical Group, representing the moral instruction wing, met with continued and astonishing success in its efforts. The first course of lectures (for women only) was inaugurated in January, 1896, and was attended by about one hundred ladies. The next session, owing to double the number of ladies applying, two parallel courses of lectures were arranged for. With the interest further growing, the next session (1897-8) saw the subject divided into three portions: one dealing with theory, one with hygiene, and

one with special problems. In the following session a like set of courses was given and this set was repeated in 1899-1900. In 1900 this child of the Society, having matured, bid farewell to its parent, and now lives an independent life.

The Social Group, leaving aside minor activities, did most valuable work. It was responsible for the institution of a Commission of Inquiry, consisting of men of all shades of political opinions, which dealt with the conditions of labor and life of the working-women of Vienna. The Commission met during thirty-five evenings, and four hundred witnesses were examined. The results were afterwards published in book-form. Encouraged by the great achievement, another inquiry, of equal importance and even greater magnitude, relating this time to the apprenticeship system in Vienna, was instituted, and met with a very warm response.

The Literary Group has been busy reporting the doings of the Society in the press and contributing articles to journals, dealing both directly and indirectly, with the Society's aims. It launched the *Mitteilungen*, whose present editor is Dr. Emil Frankl, and it successfully started, after heavy preliminary labors, an "Information Bureau for Charities," closely modelled on the Bureau conducted by the Berlin Ethical centre. This activity was, however, for various reasons, dissociated from the Society, and the organization responsible for it has just issued its first annual report.

The more intimate life of the Society, apart from the special activities mentioned above, consisted in the delivery of occasional addresses—between four and ten every year; in social meetings where the serious purpose of the Society was not missed; in sending a resolution to

the Hague Conference; in founding a branch Society in Qualitsch; and in much of a like character.

#### FRANCE.

The International Ethical Union has just been extended by the accession of the *Union pour l'Action Morale* of Paris. Professor Léon Brunschvicg, though whom the negotiations have been conducted, wrote at the time that he had been authorized to state that the Union joined the International Ethical Union "De tout coeur et sans réserve" (most heartily and without any reservations). Should the coming Congress decide in favor of active propaganda, we shall seek to persuade bodies with kindred aims to join us, besides organizing lecture tours with a view of opening up new fields. There is also a proposal to admit associates who will assist the international movement financially and otherwise, and who will receive various benefits in return. An Ethical Annual has also been suggested.

Recently the scheme of work of the *Union pour l'Action Morale* has been changed in an interesting manner. For some years the *Union* has been concerned that public questions should be discussed seriously, calmly, thoroughly, and impartially, with the sole aim of discovering the truth and the right in any issue. This has now crystallized into a series of monthly meetings, where the great problems of the day are to be effectively discussed. The journal of the *Union* appears now twice a month—once as a *Bulletin*, and the second time simply as an account of the discussion, under the title *Libres Entretiens*. The first question dealt with is the projected separation of Church and State in France, and the following are the

aspects to be taken into consideration: "What are the essential attributes of a Church?" "How are these to be safe-guarded in the present State?" "On what points can these be in conflict with the essential attributes of the State? and "What should be the legal position of the existing Churches in France?" The first of the *Libres Entretiens* contained a wealth of important extracts on the subject of the relation of Church and State, and the second the substance of the first discussion. Among those who took part in the meeting were Professor Gustave Belot, Professor Léon Brunschvicg, Paul Doumergue (editor of *Foi et Vie*), Arthur Fontaine (chief engineer of mines), Professor Charles Gide, the Abbé Albert Houtin, the Abbé Felix Klein, Jean Leclerc de Puligny (chief engineer of bridges and roads), Professor Frederic Rauh, Salomon Reinach, Charles Seignobos, the Abbé Soulange-Bodin, and Paul Desjardins.

#### SWITZERLAND.

The only Society at present existing in Switzerland is the *Ligue pour l'Action Morale* at Lausanne, under the leadership of Professor Forel. The League is not active in a literary direction. The work done consists of lecturing and of social work. The People's Palace, its first enterprise, succeeds wonderfully under the splendid leading of Dr. Suter-Ruffy, who is now vice-president of the League. The association for assisting the insane also flourishes, and the movement in favor of school reform is equally successful. A little over a year ago the League was instrumental in launching the *Fédération des Sociétés Vaudoises d'Education Populaire*.

Dr Fr. W. Foerster is continuing his enterprises in moral

instruction. He is holding children's classes in Lucerne, and training there a teacher who will continue the work. Dr. Foerster published last year the result of his considerable experience in moral instruction in a large volume entitled *Jugendlehre*, and now appearing in a second edition. The book formed the subject of an interesting discussion at the Berlin Branch of the German Ethical Society.

#### ITALY.

The Ethical Movement in Italy has to a considerable extent shrunk, the chief interest centering at present in the Popular University of Venice. Professor Levi-Morenos, however, writes that the Movement is being reorganized, and that the *Unione Morale* hopes to be represented at the next International Ethical Congress.

#### NEW ZEALAND.

An Ethical Society has been started in Auckland. Its objects are in substance those of the English Union of Ethical Societies, and the Society has sent a request to "be enrolled as a branch of the International Ethical Union." Its secretary, Mr. Percy G. Andrew, writes under date of November 25th, 1904: "Our inaugural meetings have been well attended and very enthusiastic; several prominent public men are on our Council, the Auckland Unitarian minister being one of our honorary associates. We start our public propaganda on Sunday, December 11th, and the future of the Movement here looks very bright. Thinking persons outside the sphere of orthodoxy are welcoming a movement of a positive and constructive nature, with its opportunities for fellowship and culture."

There are other signs of an interest in the Ethical Movement in the British Colonies and in India.

#### JAPAN.

A Japanese Ethical Society, organized in 1895 in Tokyo, is in active existence. The membership consists mainly of professors and graduates of the Imperial University, and also teachers in other institutions. One of the active members is Professor Y. Motora, who holds the chair of Ethics and Psychology in the Imperial University. Hon. Tokiwo Yokoi, a member of the Japanese House of Representatives, was one of the founders of the Society.

Meetings are held once a month, alternating between one strictly for members, at which a paper is read and discussed, and one open to the general public, at which a lecture is given on some ethical topic of popular interest. The attendance at the public meetings is between two and three hundred.

A monthly magazine is published, containing the lectures and papers given before the Society.



# SHALL OSTRACISM BE USED BY RELIGIOUS SOCIETIES IN THE STRUGGLE AGAINST PUBLIC INIQUITY?\*

BY FELIX ADLER.

Human nature is really better than it is often given credit for being. The admiration of virtues which we do not practice and which sometimes, I fear, our practice flouts, is not always a mark of hypocrisy, but often a genuine tribute. It may be true that we smirch and trample upon our principles. As one of the great English satirists put it, "Honesty is a shoe worn out in the dirt"; nevertheless any man who is not wholly corrupt, will pay a secret respect to that very honesty of which he falls so far short in practice. It may be true that perfect purity of heart is the rarest of gems, yet the worst libertine will bow before such purity when he sees it in its unmistakable radiance. It may be true that utter disinterestedness, the goodness which asks for no reward, is a miracle, and yet our faith is never extinct that that miracle will happen, and when it does, how swift is our response.

Mr. John Morley, in his *Life of Gladstone*, tells the following incident: Just after the Phoenix Park murders (resulting in the death of the Under Secretary Burke and—by mistake—in the death also of his com-

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\* An address before the Society for Ethical Culture of New York.

panion, Lord Frederick Cavendish), the wife of the latter, Lady Cavendish, who had been most devotedly attached to her husband, wrote in a letter that she could bear even this incredible loss of her husband if it should prove to be for the public good, to which indeed his whole life was dedicated. Not long after, a priest in Connemara read from the altar these words of Lady Cavendish—the words of a Protestant about a Protestant—to the Irish Catholic peasants that formed his congregation, and no sooner had he read the words, than as if touched by a magic spell, the whole congregation fell on their knees and worshiped, as if a divine presence had suddenly descended among them. Such is the effect of the great moral attributes whether they appear in friend or foe; such is their power alike over the educated and the uneducated, in all ages, and in all places.

It has been the function of religion, and of the church as a religious institution, to keep alive these primal admirations. Yes! and more than that, to put before men's eyes the standard of a higher goodness than they have yet achieved or believe themselves capable of achieving. And indeed, religion has fulfilled this function in the world. Nothing lasts that is not socially useful; the reason why the church has lasted so long is because socially it has been eminently useful. All the great religious movements have been movements of moral uplift. There have been great ebbs in the life of the world, when the beach far out has lain bare and the tangled sea-weed of the human heart has been exposed to view; then has come the movement from the great deep, and again the tide has begun to flow. Now these movements have ever been accompanied by great moral uplifts. Thus Buddhism was the means of giving to

woman a quite new and more dignified position in religion; it weakened the barriers of caste among a caste-ridden people, and taught its followers to see in the Pariah a man and a brother. "My law," said Buddha, "is like the sky, embracing all." To an extent even greater Hebrew monotheism and early Christianity were moral movements. New standards of goodness were presented, and—at least by some—lived up to. The early Christians, Hebrew men and women, found in their new faith the moral stimulus to put aside the exclusiveness so characteristic of Israel, and members of the most exclusive people became the most inclusive and recognized a spiritual consanguinity with all the world; the most universal movement was born among those who by nature and temperament were least disposed to be universalistic. Furthermore, in the rapture of their moral ideals, they shared their worldly possessions with one another; they sold what they had and gave all to the poor; they blessed their enemies.

All the great religious movements have been accompanied by moral renewals; but to-day alas!—there is no denying that the churches, not any one church, but all religious societies,—are fast losing the influence which their predecessors wielded. The hand of religion upon the helm of human affairs is weak; the voice of religion, even where it is heard in protest against public iniquities, is hardly heeded; in fact, it is seldom raised in an effective manner. Look at the history of the last ten years; consider the great iniquities which have been perpetrated; for instance, in the political sphere, the incredible deeds which have been done by the Christian nations in China, without any effective protest. The leaders of the greatest religious bodies in Christendom

were silent; the Holy See at Rome, which is so vigilant in other directions, was silent, speaking no word of condemnation upon the crimes Christians were perpetrating in China; and the Protestant churches were no less mute and ineffectual. There has resulted a distinct, palpable, and rapid decline in the influence of religious bodies. Recently in one of our magazines statistics showing the percentage of young college students at Yale who are dedicating themselves to the ministry were compared with similar statistics for former years, showing how greatly the number of persons willing to enter the ministry has fallen off. There are many more churches than there are clergymen.

Now, religion, as has been said, has a social function to fulfill which is, in a word, to keep alive the primal admirations, and to raise loftier standards before the eyes of men, whose actual standards are often pitifully low, and if this social function is of the utmost importance, the question arises what can be done to make religion and religious bodies fulfill it more effectually? Instead of confining themselves to the correction of doctrinal heresies and to ostracism and excommunication on grounds of *doctrinal heterodoxy*, should not the churches take the stand that certain *moral offences* shall be punished, that ostracism and excommunication shall be pronounced upon those who transgress the moral code? Suppose that a church or a religious society like our Ethical Society, should lay down certain rules as to what shall be considered right relations between the sexes before marriage and after marriage; suppose that the church enunciates certain rules of right conduct in business which must not be violated, however fierce may be the competitive struggle; and suppose that it

cuts off from itself those who will not conform! Would not the church then gain great authority? Would it not cut a path into the moral jungle of the time somewhat as the huge Western harvesters cut their way into the standing corn? Would not everyone feel once more that the church is a really vital thing and stands for what is real? The decline of the influence of religion is due to the general impression that the thing is not real, that it stands for mere empty declamation and unreal admiration of virtue; a merely formal laudation of virtue which leaves the *practice* of the members of the church unaffected. What can be more glaringly absurd than that certain things should be preached year in and year out from the pulpit, while the very opposite is the practice of those who profess to adhere to the principles of the church or of the religious society? It is this glaring contradiction which has weakened religion. It is not by any means true that now there are no earnest men in the churches. There are to-day in the churches men and women as earnest as there ever have been; but somehow, the whole position of the church in regard to the moral evils of the time is weak and ineffectual,—with notable exceptions indeed,—but on the whole it is so.

I blame no one; the situation is very complex, and the better way is hard to find. Now this is the question that we must think out: How can we bring it about, that there shall be a closer agreement between what is taught in the pulpit or on the platform, and the practice of the members of religious societies? And shall we make use to this end of what is called ostracism?

Ostracism is not perhaps a felicitous word. It implies to the average mind, permanent exclusion, which is not in accordance with the early use of it. A decree of ostra-

cism could at any time be rescinded. Using the word in that sense it may be taken to signify temporary exclusion, for certain offences, until the offender admits his fault and shows that he is penitent and willing too, so far as he can, to make reparation. There can never consistently be any such thing as expulsion from a church; since the very purpose of the church is to foster the spiritual development of its members. There can only be temporary suspension of the impenitent, until they become penitent, are willing to admit their fault, and make reparation.

Now, should certain moral rules be laid down by religious societies, conformity to which is to be made a condition of membership? Yes; some will say: What is the use of preaching, if it be all in the air, and people are not expected to live up to it! What is the use of pleading for purity if the young men are to continue their impure ways? What is the use of preaching strict commercial honesty, if its practice in business is to be flouted every day of the week? Is it possible to secure genuine effectiveness in preaching, and is this sort of thing which is called "ostracism" an instrument that can be used?

To point out first the difficulties of insisting upon conformity to the demands of religion and of the church by the use of this power of ostracism, they are mainly the following: The moment one lays down rules to be observed, that moment he begins to establish an elect body. For not everyone will be able or willing to live up to these rules; the number of persons who will consent to do so is small. There will result a little nucleus of the righteous, so to speak. That body will indirectly affect the whole community undoubtedly, but shall we not be shutting out from its influence the very persons

who most need that influence? An elect body has a tendency to withdraw itself from contact with the outside world, to become a sect. The Society of Friends is an instance. No doubt we all respect and appreciate the merits of the Society of Friends, but it has tended to shrink more and more; it has cut itself off, and like the limb of a tree which no longer receives the sap, must inevitably decay. Any body that is not in touch with the world, that is separatist, exclusive, off in a corner, is sure to decay. This is the danger. The great medieval church—as we all know—met that danger by opening wide the doors, letting practically every one come in who accepted the main tenets, without too anxious a scrutiny of his character and conduct; and then constituting an elect body; a church within the church. The church did this because its leaders realized that any religious body that is so purified as to lose contact with the world is certain to become fossilized.

The history of the Puritan commonwealths and of the rule of that mighty and noble man,—John Calvin,—indicates another danger. Where, in a church, a moral code is adopted which is superior to the average, the very *raison d'être* of such a church is obedience to that higher code. No one can be a member of that church or religious society unless he actually obeys the dictates of the higher code. But there will always be backsliders, no matter how carefully the elect body may be constituted, and as every backslider is a reproach to the community, and intolerable in a body that identifies religion with a certain moral behavior, the tendency will be toward inquisitorial scrutiny of the lives of the members of the church, toward encroachments on personal liberty, and inevitably also toward espionage. The situation in an

elect body, whose elect character is based on obedience to a higher moral code, thus becomes a menace to personal freedom.

The worst danger, however, is Pharisaism, legalism! And this too is inevitable. As soon as we single out certain virtues, we tend to throw into the shade other virtues which in their way are quite as important. To make a catalogue of all the virtues is impossible; there will be singled out certain specific virtues which at the time seem most important; and the effect will be to minimize and depreciate other virtues. You can see this process illustrated in the case of temperance societies, and in the White Cross movement. Excessive stress is laid upon one or a few virtues, and others equally important are ignored. I have heard of a young girl, who was permitted by her family to marry a man almost a stranger to her, because on inquiry they learned that he habitually abstained from the use of liquor and tobacco, and measuring him by those two tests, they were ready to conclude that he must be a moral man. How often do we hear it said that "such an one is a moral man, because he neither drinks nor smokes;" that is to say, those two virtues are selected as sufficient tests. Yet in the case referred to it turned out that the man was a very fiend, and the whole married life of the woman was one long series of miseries and sorrows. So in the case of the White Cross Movement—how often do we see that young men who possess the noble ideal of purity, when derided by their companions, as they are apt to be, tend to react, and to divide all mankind into two classes, the good and the bad, the virtuous and the immoral, according as they do or do not conform to that one virtue which they themselves cherish.



And yet, in the light of experience, it often turns out later on, that some of those gay companions, who were indeed deplorably immoral in one relation, nevertheless in other respects were capable of a degree of kindness, of personal self-sacrifice, of which those others who had condemned them were not capable. It is a dangerous thing to divide people into sheep and goats, according to the criterion of one or two virtues, but such is the tendency in every society in which a certain moral code is enforced, and men are rated as good or bad, according as they conform, or not, to that code. And furthermore, since it is only acts that can be controlled, while intentions, motives, cannot be brought under surveillance, the tendency will be to put the emphasis of the moral life on the external side, without a sufficient regard to the motive, the spiritual principle, which alone gives worth and vitality to the act. So we find that in all those communities where a certain moral code is made binding, there is the inevitable drift toward legalism. The best example is that of the Pharisees themselves, against whom Jesus in his day inveighed so mightily. The Pharisees were not hypocrites; they did not begin by being hypocrites; it is the greatest mistake to entertain such an opinion of them. The Pharisees, like the Puritans, were moral reformers, men who felt it to be intolerable that certain principles should be taught, and that the practice should not conform to the teaching, and what they undertook to do was to fix attention on a code which must be obeyed. They were moral reformers, and in the end, some of their number, at all events, fell into that overvaluation of the external act which has made their very name a synonym for the external view of morality.

These, then, are the dangers which beset the path of a religious body which proposes in order to make religion effectual, to set up a certain definite code which must be acted out by every member and to suspend those who do not conform to its rules.

On the other hand, revolting from this extreme, there are those who say: Let there be no rules at all, throw down the barriers, let anyone come, let them hear if they will, let them profit if they can, but do not attempt to exercise control; that is impracticable, and moreover it is against democratic tendencies. But this position in its extreme form is also untenable. There are several different kinds of cases in which this extreme latitude does not seem to me to be advisable; cases in which a church or religious body cannot properly say, We have no concern whatever with the conduct of our members; we scatter the seed, let it germinate or perish, let it quicken or not, let men apply the teachings or not, it is their affair, not ours. I will mention three typical cases.

The first is the case of a deflection from the accepted moral standard, from the rules which everybody acknowledges; for instance, the rule, "Thou shalt not steal." This, of course, does not apply only to highway robbery, or grand larceny, or picking pockets, but to such a form of theft as fraudulent bankruptcy. In the case of a fraudulent bankrupt who escapes through some technicality, but whose offense is public, flagrant, and a matter of record, what shall be done? The man is impenitent, brazens it out. He says, "What have you to do with my conduct? I come to *hear your doctrine*. Do you confine yourself to the doctrine!" Can a church live, can a religious body survive which winks at and connives at such a view? Is that possible? Will it not

stultify itself? Will it continue to be taken seriously by the world, by its own members, if it permits this direct contravention of elementary moral principle?

There is another class of cases where those who deviate from the general standard of morality believe, or affect to believe, that they are morally in advance of others, though the things they do are evil. Such are, for example, those who hold to the doctrine of elective affinities, and to the ambiguous and, in its ambiguity, infamous proposition that "where love ceases, marriage should cease." I say ambiguous because the word love is used in a sense that does not properly belong to it. Then, too, there are the anarchists—some of them mild-eyed, gentle-mannered men who would not injure a fly,—while yet their doctrines would lead to the subversion of all social order. Again, there are persons who, while themselves untainted by free love doctrines or anarchism, yet maintain that a modern religious society (an ethical society, for instance) has no right to maintain any fixed opinions whatever; that on all moral questions there should be perfect freedom of inquiry; and that, if a member of such a society arrives at anarchistic or free love notions, and lives up to his convictions, he shall not be considered morally bad. "*Who* is to determine what is morally bad?" they ask. Shall we have a new kind of papal authority in morals erected over us? This point was raised some years ago by a number of the most earnest members of the Ethical Society of Philadelphia, who declared in favor of absolute freedom of opinion, which naturally involved also freedom to practice opinions conscientiously held. These members maintained that a religious society like ours can have no fixed opinion on moral questions. The leader of the Philadelphia Society

strongly took the ground that an ethical society must have fixed opinions on such questions as the marriage relation, and the consequence was a serious secession from the ranks which, for a time, greatly weakened our sister society, and almost threatened its very existence. The leader's position was, I am convinced, well taken; we have and must have fixed opinions on certain great fundamental questions. Not indeed that these opinions are to be dogmatically imposed, but the reasons for certain moral rules are so obvious, and to the normal mind, so cogent,—for instance as to the permanency of the marriage relation,—that he who fails to comprehend them must be accounted less than normal. If anyone does not see them, and practices according to his blindness, then it is to be expected that practice will enlighten him. There are a great many opinions which we may hold theoretically and play with, as it were, but which as soon as we carry them out or conceive them to be carried out, as soon as we face their consequences, unless we are bad at heart, reveal to us their iniquity. I can conceive of a person playing with Ibsenism, but I cannot conceive of a mother actually leaving her children, turning her back on them, and leaving them, because the relations between herself and her husband are not felicitous, unless she be corrupt at heart. I cannot conceive of such theories being carried out in practice, without reflecting on the character of the person who practices them. So I should say very distinctly that anyone who under the plea of free inquiry, carries out the two doctrines I have mentioned, should be ostracized in the sense of being suspended. Of course we should labor with such persons, try to win them, but until they see their way to change their manner of life, they should be excluded from fellowship.

I cannot conceive of a society that stands for moral improvement in the world, allowing those persons to remain unchallenged in their church fellowship, who are notorious offenders against the primal laws of society, on which all social welfare depends. Just as little as I can conceive of a church allowing the woman who was five times divorced to remain in the church as one in good standing. The law allows it, she has not transgressed the law; but if the church stands for anything it must stand for a moral standard higher than that which it is as yet possible to place on the statute books. And as the courts of justice require conformity to the standard which is embodied in the statutes, *so the church should, at least in certain directions, require conformity to a standard higher than that on the statute-books; I say where the offense is public, flagitious, flagrant, capable of proof, or confessed.*

Then there is a third class of cases. I have spoken of offenses against recognized primary rules, and then of deviations from the standard where the person deviating assumes that he is in advance, while he is actually retrograding. The third typical case is that where a new and really higher moral standard is in process of formation. Should not the church, since its function is to lead the van, require that its members shall take a part in working out this higher standard—shall themselves conform to it? At present there is a new conscientiousness developing in society and it takes chiefly the form of a sensitiveness hitherto unknown, with regard to the lot of the masses of the people. Everywhere it is being felt that we cannot afford to acknowledge, as we do acknowledge, that every human being possesses inalienable moral worth, and at the same time, allow conditions to con-

tinue which flatly contradict the theory that men have worth. Now, I do not think that a religious society can afford to be silent on such questions, on the ground that it is not politic to broach them, nor do I think that it can close its eyes to transgressions of this higher standard. The church should be the home of the higher standard, it should be the laboratory in which it is developed. Such a position would entitle the church to the respect of mankind; such a position alone can enable religion to wield again something like the authority which it wielded in its palmy days. It should stand not only for the maintenance of the primal things to which I have referred, as a safeguard and bulwark of society, but it should stand also and pre-eminently for the better things.

