

But the sharpness of the satire is said to have stung the man so severely, that he never forgave it.

"He died in the fifty-third year of his age, and was buried on the north side of the chancel, in the great church at Stratford, where a monument is placed in the wall. On his gravestone underneath is:

" 'Good friend, for Jesus' sake forbear
To dig the dust inclosed here:
B'lest be the man that spares these stones,
And curst be he that moves my bones.'

"He had three daughters, of which two lived to be married; Judith, the elder, to one Mr. Thomas Quiney, by whom she had three sons, who all died without children; and Susannah, who was his favorite, to Dr. John Hall, a physician of good reputation in that country. She left one child only, a daughter, who was married first to Thomas Nash, Esq; and afterwards to Sir John Bernard, of Abington, but died likewise without issue.

DR. KNIGHT'S SATIRE, "THE PRAISE OF HYPOCRISY."

To the Editor of The Open Court:

To my mind there has always been a sort of melancholy irony about the duel between David and Goliath. I mean the termination of the affair. The armory of the giant furnished the sword with which his own head was cut off.

This idea came to me with much force during the reading of the article by Dr. Knight in the September number of *The Open Court*. My thought reverted to the days when I was in the early twenties, when, under the influence of self-derived intelligence, I was an atheist of atheists; and I thought that were I now as I was then, I would ask no more effective cudgel against the Church, Religion, and even Christianity than that same article of Dr. Knight's. The fact that Dr. Knight is honest and sincere in his purpose has nothing to do with the effect of his utterances, unless to render his pessimistic, sophistic casuistry the more subtle and dangerous. As I read, I was conscious of a certain vivification of old buried doubts and questionings, that seemed to shimmer and gibe,—like the wicked nuns evoked by Bertram in "Robert le Diable" to tempt Robert, while the bassoon performs a diabolical incantation. And as I read on, these feelings became more intense, until laying the magazine down on finishing the article, I could but feel that the reverend gentleman had not only put a powerful weapon into the hands of the foes of religion, and one that they will not be slow to use, but done much to shake and unsettle,—if not shatter,—the weak and trembling faith of more than one soul.

With the truth or error of his suggestions this review has nothing to do. The question is whether it is judicious to gather up the unexploded shells of the besieging enemy, light their fuses and roll them into the ranks of the defenders.

"I have many things to say to you, but ye cannot bear them now," and in view of this utterance from The Master, is it not well to remain silent regarding some things?

Dr. Knight makes the trimming religionist say, "In short, it is only that we must exercise common sense and see things as they are. Thus we see, in the story of Jesus, not only the ideal human being,—we also see what becomes of the ideal. For as soon as the Pharisees were persuaded that He would make no compromise, they put Him to death."

Yes, but He held a conversation with His followers one day, which is recorded in Luke xxii. 36-37. After recalling to their minds that He had once sent them out without purse, wallet, or shoes, and still they wanted for nothing, He proceeded to enlighten them regarding a certain fact, and that fact was, that conditions were going to change. It was to become necessary for them to adapt themselves to these changed conditions, and for their own safety they must grasp the world's weapons. Aye, and underneath this is there not a deeper meaning? Is there not a suggestion that even *His Church* might find herself forced to clothe herself in the armor of policy and apparent subserviency to outward conditions and circumstances that stood as antitheses to her inner life?

And is it not true that "if we would live among men long enough to do any great work, we must adapt ourselves to circumstances"? Is there anything in the vast, comprehensive activity of life that does not kneel to this law of conformity, to some extent? The same power of gravitation that holds your valuable pitcher firmly on the shelf, will shatter it by contact with the floor if you drop it.

The railway that extends from Philadelphia to Chicago is not built in a straight line. It looks so on the folders of the company, but no one is deceived by this appearance. Mountain ranges and deep valleys lie between the two cities, and there are sections of the line where trains going to the same destination appear to be travelling in opposite directions. To one who does not know, *they are*, but this is a necessary part of the process, and is in evidence all along the line from Philadelphia to Pittsburg, and always will be until engineering science can bridge the chasm at "Horseshoe Bend," or float the train across through the air.

Just so long as human nature is what it is, the suggestion of the wheat and tares will stand. "Lest haply while ye root up the tares ye root up the wheat also;—*let both grow together until the harvest.*"

Yes, a reformation is needed, but all reformation is from within, and is the work of the Divine Spirit in the individual soul. No "Church" can make a conscience for me, and no "Church" can keep my conscience after it is formed. GOD did not send a host into the world to redeem it,—HE sent HIS ONLY BEGOTTEN SON." JEHOVAH did not send an army to deliver Israel from Egypt,—He sent *one man*, who had been unconsciously training for his work for years. GOD never sends a "Church" about His work, but HE fills a *man* with His spirit. It is not a question of the "intellectual honesty" of the clergyman, but honesty of purpose and desire *in the heart of the individual* that is to work the needed reformation. Let the creeds stand if they will, to furnish the targets for the missiles of doubt and denial. The redemption of the world will be wrought—"not with observation"—in the heart and life of the man. "Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν." (1 Corinthians, xv. 21.) And please read this in the present,—not past tense. "Since by man comes death, by man comes—(*must come*)—also the resurrection from death." Work out this problem, and let the "Church" take care of itself.

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PROF. KARL PEARSON ON THE LAW OF PROGRESS.

If we but knew the law of progress, we could prevent national degeneration and lay a solid foundation for welfare of the human race. Our naturalists and philosophers are deeply engaged with the solution of the problem, and no satisfac-