

formed him; not an occult something of which he could have no information. The table he saw before him certainly existed: it was hard, polished, coloured, of a certain figure, and cost some guineas. But there was no *phantom table* lying underneath the *apparent table*—there was no invisible substance supporting that table. What he perceived was a table, and nothing more; what he perceived it to be, he would believe it to be, and nothing more. His starting-point was thus what the plain dictates of his senses, and the senses of all men furnished."

MONCURE D. CONWAY, A MILITANT MISSIONARY OF LIBERALISM.

Some time ago we published an article on the Boxer Movement, illustrated by the reproduction of Chinese proclamations and pictures, from the pen of a Christian missionary, the Rev. George T. Candlin, who lived in China during the outbreak of the troubles, and who is known to our readers through several thoughtful contributions on Chinese literature to both *The Open Court* and *The Monist*. His pamphlet, *Chinese Fiction*, published in our Religion of Science Library, shows his thorough acquaintance with and appreciation of the Chinese character and modes of thought.

In the present number we offer an article on the same subject, from the opposite standpoint, by Moncure D. Conway, whose trenchant pen has won him a deserved reputation for the humorous and satirical treatment of such phases of the religious and social conditions of our age as seem to need reform.

Moncure D. Conway is a descendent of the Washington family, a Virginian by birth and a minister by education. In 1857, he was compelled to leave Washington, D. C., where he had charge of a congregation, on account of his denunciations of slavery. He then accepted a call to a Unitarian church in Cincinnati, and when the war broke out lectured gratuitously throughout the Northern states, advocating emancipation. He set a good example to his fellow-citizens by colonising his father's slaves in Ohio. In 1863, he visited England, and in 1870-71 served as a war correspondent for the *New York World*, during the Franco-German War. Having grown more and more liberal, he became the speaker of the South Place Ethical Society in London, and since resigning his position lives as a literary man, devoting himself mainly to religious and ethical topics.

Moncure D. Conway is not yet entirely free from a certain acerbity in the statement of his propositions, which may be due to the unpleasant experiences and persecutions to which he has been repeatedly subjected on account of his convictions. Our readers will observe that he denounces militant Christianity on account of the excrescences of its militant character, but it will be noticed that he himself has proved his whole life long one of the most fervid militant missionaries for what he recognised as the truth.

P. C.

THE JUDGES OF JESUS, JEWS OR GENTILES?

To the Editor of the Open Court:

Allow me to ask if you will elucidate a statement published in your April number in your commentary on the story "The Crown of Thorns."

The passage alluded to is as follows: "Jesus was crucified by the Romans, not by the Jews." Meaning that the *death-decree* passed on the Teacher of Galilee by the Sanhedrin of Jerusalem was *executed*—according to the Roman law—by Roman officials?