Now, I do not for a moment believe that the members of a religious society can be brought to agree, or should be asked to agree upon any ultimate ideal of social reconstruction, such as the socialists present, or the followers of Mr. Henry George, or the believers in co-operation present; I do not believe that a religious society can ask its members to agree upon any one of these ideals; there is not a single one—co-operation not excluded—that is not encountered by the gravest objections. Not a single ultimate ideal of social betterment has yet gained the general concensus of persons intellectually and morally competent. Indeed, the feeling is that we need more light, that probably there must come some insight, some ideal of social reconstruction which has not yet dawned, that the last word has not been spoken, nor begun to be spoken, and that it is only as we are taught by experience and experiment, that we shall slowly feel our way to the ultimate things.

But although no agreement is possible as to the ultimate ideals, there are nevertheless two things undeniable: the church should be the place in which the ethical ideal of society is held up to view; the church should itself contribute to the development of the ultimate ideal. Hitherto, the social reform movement has been mainly in the hands of secularists; the church has not been the leader. Maurice, Kingsley, Cardinal Manning, and others, have distinguished themselves, but during the past hundred years the real leaders of the movement for social reform were secularists, Robert Owen, John Stuart Mill, the Positivists, and the materialistic Socialists of Germany. To the last-mentioned we must concede, however we may differ from them, that they have brought forward the most penetrating criticism of existing institutions, and compelled us to face the evils attendant on these institutions, as we should not otherwise have done. Hitherto, the movement has been in the hands of secularists and of persons who appeal largely to secular or materialistic motives. This is one of the reasons why the movement has been hampered, namely, because of the materialistic motives on which it is based. And in my opinion, it is the business of the church to supply other motives;—to endeavor to work out an ethical scheme of society, an ethical motive which shall co-operate and combine with the other motives that enter into the struggle and dominate them.

But aside from all this, and in default of any knowledge as to what the ultimate constitution of society will be, *there are certain things which can be done now, and must be done now, there are certain evils concerning which there can be no doubt.* For instance, the evils of the sweated trades. Here are men and women and children gathered together in

work-shops, or rather *work-dens*, unsanitary, and ill ventilated. They are underpaid, overworked, during the busy season, and left utterly unemployed when the rush of work ceases. More pitiable conditions it is not possible to conceive; the law is trying to interfere, thus far impotently. *Now, shall a church, shall a religious society, say or shall it not say, that its members at least shall not be among those who block the work of reform,* that a member of a religious society shall not be one of those who says, as I have it on record that a man said, "I am a Christian, but business is business"? (That is, "I am a Christian; I am subject to moral law in one department of my life, but in my business, I am subject only to the law of profits.") Shall a religious society tolerate it that one of its members shall be responsible for sweated trade conditions, or is this also a case as clear as the case of the fraudulent bankrupt, and of the woman five times divorced? Shall we not ask that a member of an ethical society, or of a religious society, or of a church, who makes himself responsible for such a statement as that just quoted, and who practically lives up to it,—*"I am a moral man in one department of my life, but I am a profit monger, regardless of human flesh and blood, on another side of my life,"*—that he shall be corrected, labored with, and if he remains obdurate, suspended from fellowship?

The same applies in the case of child labor and in other cases. Even where the ultimate ideals are not clear, and where the individual cannot be expected to change the existing society, the religious society should stand for progress. If there had been an Ethical Society planted in the South before the war, it would not have been expected that the members of that society, who happened to be planters,



should themselves overthrow the whole industrial system upon which labor in the South was based. It would make a great difference as to what should be exacted of the members of an Ethical Society, whether that Society were established in the North, or whether such a Society were established in the South. Equally I should not ask of you, nor of myself in your place, to change an industrial system, because alone as individuals we cannot change it; but *in every system it is possible to work upward or downward*, it is possible to work so as to prepare the way for better things, in the direction of the changes that are to come, or to work against them; it is possible to raise the plane of competition, as they say, or to depress it; it is possible to take every mean and selfish advantage of what the system permits, or to deny one's self the baser advantage; to work in the direction of light, or in the direction of darkness; and a member of a religious society ought to feel himself constrained, if his membership means anything to him, to give effect to it, under existing conditions, by working with every possible earnestness toward the amelioration of those conditions. Does he do as much as he can? is the question. The question is not whether he can change the wage-earning system of his own unaided effort; but everyone has the chance to work within the frame of existing conditions, for better conditions. Membership in a religious society certainly should mean, if it means anything, not merely cheap admiration of virtues which do not collide with self-interest, but practical testimony to the seriousness of one's interest in the welfare of humanity at those very critical points where some sort of self-sacrifice is required of us.

And now, in closing, I wish to say this: I have spoken

to-day of temporary exclusion, as a possible instrument in correcting some of the grossest forms of public iniquity, where the evil is public and flagrant, and capable of proof or confessed, and where the person remains impenitent. But at the same time, I am bound to admit, and I hasten to make the admission, that I fear in the worst offenses, this instrument is not capable of being applied at all, for the worst offenses are often those which cannot be reached, where the evidence cannot be obtained, and without evidence, how can we judge or punish? Who will follow the gambler to his haunts? Who will track the adulterer on his nefarious path? Who will ferret out the secrets of the man who leads the double life? And in the case of the worst, public offenses that at present shock and alarm the community;—the wholesale corruption of voters, the bribery of legislatures, and the pitiless crushing of competitors by foul means,—how often is it wholly impossible to get evidence. Oh, you are convinced on hearsay, you say you have no doubts. But when it comes to acting against a man's reputation how can you be sure that you have done justice, or that you are doing justice? You cannot act on hearsay, and those who are guilty of such offenses are often very careful indeed to cover their tracks. Then, too, there is the deep suspicion that some of the good people who are loudest in their condemnation of these public offenders, are themselves guilty of the same acts, only on a necessarily more restricted scale, so that the question as it has been put, does not seem entirely impertinent in this connection,—the question "If there is to be ostracism, who is going to do the ostracizing?"

And yet I do believe the use of this instrument of exclusion will be wholesome, because even if it is used only

rarely, as it must be, in certain exemplary cases, it will show the temper of the church; it will show a true desire to be effective; it will be an evidence of seriousness. There are a great many offenses which the courts of justice cannot deal with; the church can deal with some of them. Those who have offended hitherto with impunity will realize that there is a social opinion, creating for itself in the church a social organ, not to be hoodwinked, not to be bought. Even the few exemplary cases would have a wholesome effect upon those who are judged and also a wholesome reactive effect on those who deliver the judgment. Because while in our individual capacity we may have no right to set ourselves up as judges, since we may be in our way just as faulty, yet when we act in our collective capacity, we have a representative character, and as such we have a right to pass judgment, a judgment which then reacts upon us, builds us up, sustains us, lifts us up to the height of the standard which we have applied to others. Yes, I believe it would be a most salutary thing for numbers of persons in a religious society, who are themselves lax and guilty of all sorts of offenses in spirit and in essence not different from those of the great offenders whom they blame, I think it would be the most salutary thing in the world for them to be compelled to pass judgment in some exemplary cases, and thus to pass judgment on themselves. And yet, while I repeat that something of this kind is wholesome, nevertheless, the inadequacy of it, the dangers of throwing too much weight on a definite moral code, which I pointed out in the beginning,—the dangers of Pharisaism and of encroachments on personal liberty, and the fact that we do not reach the greatest offenders after all,—all this leads up finally to the conviction that the

main reliance must be on other and more spiritual methods.

The whole atmosphere that pervades a religious society must be such as to exclude those who for the time being are not amenable to moral considerations, and to win over those who are amenable. And in the creation of this atmosphere, the rank and file, and the clergymen or teachers must unite. It must not be said: "Do you stand for the ideal? We, unfortunately, who are in the midst of the struggle for existence, cannot stand for it." You must stand for the ideal much more obviously and convincingly than ever a religious teacher can; you must stand for it in the midst of the struggle for existence, you must make your religious society respected, precisely because people see that your religion has a meaning for you in your professional life and in your business life. The world judges a religion by its fruits.

And yet, on the other hand, I realize that a great responsibility,—a great burden is placed upon the teacher. If he is earnest he will infect others with his earnestness; if he realizes the necessity for right living he will convey something of that sense of necessity to the others.

But here it is urged as an objection, How is it possible for a teacher to represent a higher standard than that which the members of his society or church conform to? Is he not dependent on them for the very bread he eats? And among the reasons lately given why numbers of young men decline to enter the ministry, one of them is that they do not wish to be dependent on the wealthy men in their congregations, and that they do not see how they can be independent of them. That is one of the reasons which was given why strong and earnest men are no longer willing to go into the ministry. How can

a man defend or advocate a standard higher than that which the people who elect him, who appoint him their minister, their priest or their leader, themselves conform to? How can water rise higher than its source? Of course, so long as the preacher confines himself to lashing vice in the abstract, or lauding virtue in the abstract, everybody will applaud, but if he descends to particulars, if he becomes specific and explicit, if he touches on sore and vulnerable spots, if he affronts strong prejudices, especially where pecuniary interests are at stake, he will quickly be forsaken, he will be left to cry in the wilderness, while the wealthy and the powerful men of his church will desert him. That is what is alleged. But I, for my part, do not believe one word of it. It all depends on the man's stature, on whether he is fit for his high office or not. If indeed his voice be charged with wrath, if he denounces Heaven's maledictions on those who do what is bad in his sight, then he will be forsaken, and he will deserve to be. But if he, simply and inflexibly presents what seems to him right, he, a frail, weak, erring man just like the rest, not claiming pre-eminence, and yet insisting on presenting the things that seem to him right, leaving it to others to judge whether for them they are right; if he has the wit to see the good in those who are accounted bad men, and who even account themselves so; if he says to them, You are not what you seem, you are good at heart, if you only knew it, recover yourself, do justice to yourself; if you hurt someone else, you hurt yourself, do not do unto yourself this great wrong—if he speaks in such a strain, then no matter how bitterly his hearers may resent some of the things he says, they will never for long resent his saying them, nor will they close their ears and hearts

to his imperative plea. It has been said that if Christ came to New York or to Chicago, they would stone him in the very churches. It is not so! If Christ came to New York or Chicago, the publicans and sinners would sit at his feet! For they would know that he cared for them better than they in their darkness knew how to care for themselves, and they would love him as they loved him in the days of yore. On the whole, moral suasion seems to be more to be depended on than coercion or punishment, it is the method that counts; the right method will win.

# ETHICAL RECORD.

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## MORAL BARBARISM: ITS SYMPTOMS AND CAUSES.\*

BY PERCIVAL CHUBB.

IN affirming, as this Conference does, "the supremacy of the moral interests of religion,"† it declares, if not the identity of morals and religion, at least their inseparableness. We still hear occasionally the old jibe, to which Emerson administered his scathing rebuke, at "mere morality," but in view of those "grave symptoms of moral deterioration in American society" referred to in your declaration, the taunt—if there is to be any taunting—is with the other side; it lies to-day against "mere religion." For it is this "mere religion" that is proving confessedly unequal to the moral salvation of the American people. It is this "mere religion" from

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\* A paper read at the New York State Conference of Religion, Syracuse, N. Y., December 2d, 1904.

† Declaration of the Conference. "Recognizing grave symptoms of moral deterioration in American society, this Conference affirms *the supremacy of the moral interests of religion, the obligation of all religious men to co-operate religiously for these interests, and the unity of the religious spirit*, in which men of various forms of religion should thus co-operate. Accordingly, it aims to draw together the religious forces of the State for the promotion of moral and social righteousness. Its motto is: *There are many religions, but religion is one*. Accordingly, it is a Conference of Religion, not of religions.

which the great masses of the American people,—notably the great unchurched masses of her working people—are holding suspiciously aloof. It is this “mere religion” that is on perilous trial; and the question it has to answer is, How shall it cease to be “mere religion,” or, if you choose, “religiosity,” and become real *religion*? How shall it become an energy, powerful to save man’s moral nature, powerful to inject a fresh, cleansing stream of honesty—aye, just plain honesty, no less and no more—into our polluted social body?

This real religion is called upon to undertake the lowly human mission of producing men and women who are honest before they are pious, just in their business before they are generous in their charitable offerings, and serviceable to the living before they are worshipful of the dead. This, I take it, is the spirit of the religious movement which this Congress would herald.

Every moralist is, from the necessities of the case, something of an alarmist. For him every day is Judgment Day. He sees written across the sunset sky that bends upon his generation, in letters large or small, in colors more or less lurid, the unaltering verdict “Tried and found wanting.” Others may seek consolation in the opinion that the letters are smaller and the light less lurid than they were aforesaid. His heart is smitten with the fear that the plague may spread. Indolence and levity are always ready comforters. Let those who will, find support and security in the consideration that, dark as the clouds may be upon us to-day, they have been darker in the past. They are all too dark upon us now. Once again during these past few weeks, we have been shocked out of our limp complacency by an array of statistics that show an alarming increase of crime in this country.



For a year or more our publicists have drawn continual attention to the spreading epidemic of lawlessness, which shows itself in other ways than murder and homicide. Within the same period we have had set down for us in cold black and white that continuing story of what Mr. Steffens calls "The Shame of the Cities," to which must be added other chapters on The Shame of the States. Again, doubt as we may the grounds of the accusations flung by one party at the other in the recent election, the significant fact is the widespread suspicion in the public mind of complicity between the political parties and the moneyed interests; the wide-prevailing suspicion that the hands of our political leaders are soiled by touching what is no less than a great national corruption fund.

But I shall be wasting my brief time by reviewing these palpable evidences of our graver forms of moral barbarism. I might go on to speak of the divorce evil, the gambling evil, the so-called race suicide, the class struggle between labor and capital. I choose rather to speak a few words concerning some of those subtler and more insidious evidences of moral barbarism which are reflected in the most sensitive mirrors of our national habits and tendencies—in our schools and in our children.

There is no graver symptom of moral disharmony than the warfare which the schools are waging with increasing difficulty against the menacing forces of our social life—the greed, comfort, luxury, and self-indulgence, vulgarity, low-mindedness, and irreverence which are so assertive among us. The task of the educator to-day in our great cities—in New York, at any rate—may be characterized as that of providing a wholesome environment which shall protect the child against the tide of

blighting influences which beat upon him outside the school. The home is no longer an adequate shelter against these influences. The home has been steadily failing of late to fulfill its time-honored task of supplying the background of nurture and culture necessary for the success of later school education. It is not co-operative with the school in its great humanizing task. Nor is it merely that the old home industries and activities are going, and must—so precious was their educational value—be made good as far as possible by manual training, domestic science and art in the school. But the old home pieties—the old culture of the nursery and the hearth—the old humanizing customs and traditions, the old anniversaries and ceremonials, the old song, story, legend, festival—all these gracious humanities of the home are going—are largely gone. “Getting and spending we lay waste our powers.” Under the heavy economic and social pressure of the times, parents—rich and poor alike—spend comparatively little time with their children; and there are those who in the insolence of new-gotten wealth suppose that these losses can be made good by the power of money—by governesses and tutors and schools and the “opportunities” of all kinds which money can purchase. What hardened blindness is this, which assumes that substitutes for parental and home training and parental love and care can be bought! The very word “Home” is more often than not a meaningless word to the crowded tenemented poor of our great city; it is fast becoming a meaningless word for the well-to-do, flocking to the flat and the apartment house and hotel.

This old-time home-culture and discipline is so indispensable that if the child does not bring it with him to the school, the school must somehow supply it. It is

trying to do so, and the result is—and I speak as one whose main work is educational—that the school is staggering under a burden which it cannot long endure. The whole brunt of the struggle against our moral barbarism is falling upon it. It has to make good the nursery and yard which were the indispensable adjuncts of the home, as well as the baths, the doctor, the nurse, and the moral training and opportunity which the home has ceased to supply. This cannot go on. The renascence of morality must begin with the renascence of the home. The school may be a means to this; but a means only and not a substitute.

With this merely suggestive glance at a few evidences of our moral barbarism, let us go on to ask, "What is the meaning of these things? A diagnosis may be conducted from many points of view. I shall have to limit the scope of mine, and shall characterize our radical complaint as being a facile moral optimism, which is but another name for a lack of moral seriousness and of social conscience.

A pessimist has been aptly described as a person who has met an optimist. I am not a pessimist, although I have met a great many optimists. I meet little else. I would put no slight upon the optimism that has been rightly earned, the sunny faith that has won its way through gloom and eclipse. What I have in mind is the optimism of indolence or indifference, the optimism that jauntily joins in Browning's cry

"God's in his heaven.  
All's right with the world."

This is the optimism of amiable tolerance that has no troubled sense of the blight upon human things,

of the tragedy and pathos of human life. It is an optimism which fails to see that all is *not* right with the world, and, what is more, never will be right unless we make it right. It is the lazy optimism of those people who have invented a God to do for them and for the world what they are too indolent and selfish to do for themselves and others; whose "Thy will be done" is an ignorant impiety of the crudest sort.

I call this the root of our moral barbarism because it argues a lack of perception that the world is going to be just what we, with consecrated toil, shall make of it. Instead of living by the light of this burning conviction, we excuse ourselves with smug platitudes to the effect that the great heart of the American people is sound. It is true, we say, that we may suffer long and patiently; but by and by we shall turn, and then woe to those who have offended. We do not see that this long-sufferingness is but a euphemism for a moral insensitiveness and lethargy. It means that we do not react as we should in the presence of injustice and wrong. We do not feel the stain of wrong-doing like a poison in the veins; and so we lose gradually the capacity of moral indignation and revolt. This innocuous amiability is not morality; it is cowardice. This flabby tolerance and inertia are the symptoms of moral invalidism and impotency. A view of the world, a philosophy or a theology which encourages it, stands self-condemned.

We need a religion which shall be a rock of adamant against this moral indifference and fatalism. We need a religion which teaches, first of all, that man must be his own utmost providence before he can expect to find another; that he must, first of all, constitute with his fellows an active social providence in charge of the

mighty task of building that City of Light whose foundations are not in the clouds, but in the firm soil of the earth whereon we tread; whose architects are human hearts and brains, whose artificers are the human hands of tireless industry and skill.

How shall we develop this new deepened sense of moral responsibility and moral consecration? Education is still our best hope; but a different education from that which most of our children now receive. If we see ahead of us no education different from that of the past we may well despair. It has disappointed us. It has not been the preventive we had hoped that it would be of the moral barbarism from which we must be delivered. Those who had staked their hopes upon it are disillusioned. No wonder. It has in theory been directed to the formation of character; but it has failed to reach the springs of character. It has not reached the heart, the imagination, the sympathies, which are the determining factors in character. It has failed to nurture high and abiding ideals, social, civic, and humanitarian. It has not elevated the conception of social service, and of self-development through social service, or the conception of progress and a human providence subserving the ends of progress, as dominating conceptions. It has excluded—not religion, but the religious motive and temper in the broad sense as a formative influence on youth,—and this, too, at a time when Church and Sunday-school are failing to do their distinctive spiritualizing work. And this must continue until—to adapt your declaration that “religions are many; religion is one”—we sacrifice our sectarian religions on the altar of religion in the larger and deeper sense.

I believe in the future of this neglected religious edu-

cation. And I also believe that the way to it is by the road which this Congress marks out for itself. Behind the school stands society; behind the child stands the parent. These two agencies can be to some extent reached through the school,—but they must also be reached by the religious organization—the Church. They will not be so reached until the Church has before all else a moral message to deliver. When its divinity is grounded in a noble humanity; when, starting with the love and service of man, it may rise to an adequate and inspiring conception of the love and service of God; when it begins at the moral end of things instead of at the creedal end; when it realizes that we must first sow a character if we would later reap a creed—then it will be a power able to deliver us from the bonds of moral barbarism.

May I point my last contention by citing a true incident of the last few days? Invited to spend the evening with some of my neighbors, I innocently followed up a remark of one of those present by reciting a little story in which the Bible figured in a perfectly harmless manner. My remarks were greeted with a chilling silence. Evidently I had offended against the finer susceptibilities of my friends, who were all pillars of the local churches. What was my astonishment when later on in the evening, around the supper table, these same hypersensitive church-going gentlemen began to bandy coarse and lewd jokes with one another, so that I was obliged to separate myself from them in silent protest. Our standard of moral values differed.

That incident, my friends, exhibits the moral barbarism which stands in our way; religion upon its apex instead of its base. This movement looks to an inversion of

this position. If I understand its ruling impulse, it is that of securing the moral integrity of religion—although I should prefer the phrase “the religious integrity of morals.” And so I may not be going too far when I say that the fight against moral barbarism to which we must pledge ourselves is in the last resort a fight against religious barbarism. If we can but secure moral earnestness, moral sensitiveness, moral scrupulousness, all other goods will be added. Righteousness of life will bring clarity and blessedness of vision.

Tennyson in his “*De Profundis*,” after considering the miracle of birth, goes on to celebrate a higher mystery—this main miracle “that I am I, with power on my own deed and on the world”; in short, the wonder of moral personality, and moral power and action. In the presence of this sublime wonder, we are face to face with the most profound and sacred of life’s marvels; and we need have no fear but that out of such moral reverence will blossom all the most delicate fruits of the religious life.

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# HEINE : A SOLDIER IN THE LIBERATION WAR OF HUMANITY.\*

BY WILLIAM M. SALTER.

MEN of liberal ideas have a large ancestry, and we of to-day should be more largely conscious of it than we sometimes are. Not alone in America and in England have men spoken and battled for freedom; in France and in Germany there have been kindred spirits. Since the middle of the eighteenth century Europe has been emancipating itself from antiquated religious and political traditions. Lessing began the contest in Germany; Herder, Goethe, and Schiller continued it. Voltaire, with his trenchant wit, and Rousseau, with his revolutionary political philosophy, had been doing similar work in France. The French Revolution is the great epoch in this work of liberation: with it the ideas passed into the realm of fact; and, but for the opposition of the old order, the combined hostility of princes and priests and aristocrats, would have had a bloodless and a lasting victory. I may say in passing that I think the historical thesis could be successfully maintained that about all the bloodshed connected with the French Revolution took its rise from the violent opposition to the new democratic ideas made by the reactionary forces. Everywhere these ideas have more or less gone, and everywhere they have encountered opposition. They have been put down, and

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\* An address first given before the Society for Ethical Culture of Chicago, February 13th, 1898.

yet they rise again. They failed in France after Waterloo and the Restoration (they had, of course, been compromised under Napoleon), and yet they asserted themselves afresh in 1830 and again in 1848—and each time a wave of liberalizing influence went out from Paris over Europe, making the old authorities tremble on their thrones, and either winning concessions from them, as in England, or making necessary, as in Germany, a free use of “blood and iron” and all manner of persecution, to put them down.

