

some other artificial basis must be found. The conception of the *unknown* without that of an *afterdeath* . . . ! No!

Of the existing Churches the Protestantism of l'Abbé Poquesal is what I would prefer. But instead of taking the Bible, I would take a compendium of moral extracts of the wise men of all nations: Confucius, Christ, etc. I am not sufficiently acquainted with India to speak of it. All my morality would turn around these two phrases:

Do to others, Do what you would wish to be done to you: Love one another.

You see that after all I am a Christian. But really my convictions are not yet settled. Be it as it may, it is by the mother's education that there is possibility of doing something.

P. S.—Note the three sorts of justice: The posthumous justice of Christ at the time of the Resurrection; the posthumous justice of the Catholic faith for the survival of the individual soul; and justice on earth, are absolutely negative. The pantheism of Buddhism, monotheist or any other, does not imply any idea of justice. No, I see no basis for it save in equality or reciprocity of conduct; that reciprocity has no sanction except law and the policeman.

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### TOLSTOY'S PARTING WORD TO THE CLERGY.

Count Leo Tolstoy's excommunication has caused a considerable excitement all over the world, and Russian newspaper reports indicate that the old venerable reformer felt the sting of it considerably more than might have been expected. We are now in possession of Tolstoy's *Appeal to the Clergy*, translated into English by Mr. Maude and forwarded us through his friend, Mr. E. H. Crosby. Mr. Maude has translated the entire document, and we have selected from it the most significant and telling passages, those which are most characteristic of the whole, cutting it down to about one-third of the original. In going over the pages as they go to press we cannot help thinking that it is a most remarkable document. It is Tolstoy's parting word; he is serious about the matter he has to communicate and takes into consideration that he is "standing on the brink of his grave." There is no frivolity, no flippancy about Tolstoy; he is a deeply religious man and his *Appeal* deserves a hearing.

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### THE GREAT APOSTACY.

In Tolstoy's article, written in reply to the clergy of his Church, the State Church of Russia, we have a symptom of the fermentation that is agitating the religious world. The reader is apt to gain the impression that the Churches are full of hypocrites, but undoubtedly there are pious souls in the Greek Church, as well as in the Roman, Anglican, and Protestant Churches, but a change in our world-conception makes our religious institutions totter in their foundations. What will become of it?

Before us lies a little pamphlet<sup>1</sup> written by an Episcopalian clergyman, rector of a church in Pennsylvania, and his essay is a "voice crying in the wilderness," and representing in many respects the opposite pole to the sentiment of Tolstoy. The Rev. Thomas Scott Bacon is a pious orthodox Christian, who is perhaps little touched by the changes that are being wrought in the world. He is shocked at

<sup>1</sup>*The Great Apostacy of the Twentieth Century.* Baltimore: The Sun Printing Office. 1903. Pp. 42.