What these struggles meant we have no idea of in this country. Once and for all we did for ourselves in 1775 to 1783 what the French people tried to do for themselves in the years beginning with 1789, what the English did for themselves by piecemeal in the various bits of reform legislation beginning with that of 1832, what the Germans and the Austrians, not to say the Russians, have never yet done completely for themselves. I say, we do not know—and yet there are those among us who do know (or at least there have been, for time is fast diminishing their number), men who had to leave the old world because their sympathies were with the new ideas and came to us, and who have been among the best citizens America has had to show. Think of a country that had no room for a Karl Follen, afterwards a professor at Harvard College; for a Franz Lieber, who became a professor at Columbia College; for a Karl Schurz, happily still among us! Perhaps this is the easiest way to bring home to ourselves the dense, stifling atmosphere that prevailed in Germany from 1815 down into the fifties.

I am to speak to you to-day of a man who, in his own peculiar way, served the cause of freedom during this period. He was not a man of action—only a writer and

a poet. His entire interest for us lies in his thoughts, his impulses, his daring wit, his delicious humor, his exquisite raillery and sarcasm. Yet what actual forces these things became is indicated by the fact that the German diet at Frankfort, in 1835, put an interdict on his writings—all his writings, present and to come. There are few things despots and Philistines hate more than an idea—especially such winged ideas as Heinrich Heine uttered.

Let me freely confess it at the outset—Heine was far from being an ideal character. When I was preparing this paper, I was often so disgusted that I was on the point of throwing the task aside. He was profligate in life and unclean often in speech. He was a vain man; he was politic, too, a trimmer, in some respects without principles. Very little of a hero was Heinrich Heine. What he was he was by the gift of God; he did little for himself. He neither labored as a student nor in his later time. He was no thinker and no scholar. I repeat, he was what he was by the gift of God. He did what he did because it came natural to him to do it. His songs sang themselves, his scorn and satire leaped unbidden from the heart, the love of freedom, the hatred of oppression were born within him, his humor he could not help, his wit was insight. What inimitable grace there is in much that he wrote! He never learned it—when we know the secret of the formation of a crystal, or a flower, we may know the mysterious agency by which the wonderful combination of elements known as the soul of Heinrich Heine was put together. Yet what he was he was, and the greater part of him, whether from God's hand or from man's, it will do us good to remember. It is not necessary to be confused to feel in this way. Some one has said,

"In men whom men condemn as ill  
I find so much of goodness still,  
In men whom men pronounce divine  
I find so much of sin and blot,  
I hesitate to draw a line  
Between the two, where God has not."

I do not follow the poet in this hesitation: good is good and ill is ill—but because there is evil in a man is no reason why we should not recognize the good as well: I would neither cover up Heine's faults nor entertain a doubt that they were faults, and yet the rare and great qualities of the man I take a positive delight in portraying.

Recent investigations make it likely that Heine was born December 13th, 1797—instead of two years later, as has been commonly supposed. He was of Jewish stock, though his parents were about as little Jewish (in the religious sense) as they could be and yet be Jews at all. It was at Düsseldorf on the Rhine that he passed his early years—and there he fell under the spell of the French Revolution and of Napoleon. We who are accustomed to think of the French Revolution and particularly of Napoleon only with horror may learn better when we find that under French domination serfdom and other feudal institutions were abolished and complete religious freedom established in the Rhenish principalities, of one of which Düsseldorf was the capital seat. Heine saw with his own eyes for a few years what liberty and equality meant. Doubtless he sang from the heart later on those glorious lines, "Die Grenadiere." When, however, he left home for the university, he went into a different world—a world but slightly touched by the spirit of the Revolution, and the full irony of feudal political institutions made itself felt in his soul. He took his

degree of Doctor of Laws at Göttingen—but for what? All the learned callings were closed to Jews, and the only way in which he could follow the profession of the law was by becoming a Christian. This humiliating step he took, and, to his honor be it said, he despised himself ever after for doing it. Moreover, he was soon convinced that he was not fitted for the practice of the law—and the irony of the situation was increased. He turned to literature. He had already shown some promise that way—though mostly to himself, for one or two volumes he had published had been coldly received by the public. When, however, in 1826, the first volume of his “Reisebilder” appeared, he leaped into fame. Such grace, such charm, and such audacity, such satire the German world had not known before. Along with delightful descriptions of travel and verses of a strange romantic beauty, symptoms of his sympathy with the Revolution appeared.

During these ten or more years since Waterloo the spirit of reaction had grown strong in Germany, as over Europe generally. It was the time of the Holy Alliance and of Metternich; the despots were now ruling again securely, the church was giving its seal to the infamy, and the people themselves were being cowed and hypnotized. Heine felt this. “The times are bad,” he wrote in 1826, “and he who has strength and courage is bound to join in the battle against the swelling evils, and against the indifference which is widespreading, unbearably widespreading.” He tells a friend that in the next volume of the “Reisebilder” we will find plenty of “harsh, abusive, angry, and especially polemic prose.” Indeed, four years previously he had written to another friend, “War upon the old Wrong, upon upstart Folly and all the wicked! If you will accept me as your companion in arms in this holy war, I hold out the hand of friendship to you.

Poetry is after all a secondary affair." Even as a youth—Heine was a nervous and sensitive child—he had, he tells us, "wept on many a night in his room for the death of the holy champions of liberty—for King Agis of Sparta, for Caius and Tiberius Gracchus of Rome, for Jesus of Jerusalem, and for Robespierre and Saint Just of Paris." His impetuous democracy, when a young man of four and twenty, was shown by his throwing a count down a terrace, whom he had seen striking his servant in the face. On account of this idealistic, romantic impulse he felt the contrast between himself and the aged Goethe, whom he saw in Weimar in 1824 (and to whom, by the way, he could find nothing better to say, so abashed was he in his presence, than that the plums on the way from Jena to Weimar were very nice); no one felt greater reverence for Goethe on account of his art and the liberating influence he had given to thought, and yet there was a certain gulf between them. In reporting in interview, Heine said (not without a touch of his usual vanity), "Goethe and I are two natures entirely repugnant to each other. He is a thorough Epicurean, enjoying life to the utmost, who has sometime yearned for life in the ideal, and sung it in his poetry—but was never much affected by anything, and has lived even less. But I am a man of imagination, and so ready to sacrifice everything to my ideals, and constantly impelled to give myself up to them"—and then he tells of the struggle going on within him, between, on the one hand, his simple joy in life (for he, too, knows what this is), along with the cool reason that rejects all self-sacrificing enthusiasm as folly, and, on the other hand, the romantic impulses that often came over him with resistless force. Yet Heine took the nobler part, and more and more gave the rein to his democratic enthusiasm. Yes, his democratic utterances.

became too strong. The second volume of his "Reisebilder" came near giving him trouble. A little later the court of Prussia took umbrage at some of his utterances in a Munich paper of which he had become an editor. An essay on the Nobility, published in 1831, gave positive offense. To paraphrase his own words, the flame that had once delighted the world with brilliant fireworks had now become a serious fire—the golden lyre had been exchanged for the strong bow and the deadly arrow. It was evident that he must either suffer some inconvenience if he remained in Germany, or else he must leave the country. And leave he did—and Heine's description of the circumstances is so characteristic, so inimitably humorous that it is only simple justice to let him speak for himself, and thus bring the whole situation before you:

"I had done much and suffered much, and when the sun of the July Revolution arose in France, I had become very weary, and needed some recreation. Also, my native air was every day more unhealthy for me, and it was time I should seriously think of a change of climate. I had visions; the clouds terrified me, and made all sorts of ugly faces at me. It often seemed to me as if the sun were a Prussian cockade; at night I dreamed of a hideous black eagle, which gnawed my liver; and I was very melancholy. Add to this, I had become acquainted with an old Berlin Justizrath, who had spent many years in the fortress of Spandau, and he related to me how unpleasant it is when one is obliged to wear irons in winter. For myself I thought it very unchristian that the irons were not warmed a trifle. If the irons were warmed a little for us they would not make so unpleasant an impression, and even chilly natures might then bear them very well; it would be only proper consideration, too, if the fetters were perfumed with essence of roses and laurels, as

is the case in this country [France]. I asked my Justiz-rath whether he often got oysters to eat at Spandau? He said, No; Spandau was too far from the sea. Moreover, he said, meat was very scarce there, and there was no kind of *volaille* except flies, which fell into one's soup. . . . Now, as I really needed some recreation, and as Spandau is too far from the sea for oysters to be got there, and the fly-soup did not seem very appetizing to me, as, besides all this, the Prussian chains are very cold in winter, and could not be conducive to my health, I resolved to visit Paris."

What grim humor, and yet how captivating! It makes one think of Emerson's saying, "The great will not condescend to take anything seriously."

Heine's stay in Paris proved to be a prolonged one. Indeed, he recrossed the Rhine for only one or two short visits during all his subsequent life. The fatherland was no longer friendly to him. At one time the sale of his books was forbidden; and always they were more or less mutilated by the censor. Yet Heine had a great, deep affection for the country that had given him birth and for the people of Germany. He says, that as within the walls of a prison one feels for the first time the worth of liberty, so "German love of the fatherland first makes itself felt when we are about to cross the German frontier." How touching is this comparison of himself to Kunz Von Rosen, the court-jester of the Emperor Maximilian, who when the emperor's knights and courtiers deserted him, remained faithful, and brought him comfort and counsel!

"O German fatherland! dear German people! I am thy Conrad von der Rosen. The man whose proper business was to amuse thee, and who in good times should have catered only for thy mirth, makes his way into thy prison



in time of need; here, under my cloak, I bring thee thy sceptre and crown; doest thou not recognize me, my Kaiser? If I cannot free thee, I will at least comfort thee, and thou shalt at least have one with thee who will prattle with thee about thy sorest affliction, and whisper courage to thee, and love thee, and whose best joke and best blood shall be at thy service. For thou, my people, art the true Kaiser, the true lord of the land; thy will is sovereign and more legitimate far than that purple *Tel est notre plaisir*, which invokes a divine right with no better warrant than the anointings of shaven and shorn jugglers; thy will, my people, is the sole rightful source of power. Though now thou liest down in thy bonds, yet in the end will thy rightful cause prevail; the day of deliverance is at hand, a new time is beginning. My Kaiser, the night is over, and out there glows the ruddy dawn." What could surpass this for tenderness and a spirit of trusty faithfulness?

The fact was that there were two Germanies in Heine's eyes, the old official Germany, the musty land of the Philistines, and then the great, mysterious, as it might be called, anonymous Germany of the German people, the sleeping sovereign with whose crown and sceptre, as he said, the apes were playing. He had little faith in the official Prussia of 1832, "this tall, pietistic hero in gaiters, this pedantic, hypocritical, sanctimonious Prussia," and I am afraid he would not have spoken much more respectfully of the official, pious, freedom-suppressing Germany of to-day; but as for the people of Germany, he had not only affection, but an almost fearful expectation of what in their majesty they might some day rise to do. "German thunder," he said, "is of true German character: it is not very nimble, but rumbles along somewhat slowly. But come it will, and when ye hear a crashing such as

never before has been heard in the world's history, then know that at last the German thunderbolt has fallen. . . . There will be played in Germany a drama compared to which the French Revolution will seem but an innocent idyl." These may seem wild words, and one may devoutly hope that they may never come true, that German emperors will come down from the high horse they sometimes ride and cease to brandish antiquated ideas of divine right over the heads of the people—but if they do not, a wise man may be puzzled to know what may not happen in old Germany in coming years. It was not the people, it should be remembered, who were responsible for the horrors of the French Revolution—it was the kings and aristocrats (outside France and inside France) who strove to put down the people. Had they not thought more of themselves and their divine rights than of anything else, not a drop of blood might have been spilled, and it is conceivable that an heir of Louis XVI might to-day be sitting peacefully on a French throne.

Heine lived on in Paris for twenty-five years, and never did he abate his war on antiquated political and religious ideas and institutions. He differed from his fellow-democrats in some things, he did not always choose their weapons, he cared very little for the mere forms of democracy, and a king that should be not an arbitrary ruler, but a leader of his people, fitted into his political theories very well. It should be added, too, that he hated a lawless democracy, hated arbitrary rule whether in a monarch or a crowd—and once, as an offset to the declaration of a hot democrat that if a king should take him by the hand he would put it in the fire to cleanse it, he said that if the people took him by the hand he should wash it at once. He did not wish to flatter any sovereign, popular or other; he was nauseated by republican cant, going

about and shaking hands with everybody and saying, "Dear Companions and Brothers"; he had no taste for "false heroes, spouting patriots, and such like saviors of the country." One of the bravest things, to my mind, Heine ever said was, "He who fears to venture as far as his heart urges and his reason permits is a *coward*; he who ventures further than he intended to go is a *slave*." It was this balance, self-control, sanity in Heine that lifts him above many of his own school—men who seemed more ardent than he at the time, and who reproached him occasionally as a backslider, but whose names now are almost forgotten—Börne, Gutzkow, and others. But that he warred to the end against feudalism and individualism and all manner of privilege and wrong no one who follows his life and writings can doubt. "I cling," he said five years before his death, and when he was already a helpless invalid, "to the same democratic principles that I cherished in my youth, and that have glowed within me ever since." In his will he wrote, "It has been the great work of my life to labor for a heartfelt understanding between Germany and France, and to oppose those enemies of democracy who turn to their own advantage the prejudices and animosities of the two nations." What a retort he made to the Pharasaic German Nationalists who charged him with blaspheming the German colors! "Keep cool. I will respect and honor your colors when they deserve it, and are no longer an idle and knavish show. Plant the black, red, and gold banner in the front rank of German thought, make it the standard of free manhood, and I will shed my heart's best blood for it. Keep cool. I love the fatherland as well as you do. For love of it I have lived in exile thirteen years, and for love of it I am going back into exile, perhaps forever, and without sniveling or making wry faces.

I am the friend of the French because I am the friend of all good and reasonable men, and because I am not so stupid or wicked as to wish to see my Germans and the French, the two chosen peoples of humanity, fly at each other's throats for the benefit of England and Russia, and to the delight of every lordling and priest on earth." And then he goes on to show how the German kingdom may enlarge itself: "Alsace and Lorraine will join themselves again to Germany if we finish what the French have begun, if we surpass them in deeds as we already have in thought, if we can raise ourselves to the ultimate logical conclusion, if we destroy slavery in its last lurking place. . . . Yes, not Alsace and Lorraine only, but all France will join us, all Europe, the whole world—the whole world will become German! Often, as I wander under the oak-trees, do I dream of this mission, this universal dominion of Germany. This is my patriotism." Who will ask for a nobler patriotism, a truer democracy than this?

I have spoken at length of the serious side of Heine, partly because it is not ordinarily borne in mind (what American in a thousand thinks of him as other than the author of "Die Lorelei" and "Du bist wie eine Blume" and other such pretty songs?), and partly because his wit and raillery and satire cannot be understood without remembering the ideas that lay back of them and were their inspiration. Heine was not a wit in the ordinary sense. He had a fund of ideas, a cause—and this it was that his wit pre-eminently served. He once said of himself

"I know not if I deserve that a laurel wreath should one day be laid on my coffin. Poetry, dearly as I have loved it, has always been to me but a divine plaything. I have never attached any great value to poetical form; and I trouble myself very little whether people praise my verses or blame them. But lay on my

coffin a *sword*; for I was a brave soldier in the Liberation War of Humanity."

There, I think, is the real Heine; there is the soul of the man. And yet this soldier warred in his own way and had his own peculiar weapons—wit and satire, sarcasm and scorn. He had, too, a lively sense of the comic. This is a saving grace for all reformers, that is, would be if they had it. The difference between those who have it and those who have it not is well illustrated in the contrast between Heine and his ardent but narrow-minded fellow-republican, Börne. Heine had said that if some Republicans got the upper hand they would cut his throat, and he would willingly pardon them this folly; and Börne replied in all seriousness, "I would not—Republicans who would be such fools . . . belong to the madhouse." How deliciously Heine comments on the decree of the German Diet, interdicting him from literary activity! "I wept like a child! I had taken so much trouble with the German language, with the accusative and dative cases; I had learned to string the words together so beautifully, like pearls to pearls; I was beginning to find pleasure in this occupation, which shortened the winter evenings of my exile; yea, when I wrote in German, I almost fancied myself at home again beside my mother. And now all writing is positively forbidden to me." Heine saw the comedy in the response (or lack of response) of the German people, the peasants, particularly, to his passionate appeals in their behalf. "What demon drove me," he writes, "to write my 'Reisebilder,' to edit a newspaper, to plague myself with our time and its interests, to try to shake the poor German Hodge out of his thousand years' sleep in his hole? What good did I get by it? Hodge opened his eyes, only to shut them again immediately; he yawned, only to begin snoring

again the next minute louder than ever; he stretched his stiff, ungainly limbs, only to sink down again directly afterwards, and lie like a dead man in the old bed of his accustomed habits." The grotesque reality in comparison with the idea—that is the essence of the comic. With the same irresistible feeling of the incongruous, Heine gibes at the half-crazy, mock patriots of his time, who reminded him, he says, of the American sailor, who had so fervent an enthusiasm for General Jackson that he at last sprang from the top of a mast into the sea, crying, "I die for General Jackson!" He also has his amusement over the mock apostles of revolutionary violence of the time—for instance, over that Bavarian braggart who had been fairly boiling with hatred of tyranny, but who, when the order came to cut down a sentinel in the hostile camp, cried, "What! me! Can you expect so horrible, so bloodthirsty an act of me? I—I kill an innocent sentinel? I who am the father of a family! And the sentinel is perhaps also father of a family. One father of a family kill another father of a family? Yes, kill—murder!" As if war meant anything else. Heine even allows his humor to play over himself and his own woes. He had fearful physical sufferings late in life; and yet he once declared, "I can never recount my own agony but the thing becomes comic." Once he wrote Dumas that he had not better put off his visit much longer, as in that case it may happen that he will not find him any longer in his old rooms at No. 50 Rue d'Amsterdam, since he may have moved to other lodgings, of which he knows the address so little that he may not be able to leave his address with the porter. "I have no great notion about my future residence," he adds. "I only know that one goes to it through a dark, foul-smelling passage, and that I dislike the entrance beforehand."

Such was Heine's humor. Yet what satire and sarcasm could shoot forth when the occasion demanded! What a chance did the Holy Alliance offer! A union to promote morality and religion, forsooth. Really a union to keep princes and bishops a little more securely on their thrones, and nobles a little more securely in possession of their estates! This sinister meaning Heine saw in the fashionable piety of the 40's in France. "With the restoration of the faith of their ancestors, the privileges of their ancestors are to be restored. Hence we see," says Heine, "women of the highest birth making parade, as lady patronesses of religion, of their devout sentiments, endeavoring everywhere to win souls for heaven and by their elegant example attracting the whole fashionable world to the churches." We sometimes wonder at the hatred of the church which German and French revolutionists often showed. In this country we can hardly understand it when we observe how readily the churches ally themselves with free institutions here; but the explanation is in the political subserviency of the church in the old world; the church was linked to despotism, to mediævalism, to the Holy Alliance—that was why free men hated it and wished to crush it just as they did all the other agencies for keeping men slavish and subdued. Moreover, it cannot be denied that Catholic Christianity (and other forms of Christianity, too), by its peculiar kind of teaching—by preaching the rejection of all earthly goods, and by inculcating, as Heine said, houndlike humility and angelic patience—unwittingly or wittingly made itself a sure support of despotism. The church, too, lent itself to the persecution of the Jews. Still again, by its pretensions of a revelation over and above the rights of human reason, it encouraged the idea of a political order that similarly had the Divine sanction, whatever the will

or desire of man might be. Hence on all these pretensions of church and state Heine turned his satire. "Humanity yearns after more solid food than the symbolic blood and flesh of the Eucharist," he declares. "It grows manfully practical . . . has serious thoughts about establishing itself in citizen prosperity, about a reasonably ordered household, about securing comfort for its old age." "The thing of prime importance at the moment," he adds, "is its restoration to health, for we still feel a great weakness in all our members; the holy vampires of the middle ages have sucked out of us so much life-blood!" "Yes," he says, becoming a kind of evangelist of the new gospel, "I believe in progress; I believe that happiness is the goal of humanity. . . . Even here on earth I would strive, through the blessings of free political and industrial institutions, to bring about the reign of felicity, which, in the opinion of the pious, is to be postponed till heaven is reached after the day of judgment." In Germany he found the Catholic party most hostile to the new ideas—they are the enemies of my country, he declared, the militia of falsehood, the familiars of the Holy Alliance, the restorers of all the miseries, of all the horrors, of all the follies of the past. But I must not linger. Those of you who think this language strong have only to be reminded of the fact that under the old régime no Jew in Frankfort had been allowed on a sidewalk in the public park, that on a Sunday afternoon the gate of the Jewish quarter was closed and guarded by a sentry, that this was all changed during the few happy years of French and Napoleonic rule, and then that Germany triumphed with England and the allied powers in 1815 only to abolish all the civil rights and liberties that the Jews had acquired. That was the meaning of the Restoration. Lutherans and Catholics, princes and no-



bles, joined in this beautiful, this holy triumph—and liberty died.

The last few years of Heine's life are full of pathos. Reaction ruled, and the world itself came to seem like a comedy. His own nervous system gave way, and he felt as if he were the sport of the gods. Never was his pen keener and his wit more brilliant (for his mind was clear and his heart sound), but his body was so paralyzed that it was "mere waste paper," he said. He had to be carried and fed like a child; all he ate tasted like earth. "I am buried alive, as it were," he wrote his publisher; he called his mattress his grave. "No green leaf flutters over my mattress-grave in Paris, where I hear nothing, early and late, but the rattle of carriages, hammering, scolding, and piano-jingling. A grave without rest, death without the advantages of the dead, who do not have to pay money, write letters or books. It is a hard lot." Such is the realistic picture he draws. As a boy he had read "Don Quixote," taking it all seriously, and yet little realizing—how could he realize then?—how much irony was mingled with the actual order of the world. Now it came home to him. He had in the meantime reverted to the simple faith of his childhood in a personal God, and he says, "Ah! The mocking of God is heavy upon me. The great Creator of the Universe, the Aristophanes of heaven, wanted to show clearly to the little earthly so-called Aristophanes that his sharpest sarcasms are poor fooleries compared with his, and how sadly I fall behind him in humor and colossal jest." "And yet," Heine goes on—and the mingled audacity and pathos of it can hardly be surpassed—"I venture to submit the respectful remark, that it seems to me this terrible jest with which he visits the poor scholar is drawn out somewhat too long; it has lasted over six years,

which is a little tedious. And I may observe with all deference that the jest is not a new one, and that great Aristophanes of heaven has already used it on other occasions." He then proceeds to tell the tale of the poor leper of the Limburg Chronicle, whose songs everyone was singing, though he had to sit in his solitude and with his rattle forbid anyone to approach to him. Two years more, and the end for poor Heine came.

I have sometimes characterized religion to myself in a loose, rough way as whatever a man does not joke about. Taken in this simple way, one might ask, Had Heine any religion? and many there are who would say "No." I have been tempted at times to say "No," myself. And yet, looking a little carefully through whatever I have been able to read of him, I notice three things that he never made light of. The first is his personal honor, which he once or twice in German fashion defended in a duel; there is never throughout his pages a joke about this. The second is his mother; never does a light, jesting word escape his lips about her. The third is the great liberal ideas for which he was a champion. The actual revolution in France and in Germany came to wear a somewhat comical aspect to his mind, for like many other actualities it fell far short of the idea it strove to embody; but the revolutionary idea, the overthrow of ancient privilege and injustice, he never jested about. "Thou liest, Brutus; thou liest, Cassius; and thou, too, liest, Asinius, when you say my raillery extends to those ideas which men have won at great cost, for which I have so striven and suffered." But even while these ideas come sweeping by the poet in all their noble brilliancy and grandeur, he is seized with an all the more irresistible desire to laugh when he sees in what a raw, coarse, clumsy shape these ideas are adopted by his narrow con-

temporaries. He laughs at their bear's hide, so characteristic of the day. "Some mirrors are ground so awry that Apollo himself would look like a caricature in them and make us laugh. But we laugh at the caricature and not at the god."

This man, then, had his religion after all. And much may be forgiven a man who had such a religion. His faults, his littlenesses, his insincerities, his apparent blasphemies even, may be forgiven a man who fought for the true and the right as it was given him to see it, who castigated the despot and the Philistine, who was, in his own way, a soldier in the war for the liberation of humanity.

# ETHICAL RECORD.

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## THE FUNCTION OF THE FESTIVAL IN SCHOOL LIFE.

BY PERCIVAL CHUBB.

The school festival—if we may use the term loosely—has a recognized place in our public schools. Washington's and Lincoln's birthdays, Arbor Day, Memorial Day, Thanksgiving, are widely commemorated—sometimes with gleams of festal cheer and ceremony, though, as a rule, rather soberly and primly, and often grudgingly by the teachers upon whom the burden of preparation falls. Is the labor, and the disturbance of regular school work which it often involves, worth while? It may be a politic expenditure of energy to provide occasional entertainments for the gayety of the community; it may please the admiring parent or keep the surly taxpayer in good humor; but what of the cost in time and effort to the school? Are the returns adequate?

The answers to these questions will depend, first of all, upon the value we attach to festivals as institutions which lend desirable charm and significance to life; and, secondly, upon our estimate of their educational value in the hands of children. This is no fitting occasion to argue the first point fully. The writer's conviction is that the valuable part which the festival has played in the education of the race, it may still continue to play; and that, if it is worth while attempting to revive the arts and crafts, as so many are now stubbornly laboring to do, it is still

more important to revive the great social and co-operative institution which has in the past quickened and developed these popular arts and critics, as the festival undoubtedly has done. And surely it is worth while bringing back, through the Maypole, the Harvest Home, and the Yule mumming, that childlike joy in ceremony and ritual which greeted the days of great memory or the season's turning—seedtime and harvest, summer and winter—and lavished upon them such a wealth of happy inventiveness and creative activity.

If these old rites and ceremonies, and the quaint and lovely lore associated with them—the old round and carol, the old dance and rime, legend and story—are to be revived, it is mainly through the school that it must be done. The school is more and more becoming the repository of the fading culture of the past as an active agency in the present. This is because its task is that of leading the child up through the salient phases of development by which the race has reached its present outlook and power. Hitherto the emphasis in this task has fallen chiefly on the industrial, that is, the manual and scientific phases of human development; although the singing games, the nursery rhymes, the folklore and customs of childhood, are beginning to find a place in the primary school. On the whole, however, the artistic, and above all, the literary heritage has yet to be gleaned and utilized. It is in the endeavor to lay hold upon the child as an artistic and literary personage, by repeating in his education the leading phases in the æsthetic and literary development of man, that the festival will receive its due recognition, and play the very important part which it is fitted to play in stimulating the historic imagination, the human sympathies, and the spontaneous creative energies of the child.

We plead, then, for the incorporation of the festival in the regular activities of the school, first of all on the general ground that it is important to keep alive in the child those feelings of joy and gratitude, of admiration and awe, of which the festival has at all times been the expression. It is important that the child should have an imaginative sense of the great rhythms of life and the mighty presence and potencies of Earth the mother, Earth the sustainer of his life, Earth the august home of his labors. We should preserve in him, if we can, something of the child-man's responsive glow in the presence of the changes of nature—Christmas and New Year, with their returning light and length of days; Candlemas, the old mid-winter feast; Easter, with its fresh glow of life in grass and tree; May Day, with its tribute to Flora; Thanksgiving and Harvest Home, with their grateful load of winter store. It is more important still that the child should recall continually on birthdays and death-days the great heroes and martyrs and sages to whom the race owes its priceless gifts of liberty and humanity; its inventors and voyagers and toilers, its singers and artists; as well as the great historical anniversaries and centennials which mark turning-points in man's advance along the centuries. It is by these commemorations as by nothing else that we can feed in the young those emotions of admiration, reverence, and love which are the fundamental forces in education as in life. It is thus that we can develop—unconsciously, of course—that underlying consciousness of kind, of human solidarity, of co-operative unity, which may offset the crude and narrow individualism that everywhere menaces us.

It may seem to be the very perversity of ingenuity which would add one jot or tittle to our school burdens in these days of overcrowded and often fad-ridden curricula.

But although the festival may involve new labors, it does not add a new subject to the school program. It should fill the place and serve the purpose of the popular festival in co-ordinating and vitalizing activities already engaged in. This has been its chief value in the artistic and imaginative development of the race. The great popular festival of the past has been a means of co-ordinating, for the purpose of one great ceremonial celebration, the work of the artist and artisan, the actor, the dancer, and the singer, so as to produce an organic and massive unity of effect. By following this clue, we obtain a very genuine and natural correlation of school subjects and activities in the place of the very forced and artificial correlation which is often sought after in our schools.

So regarded and dealt with, the school festival, instead of involving disturbance of the school work, becomes an actual aid by imparting to it reality, meaning, and coherence. But this demands careful organization and planning on the part of the school. For years the Ethical Culture School has been working at this problem; and its methods and results may be briefly set forth.

At the close of each school year it is decided what festivals are to be celebrated during the coming year; and each one of these is apportioned to a grade or grades according to possibilities of utilizing some part of their regular work in English, history, art, music, physical culture, manual work—in fact, almost every subject studied. Occasionally, some modification of the work is called for; but, as a rule, the festival adapts itself to the work rather than the converse. For there is no settled type of festival. Rather is variety sought for. The festival—say, Patriots' Day—that is in charge one year of the seventh grade, studying the revolutionary period of American history, may next year be intrusted

to the sixth, studying the contest for supremacy between the English and the French;\* Christmas or May Day may be celebrated, now by the fourth grade, now by the tenth. In one festival the tableau will predominate; in another, the story element; in another, the dramatic or the lyric. Sometimes the "book" is written entirely by the children; sometimes the material or the plan—say of an olden-time May Day or Harvest Home celebration—is supplied; sometimes a classic play or masque—Shakes-

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\* Such was the case this year, as the following program shows: *The Ethical Culture School, Patriots' Day Festival: Friday, February 19, 1904, 9 o'clock A. M.*—The festival is in charge of the sixth grade and has been developed as part of the work in English and history. The leading idea of the historical work is the meaning of the contest between New England and New France for supremacy in the New World; and the festival has served to bring to light the growth from the restricted patriotism of the English and French pioneer to the larger American patriotism which has joined together the peoples of all nations in the bonds of freedom and humanity. (1) "The Indian in the American Wilderness;" scene near an Iroquois camp: the sachem tells the story of the origin of the Iroquois Turtle Clan. (2) "The English in New England," illustrating the love of home and the love of mother-country; song, old English Ditty; scene, a Settler's clearing. (3) "The French in New France," in the service of France and the church; scene 1, the top of a ridge between two rivers; Champlain takes possession of New France; song, "Gregorian Chant," Ninety-fifth psalm; scene 2, an opening in the forest: the Jesuits on the way to Quebec to make their reports; scene 3, near a river: the *voyageurs* carry their furs to the trading post; songs, (a) "Canadian Paddling Song;" (b) "Petit Jean;" (c) "V'la l'bon Vent;" scene 4, clearing near a fort: after a battle; the French surrender to the English; the prophecy of future union. (4) "The American of To-day;" scene, outside the St. Louis Exposition on the eve of completion: the prophecy fulfilled. Interspersed between the scenes will be patriotic songs by the entire school.



peare's "As You Like It," or "Midsummer Night's Dream," or Milton's "Comus," or an adaptation from "Hiawatha" or "Christmas Carol," or a miscellany of "Mother Goose" dramatizations by the youngest, will serve. The type is determined by a careful regard to the peculiar aptitudes, or the pressing needs, of the grades, a festival being occasionally assigned to a grade because it needs the special training and discipline which a selected piece of work will afford. And let it be added here that, more valuable often than any other result achieved, is the discipline in manners, in courtesy, in considerateness, and in the recognition of worth, which the "team-work" of the preparation calls for.

Gradually there has been accumulating a fund of commemorative songs and material upon which the school draws for supplies year after year. It is an incalculable advantage, with each returning Christmas or May Day, to revive the old memories, to repeat the old lays, to rehearse the old ceremonies. It is by variety in the selection and arrangement of such time-honored pieces that the festive garland which adorns the special ceremony differs from year to year. Besides, the festival performance is sometimes composite, being contributed by almost every grade in the school. Thus, one Christmas festival had for its thread of connecting interest the story of the celebration of an old English Christmas at Coverley Hall. The high-school students who had been studying the "Sir Roger De Coverley" papers provided the text of the story—weaving in with it material drawn from the "Spectator," the Christmas data in "Silas Marner," "Christmas Carol," "Bracebridge Hall," and "Lorna Doone." The illustrative material which realized for the eye the rite and pageant of which the story-tellers had told—the waits, the mummers, the boar's head procession, etc.—was con-

tributed by the other grades, each one of which had made a short study of some one Christmas custom. Sometimes the primary grades co-operate, as was the case in a simple spring festival which was made up of an ingenious grouping of familiar springtide songs and poems so bound together as to constitute a species of masque-operetta. The outline of this program will be suggestive of this simplest and yet very charming type of festival:

*Prolog: Life Indoors.*—The Last of Winter Games; Wishing for Spring; Robin's Song; The Promise of Spring—First Signs—Pussy Willows.

*March: Spring Asleep.*—The Dance of the Brownies around the Figure of Slumbering Spring; The Spirits of Sleep; The Children's Song of Awakening; Jack Frost Interrupts; Spring Shows Signs of Life.

*Out-of-Doors at Last.*—The Games of Early Spring; The Wind's Interference.

*April: Spring Astir.*—The Children's Invitation to Spring; Spring's Response; Easter Carol and Rejoicing.

*Garden Days.*—Mistress Mary's Flowers; April Showers; Under the Umbrellas.

*May: Spring Awake.*—Spring Greets the May; May's Summons; The Crowning of May; May-Day Frolic and Dance.

From this simple program—which filled the hall for young and old alike with the sunshine and fragrance of an ideal May morn—we might pass on to others varying in complexity, until we reach the outdoor performance of "As You Like It" by the high school, given last May. The plan for this spring is to make of April a month of Shakespearean remembrances. The Shakespeare work of all the upper grades will focus in the presentation at the weekly assemblies of scenes from the plays studied, culminating in the performance of "A Midsummer Night's Dream" at the May festival. This series will mass the Shakespeare work so as to convey for the

advanced students a revived impression of all their Shakespearean studies, while it will open up to the intermediate and to the younger high school students a prospect of the Shakespearean world which they are to explore later with closer scrutiny.

Of course, there can be no adequate festival for the school as a whole without the general presence and contagious spread of the festive spirit. This is obtained by smaller, less formal, and impromptu observances of the several grades in their class-rooms. But, apart from this, the school as a whole participates in the festival and expresses the festal spirit by means of interludes of song which it contributes, the idea being to catch and re-echo the spirit of each scene in the song which follows upon its conclusion. The Christmas festival, for example, overflows with Yuletide mirth in the carols and rounds and catches which thus punctuate the program.

Mr. Hall has intimated, in his article on "Art for School Festivals,"\* the way in which the art element is incorporated, and made to subserve ends in art education which can be served in no other way. A similar statement might be made as to the way in which the work in music, oral English, calisthenics, and the manual arts (including the costuming) are integrated. But to deal with these and other points involved in the school festival would fill many more pages than are here at our disposal. The field is large, and is almost unoccupied. We are still in the first stages of our attempt to work out our problems. It must suffice to add that the keynote in all our undertakings is simplicity. Simple symbolism rather than detailed realism is employed. Large, simple effects are proper to childhood, and are really the best means

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\* ELEMENTARY SCHOOL TEACHER, March, 1904.

of cultivating the imagination both in those who present the festival and those who behold it. But it is difficult to be simple and suggestive; and so easy to yield to the temptations of showiness.

As to the way in which the fundamental ethical ideas which the festivals are intended to embody are brought home to the child, it may be remarked that the didacticism is indirect. The fundamental pieties of the home and the family, the city and the state, the nation and humanity, and that other "natural piety" of which Wordsworth sings, are nourished in the child by the indirect methods of art. The ground for the seeds to be sown in is often prepared, especially in the lower grades, by some preliminary explanations or discussions; but it is by the poetic, emotional appeal through the outward to the inward seeing eye and comprehending ear that the festivals carry their messages of family affection, of patriotism, of humanitarianism, of gratitude, and of joy to the unsuspecting hearts of the children.

## Ethical Funeral Service

As Recently Used at the Burial of a Child.

BY PERCIVAL CHUBB, ASSOCIATE LEADER OF THE NEW YORK  
SOCIETY FOR ETHICAL CULTURE.

### I. Music.

### II. Funeral Address:

We meet here in the presence of death to do homage to the spirit of life. We would fain make this hour, Love's hour, and these simple rites Love's confessional. For it is Love's tribute that we come to offer here, in the name of the little lost minister of love whose gracious body, its earthly home, lies here untenanted. Our voice may be the voice of grief; but the language after which grief gropes is the language of love. And we who gather here come in Love's name to express for those whose lives have been bereft of love's visible presence a calm and abiding trust in love's immortality and consecrating power.

Deep is the mystery of Death before which we bow our heads,—deep, unfathomably deep; for it is the mystery also of Life. And yet so common, so universal! Day by day and hour by hour are we warned to be ready for the summons which may at any moment be served upon us by that veiled figure which snatches, now the tender bud and now the withering blossom; which comes, now in the rich sunset of the rounded life, and now—as in this case—in the first flush of dawn, before the little feet have learned to walk upon the waiting earth.

So common and universal! Can it be that anything so common and universal should be ill—should not ultimately mean good in some form? Are we not taught to

see in Death the messenger of Life; the stern messenger sent so untimely to set the painful seal of an enduring love upon our flinching hearts; sent to illumine our days with the sudden tragic light of a great remembrance; sent to bind us together—as it now binds you, O mourning husband and wife—in the bonds of a stronger affection, in the hallowing fellowship of grief as well as in the companionship of joy?

Let us dignify our loss with this lofty faith. Bethink, O sorrowing father and mother, of the privileges you have enjoyed! What beam of unfading sunshine has been brought into your lives by that sweet visitant from Love's own land! What glory, as of heaven, have you caught glimpses of in those innocent, wondering baby eyes! What music out of Love's own throat did that baby prattle set your happy hours to! What unsuspected wells of sweetness and sympathy has the touch of baby hands and the clinging of baby arms set free to overflow your being! In the smart of your loss remember these imperishable gains. That which has come into your lives to bless them, shall remain to bless them; and you shall find joy in living to do honor to the memory of it. It shall be a fragrant blossom in your lives to sweeten and gladden them.

And so now, when love, quickened by grief, opens the eyes of the mind to see more delicately, may the solemnizing touch of death upon the heart mean for us a benediction into larger and finer life—a life of broader love and fellowship and more unselfish service of our kind.

Do thou, O Death, thou silent and unbidden guest, help us through this affliction to learn—if it be not already burned into our hearts—the lesson which it is thy dark mission to teach—the lesson of the sacredness of life, the greatness of the gift of life.

Ashes to ashes, and dust to dust; this little deserted body returns to the earth which gave it. But only the body. The body is not the spirit. It is only the crumbling tenement of clay, the muddy vesture of decay, wherein dwelt awhile the precious spirit whose loss we mourn. No, the spirit knows not the blight of mortality. It lives undying in its sweetening influence, in the lives blest by its radiant presence.

For love is stronger than Death. And love shall build a sepulchre and a shrine within the heart, where the image of the beloved shall abide to sanctify all the days to come.

Make us, O Love, fit temples of thy presence, fit altars of thy flame; so that we may honor both the dead whom we lament, and, helped by their blessed memory, the living who still remain to us, and in whom we may still be glad.

### III. Music.

### IV. Reading.

### V. Music.

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# MORAL ASPIRATION AND SONG

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COMPILED AND EDITED BY

WILLIAM MACKINTYRE SALTER

Lecturer of the Society for Ethical Culture  
of Chicago

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PHILADELPHIA

ETHICAL ADDRESSES, 1415 LOCUST STREET

1905



## Preface

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In the main "Moral Aspiration and Song" is an outgrowth of the habits and needs of the Society for Ethical Culture of Chicago. Thus far this is the only one of the American Ethical Societies that sings regularly at its Sunday meetings. Our English brothers do better. There all the Societies sing. May we all follow in time, and produce a better collection than this one! Those who would like a larger selection to choose from should use "Ethical Songs," or the "Ethical Hymn Book with Music" (just appearing in London), or Miss E. J. Troup's "Hymns of Modern Thought" (London).

I am much indebted to the pioneering labors of Dr. Stanton Coit and Miss Troup—and particularly to Miss Troup for permitting me to use several of her beautiful tunes. From all living authors of words or music printed here, I have sought permission to use their work, and wish to make grateful acknowledgments to those who have responded.

Other features of "Moral Aspiration and Song" will explain themselves, and, I trust, justify themselves. If in anyway and to any one it is a reminder of higher things or a help in attaining them, I shall be amply rewarded for my pains.

I wish to thank my friends, Miss Hester B. Hall and Mr. Albert Scheible, for valuable counsel in selecting the music and for practical help in preparing it for the press.

WILLIAM M. SALTER.

CHICAGO, April 25, 1905.



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## For Private Meditation

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“Religion, at its best, is not the going to church under the stress of a public sentiment, or of habit. It is not trust in an infinite ally who will bring help in the struggle with rivals or enemies. It is not the seeking to escape from an outward hell, or to reach an outward heaven. It is the love of what is actually divine and the yielding one’s self to be its instrument.”<sup>1</sup>

---

“The new study of the Sanskrit has shown us the origin of the old names of God—Dyaus, Deus, Zeus, Zeu pater, Jupiter—names of the sun, still recognizable through the modifications of our vernacular words, importing that the Day is the Divine Power and Manifestation, and indicating that those ancient men, in their attempts to express the Supreme Power of the Universe, called him the Day, and that this name was accepted by all the tribes.

“The days are ever divine as to the first Aryans. They are of the least pretension and of the greatest capacity of anything that exists. They come and go like muffled and veiled figures, sent from a distant, friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.”<sup>2</sup>

---

“Consideration is half conversion. It is for want of thinking that we are undone.”<sup>3</sup>

"O man, search out and purify thy thought!  
For if thou thinkest evil, be thou sure  
Thy acts will bear the shadow of the stain;  
And if thy thought be perfect, then thy deed  
Will be as of the perfect, true, and pure." <sup>4</sup>

"It behooves us to know that a principle can hardly establish itself with a man, unless he every day utters the same things, hears the same things, and applies them withal to his life." <sup>5</sup>

"There is no clock, however good, but must be continually wound up." <sup>6</sup>

"Can a man help imitating that with which he holds reverential converse?" <sup>7</sup>

"If in the morning I hear of the right way, and in the evening die, I can be happy." <sup>8</sup>

"Awake! my soul, and with the sun  
Thy daily course of duty run;  
Shake off dull sloth, and joyful rise  
To make thy morning sacrifice.

"Redeem thy misspent time that's past,  
And live this day as if thy last;  
Improve thy talent with due care,  
For death as well as life prepare." <sup>9</sup>

"Let never sleep our drowsy eyelids greet,  
Till we have pondered each act of the day:  
'Wherein have I transgressed? What have I done?  
What duty shunned?'—beginning from the first,  
Unto the last.—Then grieve and fear for what  
Was basely done; but in the good rejoice." <sup>10</sup>



"Souls are not saved in bundles. The Spirit saith to the man, 'How is it with thee? thee personally? Is it well? Is it ill?'" <sup>11</sup>

"Only he who lives a life of his own can help the lives of other men." <sup>12</sup>

"Society gains nothing while a man not himself renovated attempts to renovate things about him." <sup>13</sup>

"The disease of men is neglecting to weed their own fields and busying themselves with weeding the fields of others." <sup>14</sup>

"True dignity abides with him alone,  
Who in the silent hour of inward thought,  
Can still suspect and still revere himself,  
In lowliness of heart." <sup>15</sup>

---

"What is a man, if his chief good and market of his time be but to sleep and feed?" <sup>16</sup>

"A man's life consisteth not in the abundance of the things he possesseth." <sup>17</sup>

"Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" <sup>18</sup>

---

Life is often a strange and perplexing thing, and the one thing that stands out clear, the star that shines in the darkest night, is that we can do our duty in it. Take comfort in that.

"To look fearlessly upon life; to accept the laws of nature, not with meek resignation, but as her sons, who

dare to search and question; to have peace and confidence within our soul—these are the beliefs that make for happiness.”<sup>19</sup>

“A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole.”<sup>20</sup>

“To veer, how vain! on, onward strain,  
Brave barks, in light and darkness, too,  
Through winds and tides one compass guides,  
To that and your own selves be true.”<sup>21</sup>

“To fear death, citizens, is nothing at all but to think you are wise when you are not wise—to think you know what you do not know. For no one knows what death is, or whether it may not be the greatest of all goods to men; yet do they fear it, as if they knew it to be the greatest of evils; and what is this but the same old disgraceful ignorance—that of thinking you know what you do not know? Now I, citizens, do perhaps differ from most men in this respect, and if I might claim to be wiser than any one else it would be in this: that, not knowing much about the things of the world below, I am convinced that I do not know; but that it is wicked and shameful to do wrong and disobey any one, whether God or man, who is better than yourself, this I do know.”<sup>21a</sup>

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“My soul, be thou covered with shame! Thy life is well-nigh gone; and thou hast not yet learned how to live.”<sup>22</sup>

“Nothing keeps a man from knowledge and wisdom like thinking he has both.”<sup>23</sup>

"No evil dooms us hopelessly except the evil we love and desire to continue in and make no effort to escape from." <sup>24</sup>

"We do not what we ought,  
What we ought not, we do,  
And lean upon the thought  
That chance will bring us through;  
But our own acts, for good or ill, are mightier powers." <sup>25</sup>

"Not in the heaven, O man, not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the effect of thine own evil actions." <sup>26</sup>

"Nothing is sinful to us outside of ourselves,  
\* \* \* \* \*  
If we are lost, no victor else has destroyed us,  
It is by ourselves we go down to eternal night." <sup>27</sup>

---

"Wouldst thou"—so the helmsman answered,  
"Learn the secret of the sea?  
Only those who brave its dangers  
Comprehend its mystery!" <sup>28</sup>

"We know that all great things are hazardous, and, according to the proverb, beautiful things are indeed hard of attainment." <sup>29</sup>

"No good is certain, but the steadfast mind,  
The undivided will to seek the good." <sup>30</sup>

"If necessity breeds no heroism, the people are not worth their own redemption." <sup>31</sup>

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great

man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." <sup>32</sup>

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"Sin is not a monster to be mused on, but an impotence to be got rid of. All thinking about it, beyond what is indispensable for the firm effort to get rid of it, is waste of energy and waste of time." <sup>33</sup>

"It is wrong to believe that loftiness of soul is governed by loftiness of desire or dream. The dreams of the weak will be often more numerous, lovelier, than are those of the strong; for these dreams absorb all their energy, all their activity. The perpetual craving for loftiness does not count in our moral advancement, if it be not the shadow thrown by the life we have lived, by the firm and experienced will that has come into close kinship with man." <sup>34</sup>

"One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves." <sup>35</sup>

"Prune thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong.

"But he who lets his feelings run  
In soft, luxurious flow,  
Shrinks when hard service must be done,  
And faints at every woe.

"Faith's meanest deed more favor bears  
Where hearts and wills are weighed,

Than brightest transports, choicest prayers,  
Which bloom their hour and fade." <sup>36</sup>

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"There are those who make themselves rich, yet have nothing; there are those who make themselves poor, yet have great riches." <sup>37</sup>

"The holy man hoards not. The more he does for others, the more he owns himself. The more he gives to others, the more he acquires himself." <sup>38</sup>

"To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue." <sup>39</sup>

"We have no right to think of a heaven for others, and less for ourselves, until we are wholly determined to make this world a heaven for our fellow-workmen." <sup>40</sup>

"Let no man touch the great interests of humanity who does not strive to sanctify himself for the work by cleansing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptized into the spirit of universal love. Even sympathy with the injured and oppressed may do harm, by being partial, exclusive, and bitterly indignant." <sup>41</sup>

"Holiness is an infinite compassion for others; greatness is to take the common things of life and walk truly among them; happiness is a great love and much serving." <sup>42</sup>

"There is only one way to be happy, and that is to make somebody else so, and you cannot be happy by going cross-lots; you have got to go the regular turn-pike road." <sup>43</sup>

"Whilst every man can say I serve, to the whole extent of my being I apply my faculty to the service of man-

kind in my especial place—he therein sees and shows a reason for his being in the world, and is not a moth or incumbrance in it.”<sup>44</sup>

“Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as men cannot deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured. And so with men. It cannot be otherwise, because natural love is the fundamental law of human life. It is true that a man cannot force another to love him, as he can force him to work for him; but it does not follow that a man may deal with men without love, especially to demand anything from them. If you feel no love, sit still, Nekludoff thought; occupy yourself with things, with yourself, with anything you like, only not with men. You can only eat without injuring yourself when you feel inclined to eat, so you can only deal with men usefully when you love. Only let yourself deal with a man without love and there are no limits to the suffering you will bring on yourself.”<sup>45</sup>

“It is small thanks to thee to give to the poor some leavings, when thy belly is first glutted with as much as the appetite desired. This costeth thee nothing: a swine will leave that to another which he cannot eat. But if thou wilt a little pinch thy flesh, or deny thyself, and live more sparingly and thriftily, that thou mayest have the more to give to the poor, this is commendable indeed.”<sup>46</sup>

"Thou sayest, 'When I have enough I will relieve the distressed.' How I pity thee! Thou wilt never relieve them." 47

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"We cannot kindle when we will  
The fire that in the heart resides,  
The spirit bloweth and is still,  
In mystery our soul abides:  
But tasks in hours of insight will'd  
Can be through hours of gloom fulfill'd.

"With aching hands and bleeding feet  
We dig and heap, lay stone on stone;  
We bear the burden and the heat  
Of the long day, and wish 'twere done.  
Not till the hours of light return  
All we have built do we discern." 48





## Preludes

---

### I.

We gather here this morning to lift our thoughts above the ordinary cares and anxieties of life, to feel the truths that we are all too apt to forget, to gain those impulses that will tend to make us truer and better men and women. May this meeting serve this high purpose!—and to this end, let us endeavor to collect our minds, banishing from them trivial and ignoble thoughts, and opening them to receive whatever of truth or gracious influence may be communicated.

### II.

We are here once more for an hour of thought and reflection. We are here to turn the eyes inward, to examine ourselves, to see how it stands with us before truth and duty. Life has its graver and its gayer moments, and both may be good for us. An ancient writer even said that it was better to go to the house of mourning than to the house of feasting, for the heart was made wiser thereby. From turning our thoughts on evil we may gain a new love for the good and a new resolve to make it more absolutely the aim of our lives. May the significance of human life be brought home to us this morning, may its opportunities and its responsibilities be felt afresh, and a sacred cheer be spread abroad in our hearts.

## III.

"Think of each day as in itself a life, and say each morning, 'I wake to do the work of a man.'"

"Let this day's performance of duty be thy religion."

Such sentences as these reflect the spirit in which we would wish to live. To keep our minds on the higher level, to sustain our wills that so easily falter, to remind us, inasmuch as we easily forget—this is a part of the help which these weekly gatherings should give to us. Too readily does the true significance of our lives drop out of our thoughts, too easily do we think that getting and spending are the chief things which we must concern ourselves for—may we be helped to-day to remember that the chief thing is that in all circumstances we preserve the attitude and do the work of a man.

## IV.

The higher life of man is made up of his higher impulses, his higher thoughts, his higher strivings. We all must live and we must work (or some one must work) to procure for us the means of living. But this physical life is not its own end. It is not enough to eat and drink and sleep, to labor and amuse ourselves. In this way we may keep the body fresh, but the body is the servant of the soul. When we think, when we search after truth, when we aspire to bring our lives into harmony with the best that we know, when we wish to put ourselves in league with all the better and nobler forces of the world, then we are most truly ourselves, then we become aware how great are the heights and how rich are the rewards of living. May we enter into this higher life of the spirit

to-day, may we in the brief time of our being together here give a welcome to all good thoughts, to all generous impulses, and may they stay with us and more and more make their abode with us, so that gradually, little by little, our lives shall be transformed and transfigured by them.

## V.

We gather here this morning, not, I trust, from mere habit or from mere curiosity, but because we desire to know what is truth and what is duty. We are here to give that higher nature, which is too apt to slumber under the pressure of our ordinary cares and occupations,—air and light and nourishment. The supreme meaning of life is in our search after truth and in our effort to follow and obey. May this higher purpose be quickened in us to day, may we desire anew to live the life of reason, and to rise above a life of prejudice. Ever as we see, may we be ready to do, and may charity go with us always.

## VI.

The dignity of man lies in the fact that he can stand for principles in the world—that he need not follow his interests or his passions or his prejudices, but can care above all else for truth, for justice and for love.

And yet the question must ever arise, Are we doing so?

To bring us face to face with such a question, to lead us to see our faults and yet to nerve us to rise above them, to win us to generous thoughts, to brave thoughts and to all fair resolutions, to make us aspire to take no unworthy part in the struggle that is ever going on in

the world between truth and falsehood, between what is noble and what is base—is a part of the object of an Ethical Society.

May this object be fulfilled in some measure here to day.

## VII.

One of the world's great men of science, now gone to his rest, spoke of a possible church "in which week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of truly just and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life, which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity." <sup>49</sup>

It is such a place that we wish to have here. We ask no one to come for entertainment; we wish none to come with light or trivial thoughts. But we do desire to make this a resting-place and a breathing-place for the souls of men. We invite all who wish to live the higher life to come. We invite all who wish to find a meaning for their existence beyond getting and spending to come. We invite all who wish to live in the light of to-day, all who are unwilling to forget their convictions in order to conform to popular usages, all who wish to be true to their intellectual selves, to come. We invite all who wish to be nourished and inspired and consoled in their efforts after the betterment of humanity to come.

"To cloisters of the spirit  
 These aisles of quiet lead:  
 Here may the vision gladden,  
 The voice within us plead!

\* \* \* \* \*

Here be no man a stranger;  
 No holy cause be banned;  
 No good for one be counted  
 Not good for all the land."<sup>50</sup>

### VIII.

With most men the impulses to good, the visions of higher things, come by fits and starts. In their better moments, they range themselves on the side of right, they think they could even sacrifice something to be true to it; but these moments are infrequent, and before they know it they have slipped away into the usual habit and temper of their lives. It is to increase the frequency of these more gracious moments, to cultivate our better impulses, to help make them regular and dominating factors in our lives, that we regularly assemble here. May what is good and true seem near and real to us to-day, may we reach after it and welcome it to our minds, may fresh force be added to the nobler energies of our being.

### IX.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."<sup>51</sup>

So did an unknown voice cry many centuries ago; and in a similar spirit, even if not in the same language, a cry may arise from our hearts to-day. To be willing to have

the even tenor of our lives disturbed, to be willing to search and try ourselves, to be jealous of the possibility of any evil lurking within us, to wish to go entirely in the way of truth, the way of right, the way everlasting, is a part of the very meaning of morality.

As we gather here this morning, may serious thought take possession of us, may we be willing to see the truth, may we realize afresh our responsibility and our calling as moral beings, and may our inward resolutions to do and dare and deny ourselves in behalf of the great interests of mankind grow and deepen.

## X.

We gather in this place to get what insight and inspiration we can for our daily lives, and then go back to do our duty in them. Life is not without its stern realities, and it behooves us to look into them, to face them not only in action but in the hour of thought, to see what might be changed in them and to contemplate manfully what we cannot change. Man is at once free and not free in the world. He cannot change nature, nor the laws of nature, nor the laws on which human happiness and safety are founded; nor can he alter the past; but the present is more or less in his power and the future is, and he can study out the laws of life and happiness and bring his conduct into harmony with them. To us all is given some power to determine our own fate and the destiny of society. To keep this fact before us, to emancipate us from the discouragements of the moment, to feed the energy and the purpose that would gradually turn life into paths of more beautiful order, is one of the purposes and high privileges of these Sunday meetings.

## XI.

To know the right and wrong of things, and as we know, to give heed and to do is one of the higher aims of human existence. And yet to know the right and wrong of things in our own time, to judge wisely and truly of the tendencies amid which we live, is not always easy. We have to open our minds, to look for light from all sides, to try to see the good and avoid the evil in every movement of our day. We are not spectators in life merely; we must be actors—let us strive always to act wisely, nobly, in the spirit of universal justice and love.

## XII.

“The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.”<sup>52</sup>

“It is not life to live for one’s self alone. Let us help another.”<sup>53</sup>

“Thou shalt not say, I will love the wise, but I will hate the unwise. Thou shalt love all mankind.”<sup>54</sup>

“As a father stands in the midst of his household, and says, ‘What is best for my children?’ So we are to stand in the world and say, ‘What is best for my brotherhood?’ ”<sup>55</sup>

In the spirit, I trust, of such sentences as these we are gathered together here to consult for the interests of our community. In a true and living community, the disadvantage or the injury of one is the concern of all, and the strength of the strongest wraps around the feebleness of the least. We do not live to ourselves alone nor can we care for ourselves alone; we belong to a larger whole, we are citizens, we are men—and nothing that

concerns man, nothing that affects the honor or shame of the community, ought to seem foreign to us. May a serious mood, a spirit of earnest thought, pervade this assembly to day!

### XIII.

Ethics is co-extensive with the whole interests of humanity. An Ethical Society must lead us out of ourselves and fill us with concern for the lot of those who are having an unequal struggle in the battle of life. May deep and earnest thought as to our duty be stirred to-day.

### XIV.

The ethics this Society stands for includes devotion to the public good. Here we are in this city called——in this land called——and an Ethical Society should inspire us to bring great principles to bear here. We should learn to look beyond ourselves, our business and our private cares, and ask what is good for the community, for the country, yes, for the world. May high and unselfish thoughts be stirred here to-day, may clearer views of duty be gained, and may resolves be strengthened to strive for justice and the universal good.

### XV.

Sunday is one of the beneficent institutions that has come down to us from the past. On it labor ceases, mankind gives up its restless pursuit of gain—it furnishes to all (or should) rest for the body and an opportunity for the mind to think on higher things. What question can there be that men need it? How fast we live. How absorbed we become in seeking the means of life, and



how apt we are to forget the ends of living. How little chance we have to survey our being's whole and note whither we are tending. It is to encourage serious thinking that these meetings are held, to make men feel the deeper problems of life, to quicken the sense of duty, to nurse the aspiration after the best and highest things. May the hour we spend together now be rich in blessing to us.

## XVI.

Ideas, as has been said, are often but "poor ghosts; they pass athwart us in thin vapours and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, speak to us in appealing tones; they are clothed in a living human soul, with its conflicts, its faith and its love. Then their presence is a power, and we are drawn after them with gentle compulsion, as flame is drawn to flame."<sup>56</sup> Happy are we when we know such souls, and when we can recall them though they have passed from earthly sight! We benefit ourselves in remembering them; in honoring them we do honor to our own deeper needs and better possibilities. As we bring before us to-day the image of one who lived and labored for the true and the good, may our hearts be kindled afresh to all high aims!



## Responsive Readings

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### I.

#### *The Praises of Things.*

All waters, the fountains, and those flowing down in streams,  
Praise we.

All trees, the growing, adorned with tops,  
Praise we.

All living creatures, those which live under the water, and those  
which fly through the air, and all beasts and cattle,  
Praise we.

All lights, showing man the way,  
Praise we.

All stars, the moon, and the sun,  
Praise we.

The whole earth,  
Praise we.

The whole heaven,  
Praise we.

All is good in its place and season.  
We bless all, and rejoice that we live  
in a world so great.<sup>57</sup>

### II.

#### *Winter.*

The cold cometh out of the North,  
From the storehouses of the snow;  
The earth groweth into hardness,  
And the clods cleave fast together.  
The wild beasts go into their dens,  
And abide in their caverns.  
The waters are hid as with a stone,  
And the face of the deep is frozen.

By winter's breath ice is formed,  
And the broad waters become narrow.  
The snow falleth like wool;  
The hoar-frost is scattered like ashes.  
The stormy winds blow,  
The cold pierceth and biteth.  
Nature changeth her times and seasons;  
She maketh the summer and the winter.  
For everything there is its own season,  
A time appointed for everything under the heavens.  
And all things work together for good;  
We accept all and rejoice.<sup>58</sup>

## III.

*The Midwinter Festival (Christmas).*

Praise to our bright, heavenly brother, the Sun!  
He gives us the light by which to guide our feet.  
He sinks to rest only to rise again;  
Through clouds and darkness he goes on in his appointed path;  
He goes far away only again to come near;  
He grows feeble only to renew his strength;  
He is an image of immortal youth;  
Though old he is still fresh and strong.  
Gratefully we remember our great brother on this day;  
All seasons testify to him and all that lives depends on him.  
The flowers of the spring-time look up to him;  
The birds sing when they feel his warm rays.  
He cheers our hearts and sustains our bodies;  
We bless and praise our mighty helper and friend.  

---

We praise and bless also our brother men who have brought  
light into the darkness of life;  
Gratefully we remember those who have taught us how  
to live, how to die, how to suffer and dare.

We remember all apostles of love, all martyrs for the right;  
We honor all who have given courage and hope to mankind;

We bless all who have spoken of the soul,  
All who have taught that the soul's life was man's true life.

We revere the name of Buddha on this day,  
We revere the name of Socrates,

We revere the name of Jesus, Son of Israel, Son of Man,  
Jesus who called men to be perfect,

Jesus who summoned men into the kingdom of heaven,  
Jesus who was true to his vision and his faith to the end,

Jesus who lived in love and died in love.  
We would be like him;

We would follow all the light that has been given to mankind;  
The life of the soul we would live now;

Beyond eating and drinking, we would seek the highest things;  
We would live in love—and die in love.

#### IV.

##### *The Festival of the Spring (Easter).*

All things pass and man passes,  
But the living energy of the universe abides forever.  
After darkness comes the light,  
After winter the spring,  
Out of death life arises,  
And new things are ever born out of the great womb of time.  
We praise the world which is continually renewed;  
We bless the mighty fountains of our own life.  
The air about us and the springing grass beneath our feet,  
The old bare trees sending out their tiny buds,  
The birds flying and singing through the air,  
All palpitate with joy.  
We, too, would join in the festival,  
Our hearts would sing the praises of things.

Praised be our brother the Sun, who brings us the day and who  
brings us the light;

Fair is he and shining, with very great splendor.

Praised be our sister the Moon, and the Stars;

They are set clear and lovely in the heavens.

Praised be our brother the Wind, and Air, and Cloud, calms and  
all weather;

By these all creatures are upheld in life.

Praised be our sister Water;

She is very serviceable to us, and humble and precious and clean.

Praised be our brother Fire;

By him light is given us, and he is bright and pleasant, very  
mighty and strong.

Praised be our mother the Earth;

She doth sustain us and keep us, and bringeth forth divers fruits,  
and flowers of many colors, and grass.

Praised be all those who pardon one another for love's sake, and  
who endure weakness and tribulation;

Blessed are they who peaceably shall endure.

Praised be our sister Death;

From her no man escapeth.

Unhappy is he who dieth in sin, selfish and hard;

Happy and blessed he who dieth, as he hath lived, full of love  
to all mankind.

O may love rise afresh in our hearts now!

May love have a new birth among all people!

May humanity be richer because we have lived,

And even in dying may we serve it! <sup>69</sup>

## V.

### *A Hymn of Gladness.*

For the life that has been given us; for the great boon of ex-  
istence in this wonderful world,

We are glad.

For such measure of health and strength as we possess, for  
hearing and sight, and the use of all our senses,

We are glad.

For the friends yet near us, and for the dear ones who are gone;

for their love, and for the happy power to love and honour them in return,

We are glad.

For the power to relieve the wants of others, to mitigate some of their sorrows, and right some of their wrongs,

We are glad.

For the order of the world; for sun, and moon, and stars and sea; for clouds and mountains, and running waters,

We are glad.

For the fruits of the summer and the autumn's store, for winter's frost and the ever-renewing miracle of spring; for the day in its brightness and the night in its calm, and for soft twilight hours,

We are glad.

For the stately trees of the forest, and for the flowers which bloom over all the earth,

We are glad.

For the sweet-singing birds; for all the creatures which fill earth and air and sea with their innocent happiness,

We are glad.

For the special gifts given to the race of man; for speech and writing, whereby the souls of the living and dead commune together; for science and art and poetry,

We are glad.

For the inspiration that has visited the good and wise of every age and clime, that lifted the souls of Hebrew prophets and that glorified Jesus,

We are glad.

For the joy that comes to us when we follow conscience, for the sorrow and pain that overtakes us when we are deaf to it, yes, even for the remorse that comes when we willingly disobey and defy it,

We are glad.

For the hope of a better future for the world; when the lessons of experience will be learned and all men will love and worship the right,

We are glad.

We lift our thoughts thitherward now, in spirit we "join the great march onward;" and so though the goal is far away, and though much wrong lingers in the world and in ourselves, still

We are glad.<sup>60</sup>

## VI.

*Remembrance of the Great and Good.*

Who shall be called great upon the earth?

He that hath clean hands and a pure heart,  
He that hath not inclined his soul to falsehood, nor spoken deceitfully,

He that hath served his country and mankind.  
Let us call to remembrance the great and good,

Who in times past have wrought righteousness:

Leaders of the people by their judgment,

Giving counsel by their understanding,

Wise and just in their example,

Bravely maintaining liberty and right.

Their bodies are mingled with the earth,

But their name liveth forevermore.

The people will tell of their wisdom,

And assemblies of men will show forth their praise.

For the memorial of virtue is immortal,

It draws to itself the love and admiration of men.

When it is present mankind take example of it;

When it is gone they desire it.

It weareth a crown and triumpheth forever;

Yea, blessed is the memory of the just,

For they rest from their labors,

And their works do follow them.

Wherefore, seeing we have such examples before us,

Let us lay aside every weight and cumbering sin,

And let us run with patience

The race that is set before us.

And whatsoever things are true,

Whatsoever things are elevated,

Whatsoever things are just,

Whatsoever things are pure,

Whatsoever things are lovely,

Whatsoever things are of good report,

Whatever virtue there is, and whatever praise,

Let us think on all these things.<sup>61</sup>

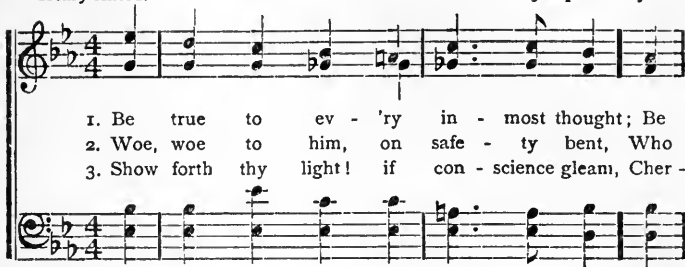


# SONGS.

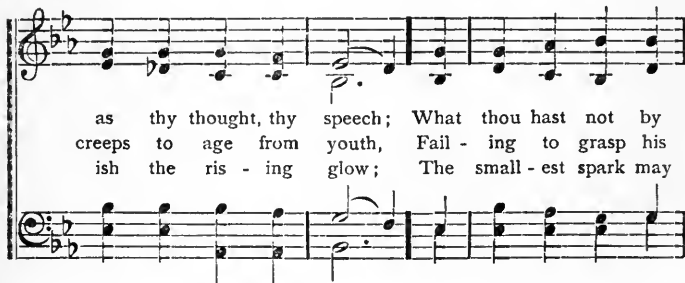
## Fear not the Truth,

Henry Alford.

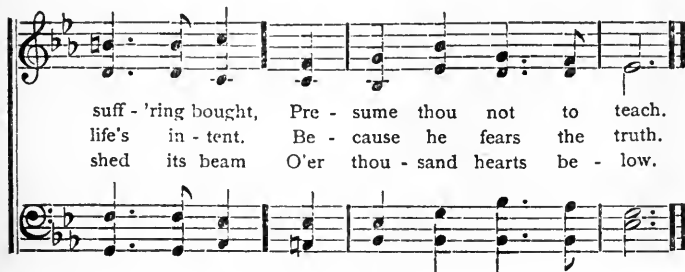
Joseph Barnby.



1. Be true to ev - 'ry in - most thought; Be  
 2. Woe, woe to him, on safe - ty bent, Who  
 3. Show forth thy light! if con - science gleam, Cher -



as thy thought, thy speech; What thou hast not by  
 creeps to age from youth, Fail - ing to grasp his  
 ish the ris - ing glow; The small - est spark may



suff - 'ring bought, Pre - sume thou not to teach.  
 life's in - tent, Be - cause he fears the truth.  
 shed its beam O'er thou - sand hearts be - low.

# Live Thou Thy Life.

Arthur Symons.

From Beethoven.



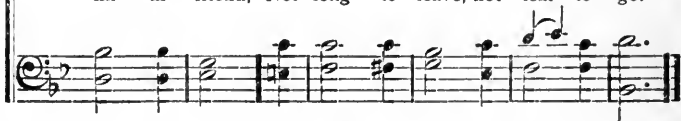
1. Live thou thy life; nor take thou heed Of shades or
2. Let du - ty, to thy soul be dear; In doubt and
3. What tho' the skies are dark to see, The ways are
4. For cour - age treads a thorn - less road, While shad - ows
5. Live thou thy life, and ere it end Some grace ac -



shapes of threat-'ning ill: Walk thou where na - ture's  
weak - ness scorn to grope; Be stead - fast, hav - ing  
dim be - fore thy feet: If thine own soul be  
fright the fear - ful soul, And hope will ease thee  
quire, some good be - stow; When death shall come, thy



foot - steps lead, And work in low - li - ness her will.  
nought to fear; Be joy - ful, hav - ing much to hope.  
firm in thee, No harm there is that thou canst meet.  
of thy load; And faith will bring thee to thy goal.  
fin - al friend, Nor long to leave, nor fear to go.



# Hold Fast Thy Loyalty.

F. L. Hosmer. Slightly altered.


Burrows.



1. When cour - age fails, and faith burns low, And  
 2. For un - seen mes - sen - gers she hath To  
 3. The race is not un - to the swift, The  
 4. And more than thou canst do for Truth Can  
 5. Who fol - low her, though men de - ride, In



men are tim - id grown, Hold fast thy loy - al -  
 work her will and ways, And ev - en hu - man  
 bat - tle to the strong, When dawn her judg - ment  
 she on thee con - fer, If thou, O heart, but  
 her strength shall be strong, Shall see their shame be -



ty, and know That Truth still mov - eth on.  
 scorn and wrath She turn - eth to her praise.  
 days that sift The claims of right and wrong.  
 give thy youth And man - hood un - to her.  
 come their pride And share her tri - umph - song.

# Without Haste, Without Rest.

After Goethe.

German.

*mf*

1. Haste not—let no thoughtless deed Mar the spirit's stead-y speed;  
 2. Rest not—life is sweeping by, Do and dare be-fore you die;  
 3. Haste not—rest not—calmly wait, Meekly bear the storms of fate;

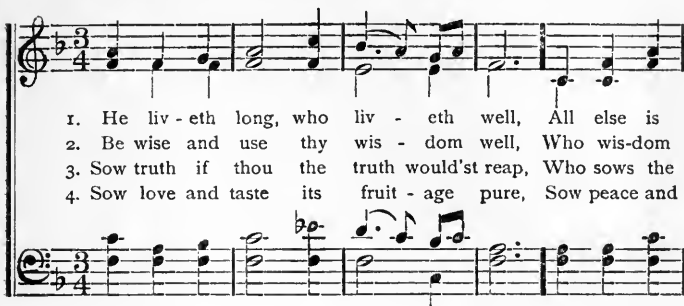
Pon-der well and know the right, Onward then with all thy might;  
 Some-thing worthy and sublime Leave behind to con-quer time;  
 Du - ty be thy po-lar guide, Do the right what-e'er be-tide;

Haste not, years can ne'er a-tone For one reckless ac - tion done.  
 Glo-rious 'tis to live for aye When these forms have passed away.  
 Haste not—rest not—conflicts past, Peace shall crown thy work at last.

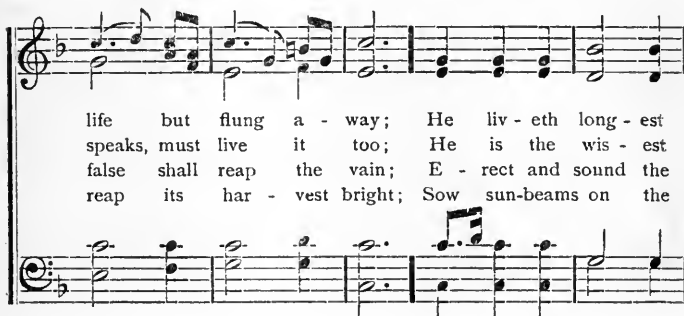
# He Liveth Long, Who Liveth Well.

Horatius Bonar.

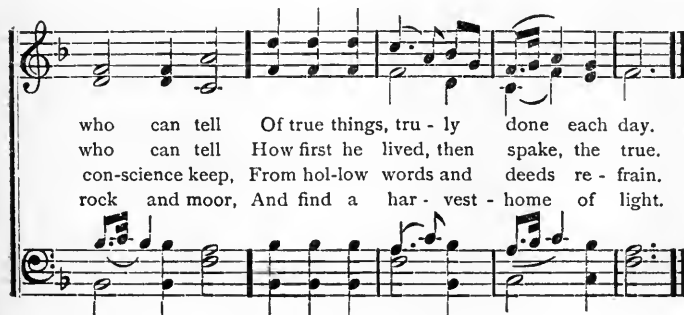
Rossini.



1. He liv - eth long, who liv - eth well, All else is  
 2. Be wise and use thy wis - dom well, Who wis-dom  
 3. Sow truth if thou the truth would'st reap, Who sows the  
 4. Sow love and taste its fruit - age pure, Sow peace and



life but flung a - way; He liv - eth long - est  
 speaks, must live it too; He is the wis - est  
 false shall reap the vain; E - rect and sound the  
 reap its har - vest bright; Sow sun-beams on the

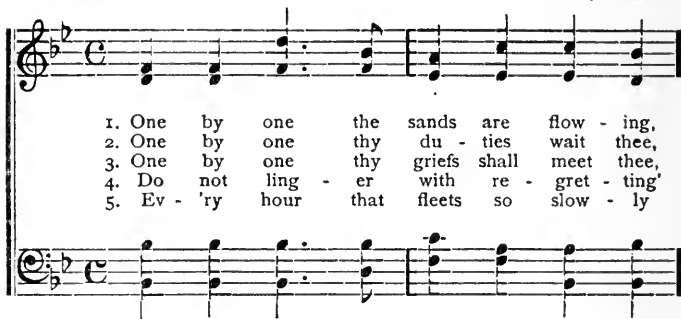


who can tell Of true things, tru - ly done each day.  
 who can tell How first he lived, then spake, the true.  
 con-science keep, From hol-low words and deeds re - frain.  
 rock and moor, And find a har - vest - home of light.

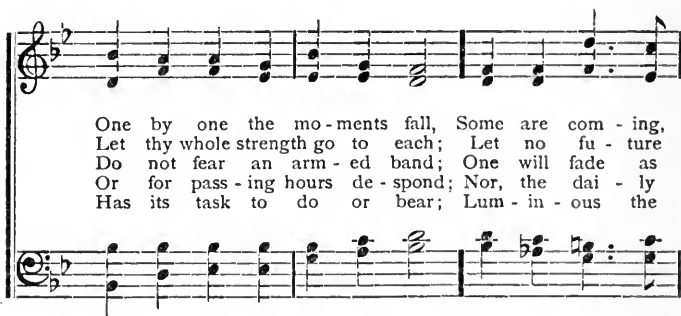
## One by One.

Adelaide Anne Procter.

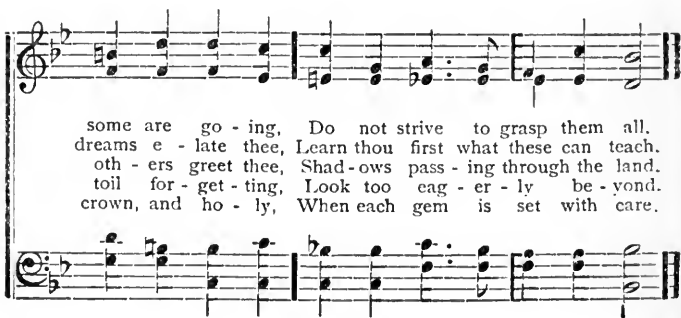
T. A. Willis.



1. One by one the sands are flow - ing,  
 2. One by one thy du - ties wait thee,  
 3. One by one thy griefs shall meet thee,  
 4. Do not ling - er with re - gret - ting'  
 5. Ev - 'ry hour that fleets so slow - ly



One by one the mo - ments fall, Some are com - ing,  
 Let thy whole strength go to each; Let no fu - ture  
 Do not fear an arm - ed band; One will fade as  
 Or for pass - ing hours de - spond; Nor, the dai - ly  
 Has its task to do or bear; Lum - in - ous the



some are go - ing, Do not strive to grasp them all.  
 dreams e - late thee, Learn thou first what these can teach.  
 oth - ers greet thee, Shad - ows pass - ing through the land.  
 toil for - get - ting, Look too eag - er - ly be - yond.  
 crown, and ho - ly, When each gem is set with care.

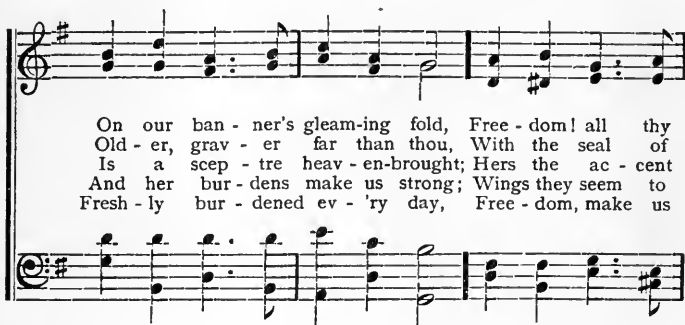
# The Law of Liberty.

John W. Chadwick.

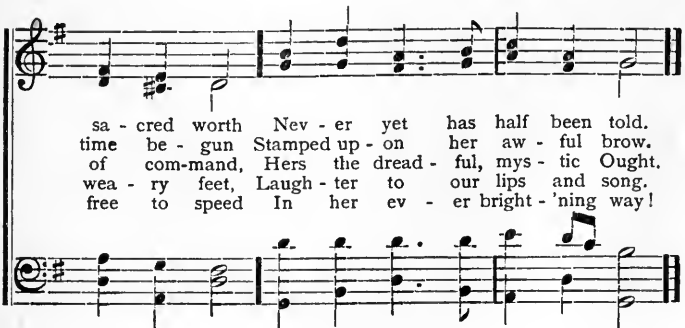
Ignaz Pleyel.



1. Thou whose name is blaz - oned forth  
 2. But to - day we sing of one  
 3. She is Du - ty: in her hand  
 4. But her bond - age is so sweet!  
 5. Wher - so - ev - er she may lead,



On our ban - ner's gleam-ing fold, Free - dom! all thy  
 Old - er, grav - er far than thou, With the seal of  
 Is a scep - tre heav - en-brought; Hers the ac - cent  
 And her bur - dens make us strong; Wings they seem to  
 Fresh - ly bur - dened ev - 'ry day, Free - dom, make us

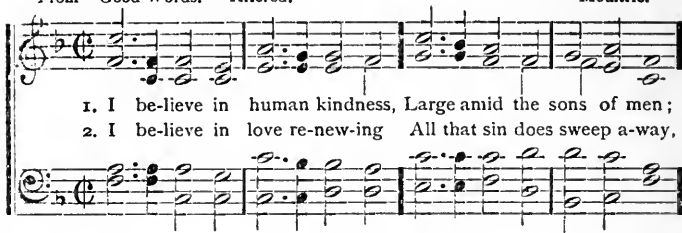


sa - cred worth Nev - er yet has half been told.  
 time be - gun Stamped up - on her aw - ful brow.  
 of com-mand, Hers the dread - ful, mys - tic Ought.  
 wea - ry feet, Laugh - ter to our lips and song.  
 free to speed In her ev - er bright - 'ning way!

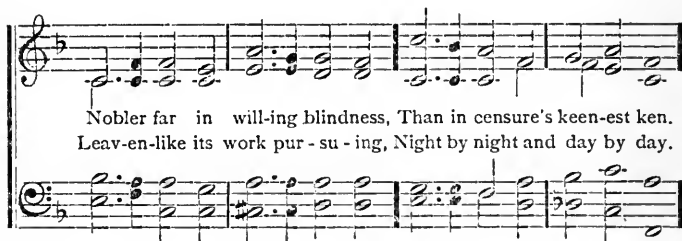
# I Believe in Human Kindness.

From "Good Words." Altered.

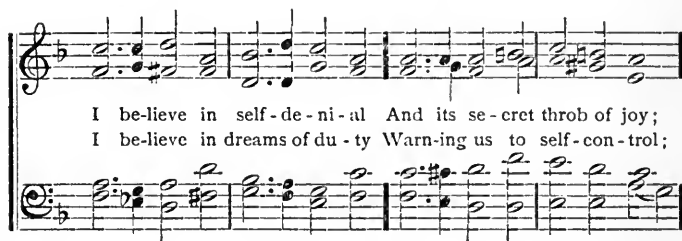
Moultrie.



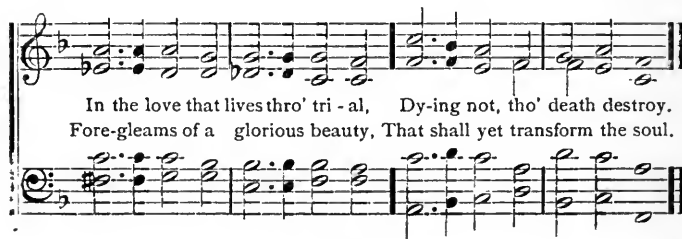
1. I be-lieve in human kindness, Large amid the sons of men ;  
2. I be-lieve in love re-new-ing All that sin does sweep a-way,



Nobler far in will-ing blindness, Than in censure's keen-est ken.  
Leav-en-like its work pur - su - ing, Night by night and day by day.



I be-lieve in self-de-ni-al And its se-cret throb of joy ;  
I be-lieve in dreams of du-ty Warn-ing us to self-con-trol ;



In the love that lives thro' tri-al, Dy-ing not, tho' death destroy.  
Fore-gleams of a glorious beauty, That shall yet transform the soul.



# The Meaning of Life.

J. G. Whittier.

E. Josephine Troup.

*mp*

1. Hast thou, 'midst life's emp - ty nois - es,  
 2. Ear - ly hath life's might - y ques - tion  
 3. Not to ease and aim - less qui - et  
 4. Earn - est toil and strong en - deav - our  
 5. And with - out, with tire - less vig - our,

Heard the sol - emn steps of time, And the low, mys -  
 Thrill'd with - in thy heart of youth, With a deep and  
 Doth the in - ward an - swer tend, But to works of  
 Of a spir - it which with - in Wrest - les with fa -  
 Stead - y heart and pnr - pose strong, In the pow'r of


*dim.*

te - rious voic - es Of an - oth - er clime?  
 strong be - seech - ing, — What, and where, is truth?  
 love and du - ty As our be - ing's end.  
 mil - iar e - vil And be - set - ting sin;  
 truth as - sail - eth Ev - 'ry form of wrong.

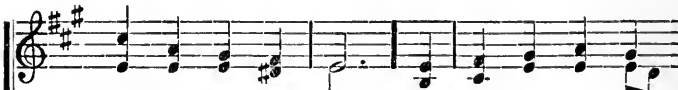
# Ope, Ope, My Soul.

Herbert New.


Samuel Howard.



1. Ope, ope, my soul; a - round thee press A  
 2. Lie o - pen: love and du - ty stand, Thy  
 3. Lie o - pen, soul; the Beau - ti - ful, That  
 4. Lie o - pen, soul; the great and wise A  
 5. Lie o - pen, soul, in watch - ful - ness Each



thou-sand things of worth; All glo - ry and all  
 guard - ian an - gels, near, To lead thee gen - tly  
 all things doth em - brace, Shall ev - 'ry pas - sion  
 bout thy por - tals thron; The wealth of souls be -  
 bright - er glo - ry win; The u - ni - verse thy

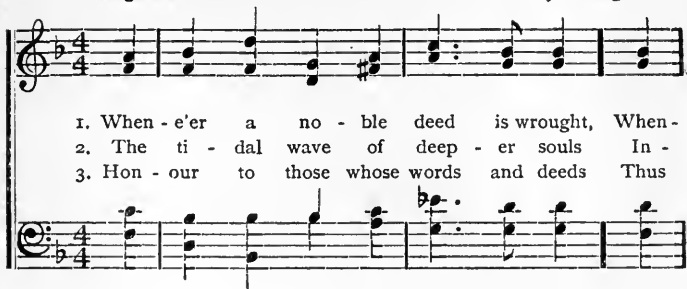


ho - li - ness Are wait - ing to have birth.  
 by the hand, — Their words of wel - come hear.  
 sweet - ly lull, And clothe thee in her grace.  
 fore thee lies, Their gifts to thee be - long.  
 heart shall bless And strength shall en - ter in.

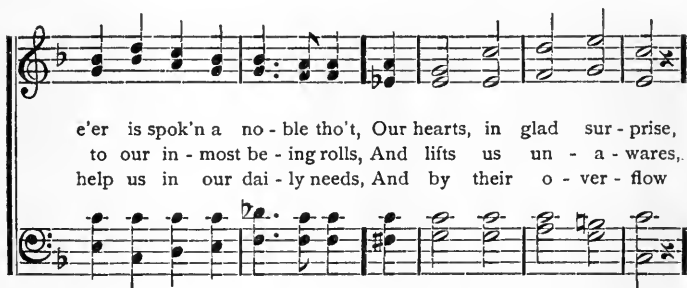
# To Higher Levels.

H. W. Longfellow.

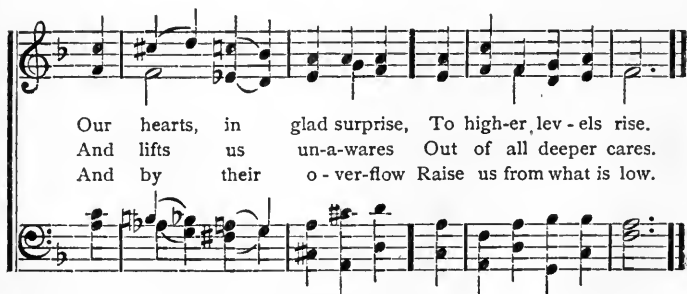
J. F. Hughes.



1. When - e'er a no - ble deed is wrought, When -  
 2. The ti - dal wave of deep - er souls In -  
 3. Hon - our to those whose words and deeds Thus



e'er is spok'n a no - ble tho't, Our hearts, in glad sur - prise,  
 to our in - most be - ing rolls, And lifts us un - a - wares,  
 help us in our dai - ly needs, And by their o - ver - flow



Our hearts, in glad surprise, To high-er, lev - els rise.  
 And lifts us un-a-ware Out of all deeper cares.  
 And by their o - ver-flow Raise us from what is low.

By permission. From "Unity Service and Songs."

# The Light Pours Down From Heaven.

From the German.

L. Mason.



1. The light pours down from heaven, And en-ters where it may ;  
2. Then let each human spir - it En - joy the vis - ion bright,



The eyes of all earth's chil-dren Are cheer'd by one bright day.  
The peace of in - ward puri - ty Shall spread like heav'n's own light:



The soul can shed a glo - ry On ev-'ry work well done;  
Till earth becomes love's temple ; And ey-'ry hu-man heart



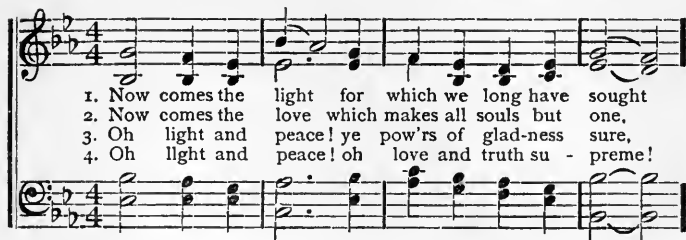
As ev - en things most low - ly Are radiant in the sun.  
Shall join in one great serv - ice, Each hap-py in his part.



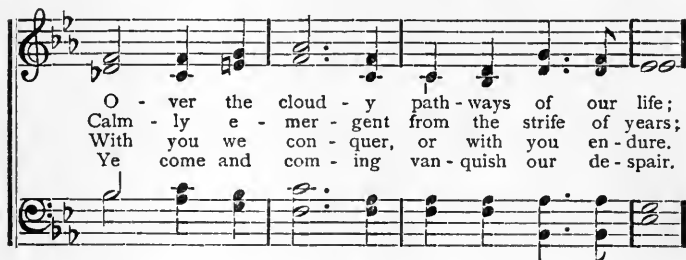
# Now Comes the Light.

Malcolm Quin. Altered.

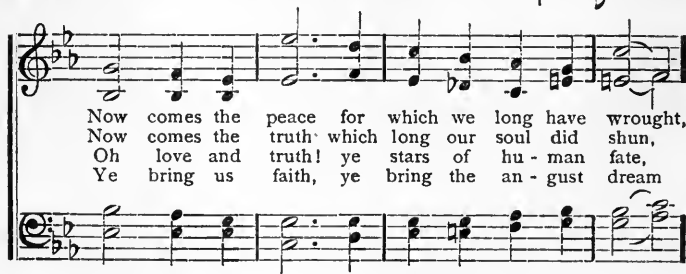
Arr. from Mendelssohn.



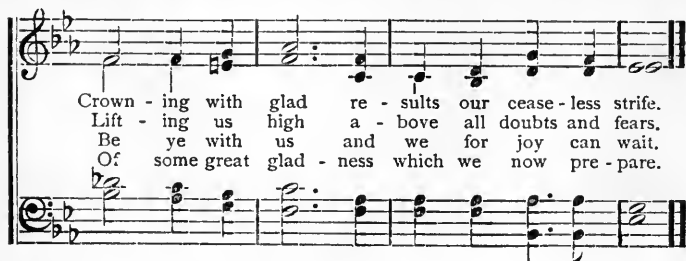
1. Now comes the light for which we long have sought  
 2. Now comes the love which makes all souls but one,  
 3. Oh light and peace! ye pow'rs of glad-ness sure,  
 4. Oh light and peace! oh love and truth su - preme!



O - ver the cloud - y path - ways of our life;  
 Calm - ly e - mer - gent from the strife of years;  
 With you we con - quer, or with you en - dure.  
 Ye come and com - ing van - quish our de - spair.



Now comes the peace for which we long have wrought,  
 Now comes the truth which long our soul did shun,  
 Oh love and truth! ye stars of hu - man fate,  
 Ye bring us faith, ye bring the an - gust dream

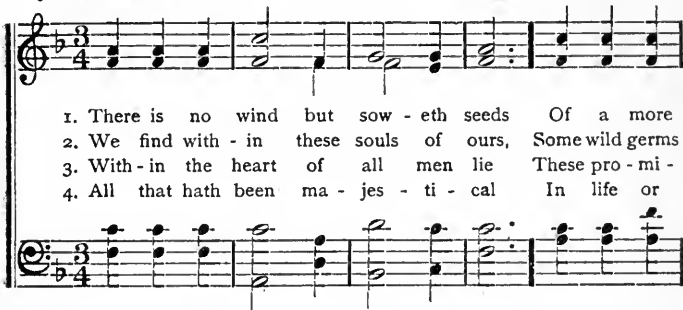


Crown - ing with glad re - sults our cease - less strife.  
 Lift - ing us high a - bove all doubts and fears.  
 Be ye with us and we for joy can wait.  
 Of some great glad - ness which we now pre - pare.

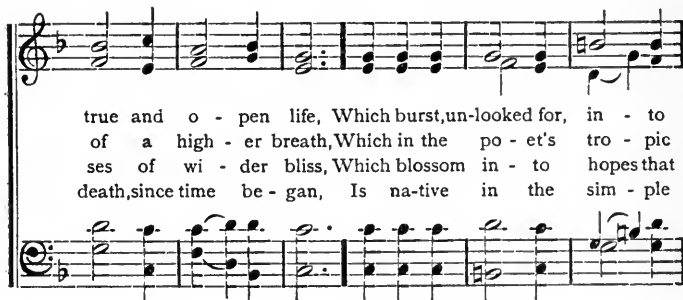
# There is no Wind but Loveth Seeds.

James Russell Lowell.

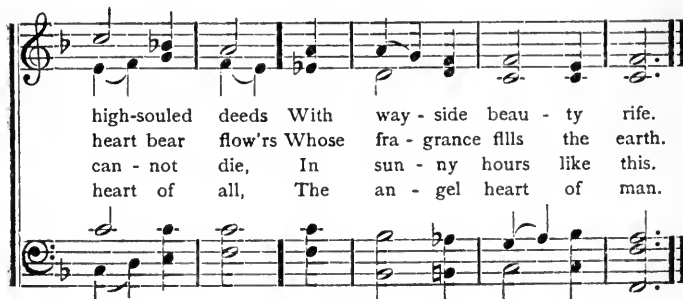
H. Baker, Mus. B.



1. There is no wind but sow - eth seeds Of a more  
 2. We find with - in these souls of ours, Some wild germs  
 3. With - in the heart of all men lie These pro - mi -  
 4. All that hath been ma - jes - ti - cal In life or



true and o - pen life, Which burst, un - looked for, in - to  
 of a high - er breath, Which in the po - et's tro - pic  
 ses of wi - der bliss, Which blossom in - to hopes that  
 death, since time be - gan, Is na - tive in the sim - ple



high-souled deeds With way - side beau - ty rife.  
 heart bear flow'rs Whose fra - grance fills the earth.  
 can - not die, In sun - ny hours like this.  
 heart of all, The an - gel heart of man.

## Human Brotherhood.

J. G. Whittier. Altered.

E. Josephine Troup.

*mf*

1. O broth-er man, fold to thy heart thy broth-er!  
 2. Fol-low with rev-'rent steps the great ex-am-ple  
 3. Then shall all shack-les fall; the storm-y clan-gour

Where pi-ty dwells, the soul of good is there;  
 Of all whose ho-ly work was do-ing good;  
 Of wild war-mu-sic o'er the earth shall cease;

To wor-ship right-ly is to love each oth-er,  
 So shall the wide earth seem a hu-man tem-ple,  
 Love shall tread out the bale-ful fire of an-ger,

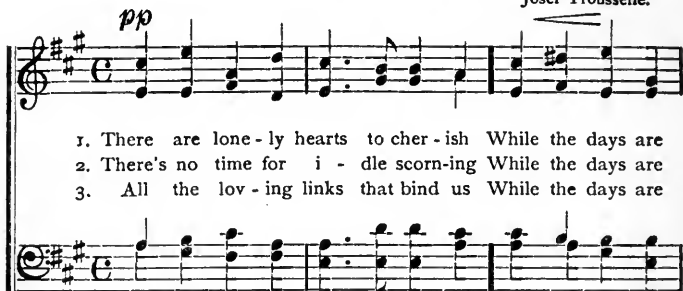
*cres.* *f*

Each smile a hymn, each kind-ly deed a..... pray'r.  
 Each lov-ing life a psalm of gra-ti-tude.  
 And in its ash-es plant the tree of.... peace.

# There are Lonely Hearts to Cherish.

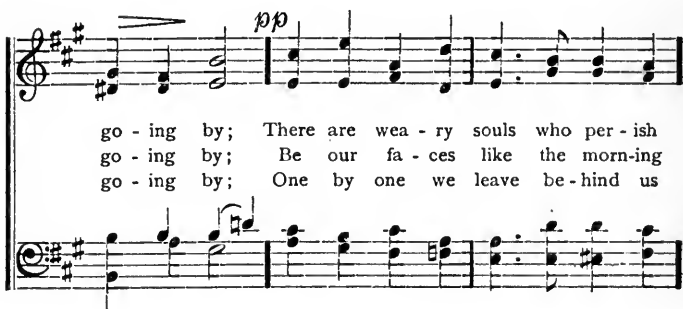
Josef Trousselle.

*pp*



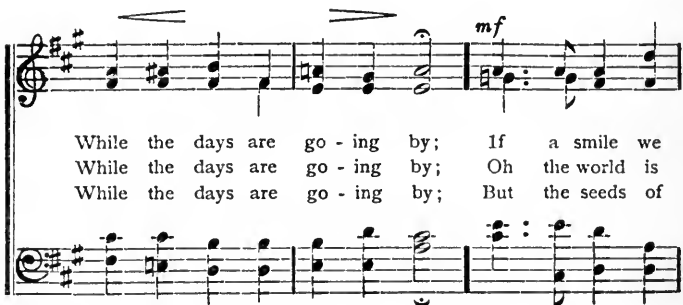
1. There are lone - ly hearts to cher - ish While the days are  
 2. There's no time for i - dle scorn - ing While the days are  
 3. All the lov - ing links that bind us While the days are

*pp*



go - ing by; There are wea - ry souls who per - ish  
 go - ing by; Be our fa - ces like the morn - ing  
 go - ing by; One by one we leave be - hind us

*mf*



While the days are go - ing by; If a smile we  
 While the days are go - ing by; Oh the world is  
 While the days are go - ing by; But the seeds of



*cres.*

can re - new As our jour - ney we pur - sue,  
full of sighs, Full of sad and weep - ing eyes;  
good we sow Both in sun and shade will grow,


Oh the good we all may do While the days are  
Help the fall - en one to rise While the days are  
And will keep our hearts a - glow While the days are

go - ing by, While the days are go - ing by!  
go - ing by, While the days are go - ing by.  
go - ing by, While the days are go - ing by.

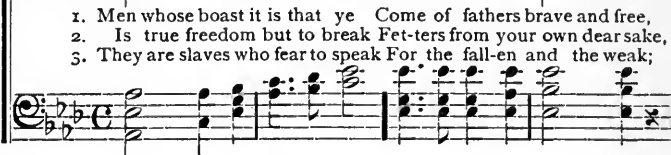

# Bearing One Another's Burden.

J. R. Lowell.

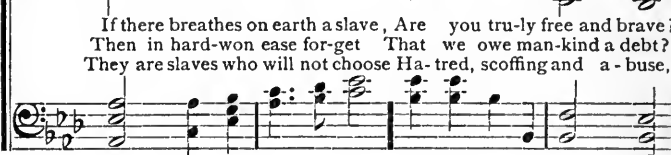

*Moderato.*



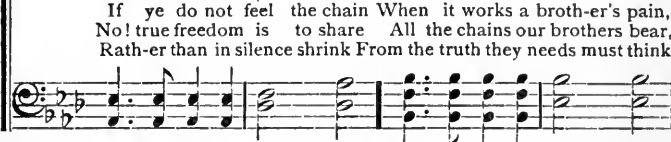

1. Men whose boast it is that ye Come of fathers brave and free,  
2. Is true freedom but to break Fet-ters from your own dear sake,  
3. They are slaves who fear to speak For the fall-en and the weak;

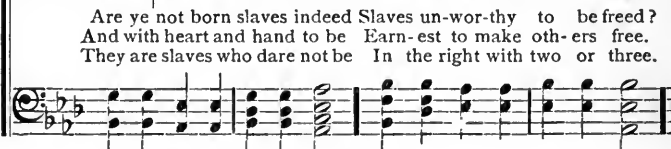
If there breathes on earth a slave, Are you tru-ly free and brave?  
Then in hard-won ease for-get That we owe man-kind a debt?  
They are slaves who will not choose Ha-tred, scoffing and a-buse,

If ye do not feel the chain When it works a broth-er's pain,  
No! true freedom is to share All the chains our brothers bear,  
Rath-er than in silence shrink From the truth they needs must think;

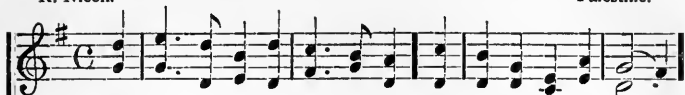
Are ye not born slaves indeed Slaves un-wor-thy to be freed?  
And with heart and hand to be Earn-est to make oth-ers free.  
They are slaves who dare not be In the right with two or three.



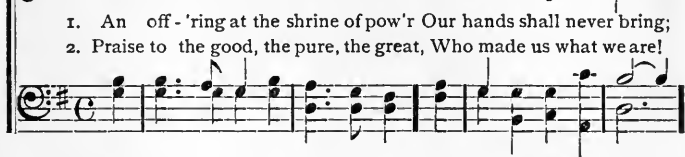

# An Offering at the Shrine of Power.

R. Nicoll.

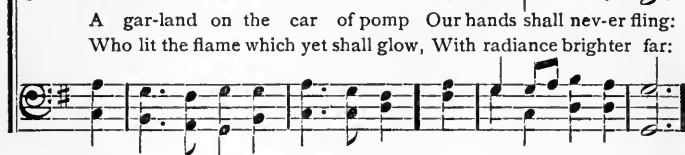

Palestine.



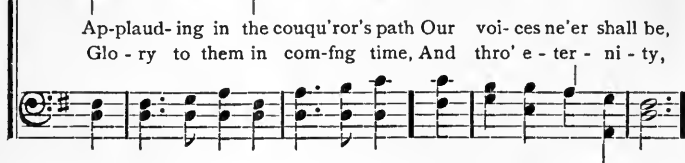

1. An off - 'ring at the shrine of pow'r Our hands shall never bring;  
2. Praise to the good, the pure, the great, Who made us what we are!

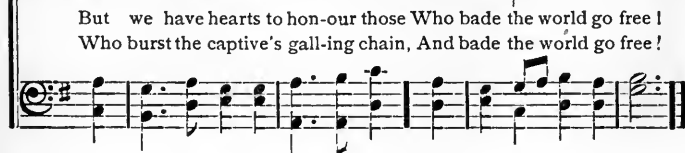
A gar-land on the car of pomp Our hands shall nev-er fling:  
Who lit the flame which yet shall glow, With radiance brighter far:

Ap-plaud-ing in the couqu'ror's path Our voi-ces ne'er shall be,  
Glo-ry to them in com-fng time, And thro' e - ter - ni - ty,

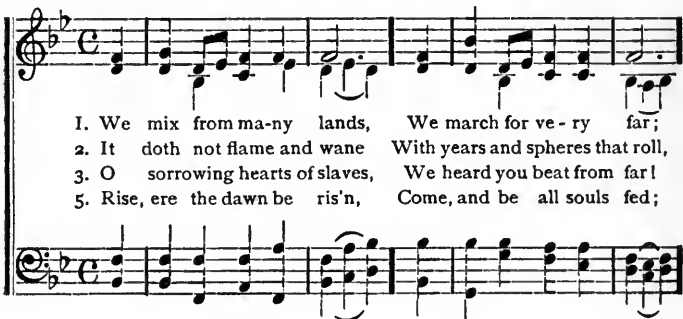
But we have hearts to hon-our those Who bade the world go free !  
Who burst the captive's gall-ing chain, And bade the world go free !



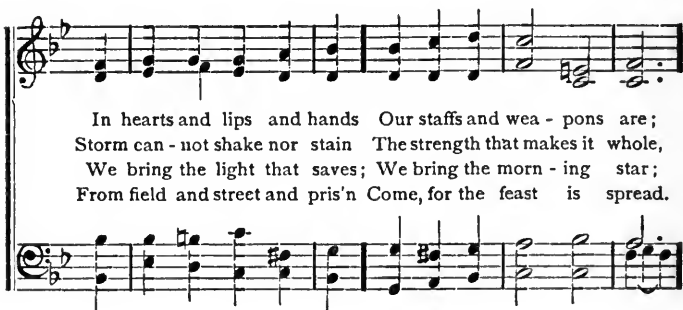
# We Mix from Many Lands.

A. C. Swinburne.

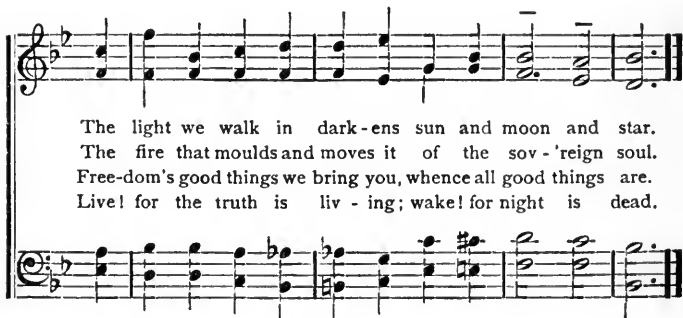
A. C.



1. We mix from ma-ny lands, We march for ve-ry far;  
 2. It doth not flame and wane With years and spheres that roll,  
 3. O sorrowing hearts of slaves, We heard you beat from far!  
 5. Rise, ere the dawn be ris'n, Come, and be all souls fed;



In hearts and lips and hands Our staffs and wea - pons are;  
 Storm can - not shake nor stain The strength that makes it whole,  
 We bring the light that saves; We bring the morn - ing star;  
 From field and street and pris'n Come, for the feast is spread.

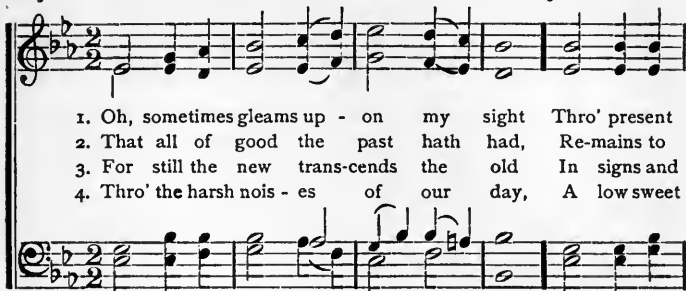


The light we walk in dark-ens sun and moon and star.  
 The fire that moulds and moves it of the sov - 'reign soul.  
 Free-dom's good things we bring you, whence all good things are.  
 Live! for the truth is liv - ing; wake! for night is dead.

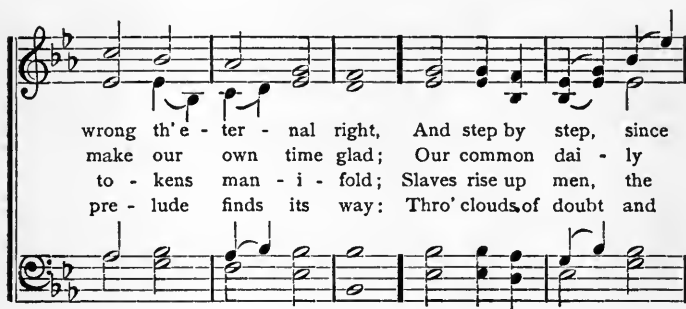
# Oh, Sometimes Gleams upon my Sight.

J. G. Whittier.

John Hatton.



1. Oh, sometimes gleams up - on my sight Thro' present  
 2. That all of good the past hath had, Re-mains to  
 3. For still the new trans-cends the old In signs and  
 4. Thro' the harsh nois - es of our day, A low sweet



wrong th'e - ter - nal right, And step by step, since  
 make our own time glad; Our common dai - ly  
 to - kens man - i - fold; Slaves rise up men, the  
 pre - lude finds its way: Thro' clouds of doubt and

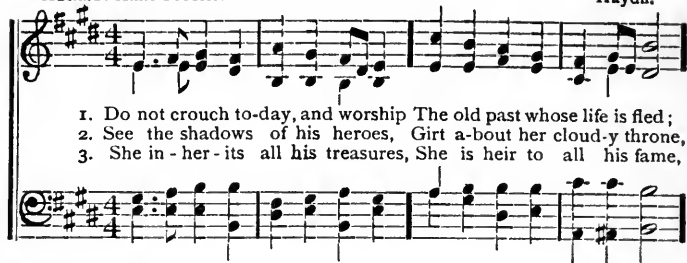


time be - gan, I see the stead - y gain of man!  
 life di - vine, And ev-'ry land a Pa - les - tine.  
 ol - ive waves With roots deep set in bat - tle - graves.  
 creeds of fear A light is break - ing, calm and clear.

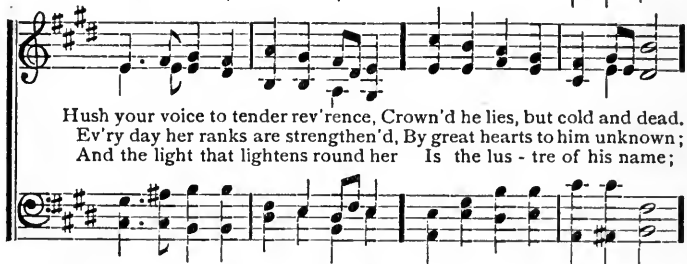
## Past and Present.

Adelaide Anne Proctor.

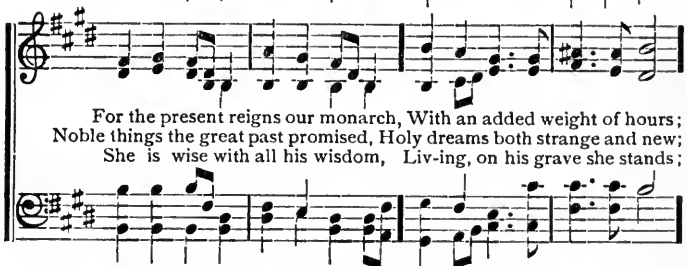
Haydn.



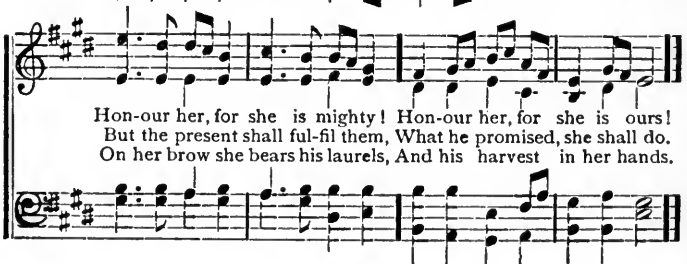
1. Do not crouch to-day, and worship The old past whose life is fled ;  
 2. See the shadows of his heroes, Girt a-bout her cloud-y throne,  
 3. She in - her - its all his treasures, She is heir to all his fame,



Hush your voice to tender rev'rence, Crown'd he lies, but cold and dead.  
 Ev'ry day her ranks are strengthen'd, By great hearts to him unknown ;  
 And the light that lightens round her Is the lus - tre of his name ;



For the present reigns our monarch, With an added weight of hours ;  
 Noble things the great past promised, Holy dreams both strange and new ;  
 She is wise with all his wisdom, Liv-ing, on his grave she stands ;

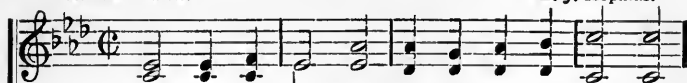


Hon-our her, for she is mighty ! Hon-our her, for she is ours !  
 But the present shall ful-fil them, What he promised, she shall do.  
 On her brow she bears his laurels, And his harvest in her hands.

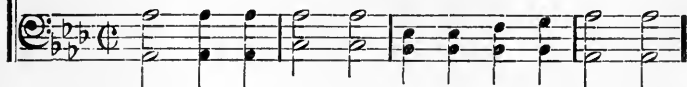
# Earth's Reformers.

Thos. Lake Harris.

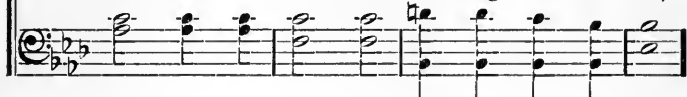
E. J. Hopkins.



1. O earth! thy past is crowned and con - se - cra - ted  
 2. O earth! the pres - ent too is crowned with splendour,  
 3. O earth! thy fu - ture shall be great and glo - rious



With its re - form - ers, speak - ing yet, tho' dead;  
 By its re - form - ers, bat - tling in the strife;  
 With its re - form - ers, toil - ing in the van;



Who un - to strife and toil and tears were fa - ted,  
 Friends of hu - man - i - ty, stern, strong and ten - der,  
 Till truth and love shall reign o'er all vic - to - rious,




Who un - to fie - ry mar - tyr - doms were led,  
 Mak - ing the world more hope - ful with their life.  
 And earth be giv'n to free - dom and to man.





# Rise! For the Day is Passing.

Adelaide Anne Procter.



Berthold Tours.




1. Rise! for the day is pass - ing; And  
 2. Rise! from your dreams of the fu - ture— Of  
 3. Rise! for the day is pass - ing; The

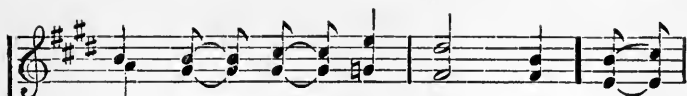
you lie dream-ing on; The oth-ers have buckled their  
 gain-ing some hard-fought field, Of storming some air - y  
 sound that you scarcely hear Is the en - e - my marching to

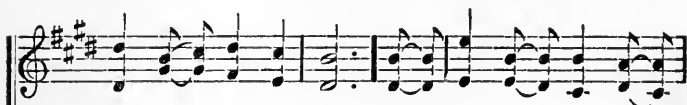
ar - mour, And forth to the fight are gone; A  
 for - tress, Or bid-ding some gi - ant yield. Your  
 bat - tle— A - rise! for the foe is here! Stay



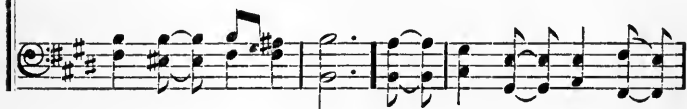




place in the ranks a - waits you, Each  
 fu - ture has deeds of glo - ry, Of  
 not to sharp - en your wea - pons, Or the



man has some part to play, The past and the fu - ture are  
 hon - our (God grant it may!) But your arm will nev - er be  
 hour will strike at last When, from dreams of a com - ing



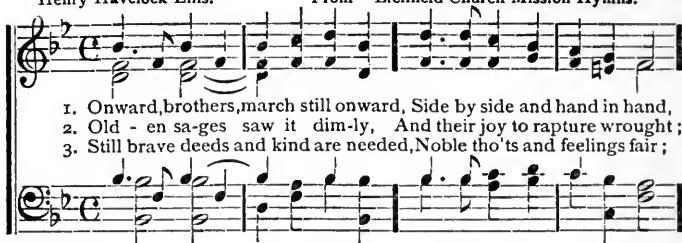
no - thing In the face of the stern to - day!  
 strong - er, Or the need so great as to - day!  
 bat - tle, You may wake to find it past.



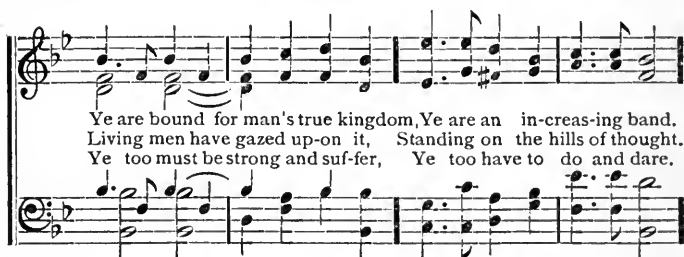
# Onward, Brothers, March Still Onward.

Henry Havelock Ellis.

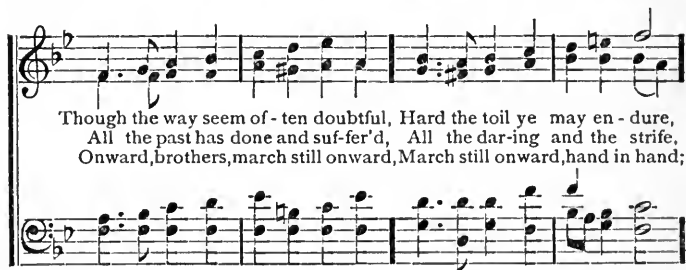
From "Lichfield Church Mission Hymns."



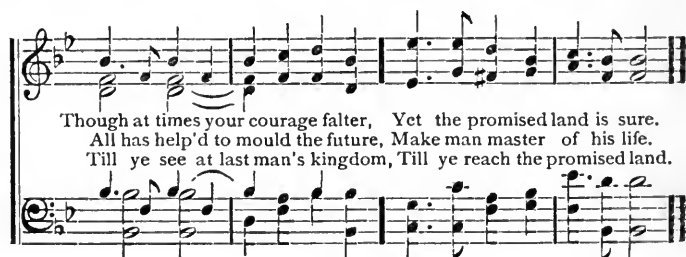
1. Onward, brothers, march still onward, Side by side and hand in hand,  
 2. Old - en sa- ges saw it dim-ly, And their joy to rapture wrought;  
 3. Still brave deeds and kind are needed, Noble tho'ts and feelings fair;



Ye are bound for man's true kingdom, Ye are an in-creas-ing band.  
 Living men have gazed up-on it, Standing on the hills of thought.  
 Ye too must be strong and suf-fer, Ye too have to do and dare.



Though the way seem of - ten doubtful, Hard the toil ye may en - dure,  
 All the past has done and suf-fer'd, All the dar-ing and the strife,  
 Onward, brothers, march still onward, March still onward, hand in hand;



Though at times your courage falter, Yet the promised land is sure.  
 All has help'd to mould the future, Make man master of his life.  
 Till ye see at last man's kingdom, Till ye reach the promised land.

# Ye Friends of Freedom, Rise, Awake!

Felix Adler.

Arr. from Luther by Hansen.

The musical score is written for voice and piano. It features a treble and bass staff with a key signature of one sharp (F#) and a time signature of 2/4. The melody is primarily in the treble staff, with piano accompaniment in the bass staff. The lyrics are written below the treble staff.

1. { Ye friends of free-dom, rise, a - wake! Wage now your  
The cru - el chains of false-hood break, The yoke of  
ho - ly bat - tle. } Let not old forms of wrong,  
e - vil shat - ter.

Their hate - ful reign pro-long. Up! let the good u - nite;

Up! let us fight the fight, For truth, for light and glo - ry.

- 2 Now fear not, tho' the war of hate      3 Lift up your souls, make broad the  
    Around our pathway rages.      Spurn meaner paths alluring. [way.  
We march beneath the flag of fate,      O, consecrate your lives to-day  
    We bear the hope of ages!      To what is great, enduring!  
What though our band be few,      The heart's hope cannot lie;  
If but our hearts be true,      The heart's trust cannot die;  
What tho' the goal be far,      True reign the eternal laws,  
See, ev'ry sacred star      To serve them is our cause,  
Sheds golden hope to cheer us.      We will, we cannot falter.

# To-day and To-morrow.

Gerald Massey,

Arr. from Neefe.

1. High hopes that burned like stars sublime, Go down the heav'n's of freedom,  
 2. Thro' all the long, dark nights of years The people's cry ascendeth;  
 3. O youth! flame earnest, still as-pire With en-er-gies im-mor-tal!

And true hearts perish in the time We bit-ter-li-est need them.  
 And earth is wet with blood and tears, But our meek suffrance endeth!  
 To many a heaven of de-sire Our yearning opes a por-tal;

But nev-er sit we down and say, There's nothing left but sor-row;  
 The few shall not for-ev-er sway The ma-ny toil in sor-row;  
 And tho' age wearies by the way, And hearts break in the fur-row,

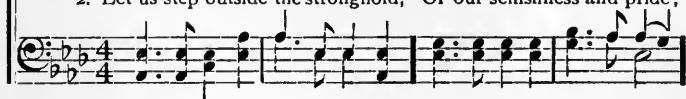
We walk the wilderness to-day, The promised land to-mor-row.  
 The pow'rs of earth are strong to-day, But heav'n shall rule tomorrow.  
 We'll sow the golden grain to-day—The harvest comes to-mor-row.

# Ah! The Wrongs that Might be Righted. <sup>305</sup>

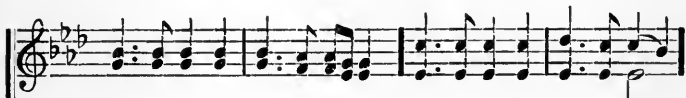
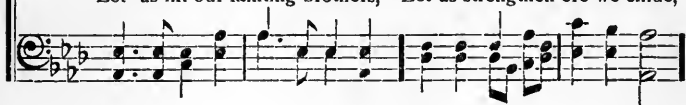
Arr. from Mozart.



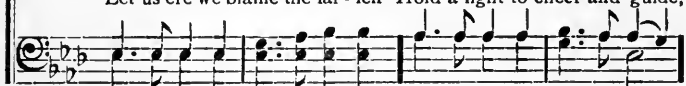
1. Ah! the wrongs that might be righted If we would but see the way!
2. Let us step outside the stronghold, Of our selfishness and pride;



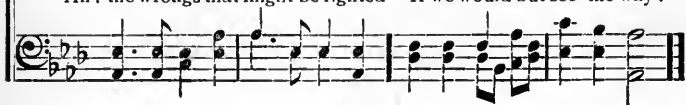
Ah! the pains that might be lightened Ev'ry hour and ev'-ry day!  
Let us lift our fainting brothers, Let us strengthen ere we chide,



If we would but hear the pleadings Of the hearts that go a - stray.  
Let us ere we blame the fal - len Hold a light to cheer and guide,



Ah! the wrongs that might be righted If we would but see the way!  
Ah! the wrongs that might be righted If we would but see the way!



# Say Not the Evils Round You.

A. J. Foxwell.

From "General Gordon."



1. Say not the e - vils round you Can - not be o - ver-come!  
 2. Say not an ef - fort sin - gle Is but of lit - tle worth;



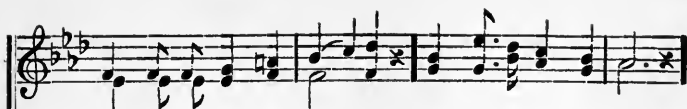
Let not the sight confound you! Let not your voice be dumb!  
 Drops that with others min - gle Wa - ter the thirst - y earth.



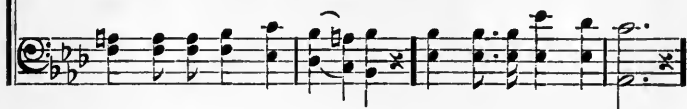
See how the brave have shattered Rocks that have barred the way;  
 Let each but do his du - ty, Fight-ing against the wrong,



By permission of J. Curwen &amp; Sons.



Dark-ness by light is scattered ; Night all absorbed by day !  
Des - erts will smile with beau-ty, Mountains resound with song !



CHORUS.



Let not your fears confound you ! Cast off your chains that bound you,



Say not the e - vils round you Can-not be o - ver-come.



# May Every Year.

W. E. Hickson.

From J. W. Callcott, Mus. D.

1. May ev - 'ry year But draw more near The  
2. Let good men ne'er Of truth de - spair Tho'

time when strife shall cease, And truth and love All  
hum - ble ef - forts fail, Nor e'er give o'er Un-

hearts shall move To live in joy and peace. Now  
til once more The right-eous cause pre - vail. In

sor - row reigns, And earth complains, For fol - ly still her  
vain and long, En - dur - ing wrong, The weak may strive a -



pow'r main-tains, But the day shall yet ap - pear—  
 against the strong, But the day shall sure - ly come—

## CHORUS.

When the might with the right and the truth shall be, When the

*cres.* might with the right and the truth shall be, *f* And come what there may To

stand in the way, That day the world shall see.

# The Crowning Day.

W. C. Gannett.

James McGanahan.

1. The morning hangs its sig - nal Up - on the mountain's crest,  
 2. A - bove the gen - er - a - tions The lone - ly proph - ets rise—  
 3. The soul hath lift - ed mo - ments A - bove the drift of days,  
 4. And in the sun-rise stand - ing, Our kindling hearts con-fess

While all the sleeping val - leys In si - lent dark-ness rest.  
 The truth flings dawn and day-star With-in their glow - ing eyes.  
 When life's great meaning breaketh In sun-rise on our ways.  
 That no good thing is fail - ure, No e - vil thing suc-cess!

From peak to peak it flash - es, It laughs a - long the sky,  
 From heart to heart it bright - ens, It draw - eth ev - er night,  
 From hour to hour it haunts us, The vis - ion draw - eth night,  
 From age to age it grow - eth, That ra-diant Faith so high,

That the crown-ing day is com-ing by and by!  
 Till it crown-eth all men think-ing, by and by!  
 Till it crown-eth liv - ing, dy - ing, by and by!  
 And its crown-ing day is com-ing, by and by!

Copyright, 1881, by James McGanahan.

## REFRAIN.



Oh, the crowning day is com-ing, Is com-ing by and by!



We can see the rose of morn-ing, A glo-ry in the sky.



And that splendor on the hill-tops O'er all the land shall lie



In the crown-ing day that's com-ing by and by!



# The City of the Light.

Felix Adler.

E. Josephine Troup.

*mp*

1. Have you heard the gold - en cit - y Mentioned  
 2. We are build - ers of that cit - y, All our  
 3. It will be, at last, made per - fect In the

in the le - gends old? Ev - er - last - ing light shines  
 joys and all our groans Help to rear its shin - ing  
 u - ni - ver - sal plan, It will help to crown the

o'er it, Won-drous tales of it are told;  
 ram - parts, All our lives are build - ing stones;  
 la - bours Of the toil - ing hosts of man;

On - ly right - eous men and wo - men Dwell with -  
 But the work that we have build - ed, Oft with  
 It will last and stand trans - fig - ured In the

in its gleam - ing wall, Wrong is ban - ished from its  
 bleed - ing hands and tears, And in er - ror and in  
 fi - nal reign of right, It will merge in - to the

bor - ders, Jus - tice reigns su - preme o'er all; Wrong is  
 an - guish, Will not per - ish with our years, But the  
 splen - dours Of the Cit - y of the Light; It will

ban - ished from its bor - ders, Jus - tice reigns supreme o'er all.  
 work that we have build - ed Will not per - ish with our years.  
 merge in - to the splendours Of the Cit - y of the Light.

# These Things Shall Be!

J. A. Symonds.

Arr. from Schumann.

1. These things shall be! a lof - tier race Than  
 2. They shall be gen - tle, brave and strong, To  
 3. Na - tion with na - tion, land with land, Un-  
 4. New hearts shall bloom of lof - tier mould And  
 5. These things—they are no dreams—shall be For

e'er the world hath known, shall rise With flow'r of free - dom  
 spill no drop of blood, but dare All that may plant man's  
 arm'd shall live as com-rades free; In ev - 'ry heart and  
 might-ier mu - sic thrill the skies, And ev - 'ry life shall  
 hap - pier men when we are gone: Those gold-en days for

in their souls, And light of sci - ence in their eyes.  
 lord - ship firm, On earth, and fire, and sea, and air.  
 brain shall throb The pulse of one fra - ter - ni - ty.  
 be a song, When all the earth is par - a - dise.  
 them shall dawn, Tran-scend-ing aught we gaze up - on.

# "O, Beautiful, My Country!"

Frederick L. Hosmer.

A. Ewing.

1. "O, beau-ti-ful, my coun-try!" Be thine a no-ble care  
 2. For thee our fa-thers suf-fer'd; For thee they toil'd and pray'd;  
 3. O, beau-ti-ful our coun-try! 'Round thee in love we draw;

Than all thy wealth of commerce Thy harvests waving fair;  
 Up - on thy ho - ly al - tar Their willing lives they laid;  
 Thine be the grace of free - dom, The ma - jes - ty of law,

Be it thy pride to lift up The manhood of the poor;  
 Thou hast no common birth-right, Grand memories on thee shine,  
 Be righteousness thy scep - ter, Just - ice thy di - a - dem;

Be thou to the op - press - ed Fair freedom's o - pen door.  
 The blood of pil - grim na - tions Commingled flows in thine.  
 And on thy shin - ing fore - head Be Peace the crowning gem!

# My Country! 'Tis Of Thee.

Samuel Francis Smith.

1. My coun-try! 'tis of thee Sweet land of lib - er - ty,  
 2. My na - tive coun - try, thee—Land of the no - ble free—  
 3. Let mu - sic swell the breeze, And ring from all the trees,

Of thee I sing; Land where my fa - thers died!  
 Thy name I love; I love thy rocks and rills;  
 Sweet free - dom's song; Let mor - tal tongues a - wake;

Land of the Pil - grims' pride! From ev - ry  
 Thy woods and tem - pled hills; My heart with  
 Let all that breathe par - take; Let rocks their

moun - tain side Let free - dom ring!  
 rap - ture thrills Like that a - bove.  
 si - lence break,— The sound pro - long.



## Dedication.

Samuel Johnson.

E. Josephine Troup.

1. To light, that shines in stars and souls ; To law, that rounds the  
 2. May pu - rer sa - cra-ment be here Than ev - er dwelt in  
 3. Here be the wand'rer homeward led ; Here liv - ing streams in

world with calm ; To love, whose e - qual tri-umph rolls Thro'  
 rite or creed ; In - spir'd the hour with vow sin - cere, To  
 ful - ness flow ; And ev - 'ry hun-g'ring soul be fed That

mar-tyr's pray'r and pro-phet's psalm ; These walls are wed with  
 serve the time's all press - ing need, And rear, its heav - ing  
 years the tru - er life to know ; And sow, 'mid pa - tient

un - seen bands, In ho - lier shrines not built with hands.  
 seas a - bove, Strong-holds of free - dom, folds of love.  
 toils and tears, For har - vest in se - re - ner years.

## The Departed.

J. W. Chadwick. Altered.

Auld Lang Syne.

1. It sing - eth low in ev - 'ry heart, We hear it each and all,—  
 2. 'Tis hard to take the bur - den up, When these have laid it down:

A song of those who an-swer not, How - ev - er we may call,  
 They brightened all the joy of life, 'They softened ev - 'ry frown.

They throng the si - lence of the breast; We see them as of yore,—  
 But oh! 'tis good to think of them When we are troubled sore;

The kind, the true, the brave, the sweet, Who walk with us no more.  
 Let us be glad that such have been, Al-though they are no more.

## Closing Words

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"On bravely through the sunshine and the showers,  
Time hath his work to do, and we have ours." <sup>62</sup>

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"Vice it is possible to find in abundance and with ease; for the way to it is smooth and near. But before the temple of Virtue the immortal Gods have placed labour, and the way to it is long and steep, and at the commencement rough; but when the traveler has arrived at the summit, it then becomes easy, however difficult it was at first." <sup>63</sup> May we take the long, steep way, and reach the shining heights at last!

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"Let this, and every dawn of morning, be to you as the beginning of life; and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up, by Art, by Thought, and by Just Will, an Ecclesia, of which it shall not be said, 'See what manner of stones are here,' but, 'See what maner of men.' " <sup>64</sup>

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"The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them, and that good things are impossible, and you need not live for them. And if you believe these things, you will find some day, to your cost, that they are untrue. Therefore, I pray you with all earnestness to prove, and

know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them." <sup>65</sup>

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"The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free." <sup>66</sup>

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"With wider view come loftier goal!  
 With broader light, more good to see!  
 With freedom, more of self-control,  
 With knowledge, deeper reverence be!" <sup>67</sup>

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"Weave in, weave in, my hardy life,  
 Weave yet a soldier strong and full for great campaigns to come,  
 Weave in red blood, weave sinews in like ropes, the senses,  
     sight weave in,  
 Weave lasting sure, weave day and night the weft, the warp,  
     incessant weave, tire not,  
 (We know not what the use, O life, nor know the aim, the end,  
     nor really aught we know,  
 But know the work, the need goes on and shall go on, the death-  
     envelop'd march of peace as well as war goes on,)  
 For great campaigns of peace the same the wiry threads to  
     weave,  
 We know not why or what, yet weave, forever weave." <sup>68</sup>

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"And, oh, when nature sinks as oft she may  
 Through long-lived pressure of obscure distress,  
 Still to be strenuous for the bright reward.  
 Still in the soul to admit of no decay,  
 Brook no continuance of weak-mindedness,  
 Great is the glory, for the stife is hard." <sup>69</sup>

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"I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again." <sup>70</sup>

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In the love of liberty let us go forth from these walls, resolved to keep our land a land of liberty, to continue this priceless privilege to ourselves and our children forever more!

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"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power." <sup>71</sup>

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"This above all: To thine ownself be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man." <sup>72</sup>

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"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music, as before,  
But vaster." <sup>73</sup>

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"I love the Right; Truth is beautiful within and without, for ever more. Virtue, I am thine; save me; use me; thee will I serve day and night, in great, in small, that I may be not virtuous, but virtue." <sup>74</sup>

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"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." <sup>75</sup>

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"We have no fear. We are all children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this: Help for the living—Hope for the dead." <sup>76</sup>

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"A sacred burden is this life ye bear:  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly.  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win." <sup>77</sup>

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"O may I join the choir invisible  
Of those immortal dead, who live again  
In minds made better by their presence: live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence urge man's search  
To vaster issues." <sup>78</sup>

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"O that my lot might lead me in the path of holy innocence of thought and deed, the path which august laws ordain—laws which in the highest heaven had their birth, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep." <sup>79</sup>

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"Calm soul of all things! make it mine  
To feel, amid the city's jar,  
That there abides a peace of thine,  
Man did not make, and cannot mar.

"The will to neither strive nor cry,  
The power to feel with others give!  
Calm, calm me more! nor let me die  
Before I have begun to live." <sup>80</sup>

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## Authors Quoted

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| <p>1 C. C. Everett.<br/>                 2 Emerson.<br/>                 3 Bishop Wilson.<br/>                 4 After Confucius.<br/>                 5 Epictetus.<br/>                 6 St. Francis de Sales.<br/>                 7 Plato.<br/>                 8 Confucius.<br/>                 9 Bishop Ker (altered).<br/>                 10 Pythagoras (altered).<br/>                 11 Phillips Brooks.<br/>                 12 Emerson.<br/>                 13 Emerson.<br/>                 14 Chinese author.<br/>                 15 Wordsworth.<br/>                 16 Shakspere.<br/>                 17 Jesus.<br/>                 18 Isaiah.<br/>                 19 Maeterlinck.<br/>                 20 Emerson.<br/>                 21 A. H. Clough.<br/>                 21<sup>a</sup> Socrates.<br/>                 22<br/>                 23 Sir Wm. Temple.<br/>                 24 George Eliot.<br/>                 25 Matthew Arnold.<br/>                 26 Dhammapada.<br/>                 27 Walt Whitman.<br/>                 28<br/>                 29 Plato.<br/>                 30 George Eliot.<br/>                 31 Ibsen.</p> | <p>32 Emerson.<br/>                 33 Matthew Arnold.<br/>                 34 Maeterlinck.<br/>                 35 John Henry Newman.<br/>                 36 John Henry Newman.<br/>                 37 Proverbs (O. T.).<br/>                 38 Lao-tze.<br/>                 39 Lao-tze.<br/>                 40 Stopford Brooke.<br/>                 41 Channing.<br/>                 42 Olive Schreiner.<br/>                 43 R. G. Ingersoll.<br/>                 44 Emerson.<br/>                 45 Tolstoy.<br/>                 46 Richard Baxter.<br/>                 47 Chinese author.<br/>                 48 Matthew Arnold.<br/>                 49 Huxley.<br/>                 50 W. C. Gannett.<br/>                 51 Ps. CXXXIX, 23.<br/>                 52 Leviticus XIX, 34.<br/>                 53 Menander.<br/>                 54 Talmud.<br/>                 55 H. W. Beecher.<br/>                 56 George Eliot.<br/>                 57 Adapted from the Zend Avesta.<br/>                 58 Adapted (in part) from Job.<br/>                 59 Adapted (in part) from St. Francis of Assisi's "Cantic of the Sun."</p> |
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| 60 Adapted (in part) from "A<br>General Thanksgiving," in<br><i>Alone to the Alone</i> (ed.<br>by Frances Power<br>Cobbe). | 68 Walt Whitman.<br>69 Wordsworth.<br>70<br>71 Tennyson.<br>72 Shakspeare.<br>73 Tennyson.<br>74 Emerson.<br>75 Isaiah.<br>76 R. G. Ingersoll.<br>77 Frances Anne Kemble.<br>78 George Eliot.<br>79 Sophocles.<br>80 Matthew Arnold. |
| 61 Suggestions from the O. T.<br>and N. T. are incorporated<br>here.   |  |
| 62 Emerson.  |  |
| 63 Hesiod.   |  |
| 64 Ruskin.   |  |
| 65 Ruskin.   |  |
| 66 Carlyle.  |  |
| 67 Samuel Longfellow.  |  |







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