

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-

tory answer has as yet been brought to light. The propositions made by different schools, Darwinists, Lamarckians, and others, form strong contrasts, and their applications to practical life would require diametrically opposed remedies for our several social ills.

Prof. Karl Pearson takes high rank among modern thinkers. He is not a popular writer but well known in scientific circles for his keen penetration and breadth of view. His theory may be one-sided, or its significance may be exaggerated, but it will be worth while to take notice of it and consider its consequences.

Professor Pearson is a Weismannian, not a Lamarckian; he does not believe in training, and apparently not in the transmission of acquired characters. Bad stock cannot be reduced by nurture and education, he claims, but only by conscious or unconscious selection. Mixture of races is dangerous. There has been progress and civilisation only where the inferior races have been annihilated. Contrast for example the civilisations of the United States of America and Australia, where the native races were driven out, and the civilisations of South America, where the races were mixed. Coexistence is demoralisation. The races soon assume the position of master and servant or even of slave-owner and slave. Where they intercross the good stock is lowered.

"History shows me one way, and one way only, in which a high state of civilisation has been produced, namely, the struggle of race with race, and the survival of the physically and mentally fitter race." If this struggle for existence between races is suspended, the solution of great problems will be postponed; instead of the slow, stern processes of evolution, we shall have terrible social cataclysms. Such, to Professor Pearson's mind, appear to be the problems confronting Americans regarding the Negro population of the Southern States and the English in the Kaffir situation in South Africa.

When at the time of the Boer War England's strength was tested as to her chance of survival in the struggle for life, Prof. Karl Pearson made a stirring appeal<sup>1</sup> to the British nation to husband and increase its stock of brain and muscle for the great international combats with which the closing years of the nineteenth century have brought it face to face. England had measured her strength with "a social organisation far less highly developed and infinitely smaller than" her own. The best minds of the nation recognised that the struggle for existence, whether in war or in peace, is not settled in favor of the biggest nation, "nor in favor of the best-armed nation, nor in favor of the nation with the greatest material resources;" they recognised that what above all was needed was brains. Professor Pearson therefore considers two questions: (1) What from a scientific standpoint is the function of a nation? and (2) What has science to tell us of the best methods of fitting the nation for its task?

Professor Pearson's recent scientific investigations have, as is well known, been connected with the mathematical probabilities of the law of heredity. He says: "If we once realise that this law of inheritance is as inevitable as the law of gravity, we shall cease to struggle against it. This does not mean a fatal resignation to the presence of bad stock, but a conscious attempt to modify the percentage of it in our own community and in the world at large."

No one, says Professor Pearson, will wish that the whites had never gone to America or that whites and red Indians were to-day living alongside each other as

<sup>1</sup>*National Life from the Standpoint of Science.* An Address delivered at Newcastle, November 19, 1901. By Karl Pearson, F. R. S., Professor of Applied Mathematics, University College, London. London: Adam & Charles Black. 1901. Pages, 62. Price, 80 cents.

are Negro and white in the Southern States and Kaffir and European in South Africa; still less that they had mixed their blood as have Spaniards and Indians in South America. "The civilisation of the white man is a civilisation dependent upon free white labor, and when that element of stability is removed it will collapse like those of Greece and Rome. I venture to assert, then, that the struggle for existence between white and red man, painful and even terrible as it was in its details, has given us a good far outbalancing its immediate evil. In place of the red man, contributing practically nothing to the work and thought of the world, we have a great nation, mistress of many arts, and able, with its youthful imagination and fresh, untrammelled impulses, to contribute much to the common stock of civilised man. Against that you have only to put the romantic sympathy for the Red Indian generated by the novels of Cooper and the poems of Longfellow, and then—see how little it weighs in the balance! . . . The struggle means suffering, intense suffering, while it is in progress; but that struggle and that suffering have been the stages by which the white man has reached his present stage of development, and they account for the fact that he no longer lives in caves and feeds on roots and nuts." And again: "You may hope for a time when the sword shall be turned into the ploughshare, when American and German and English traders shall no longer compete in the markets of the world for their raw material and for their food supply. . . . But, believe me, when that day comes, mankind will no longer progress; there will be nothing to check the fertility of inferior stock; the relentless law of heredity will not be controlled and guided by natural selection. Man will stagnate; and unless he ceases to multiply, the catastrophe will come again; famine and pestilence, as we see them in the East, physical selection instead of the struggle of race against race, will do the work more relentlessly, and, to judge from India and China, far less efficiently than of old."

After thus considering the struggle of race against race, Professor Pearson takes up the subject of the struggle for existence within nations and communities, and here intervenes the question of the increase of population. Where the number of offspring is artificially limited, how are we to be sure that these offspring are from the better and not from the inferior stock? "If they come equally from both stocks and there be no wastage, then the nation has ceased to progress; it stagnates. I feel sure that a certain amount of wastage is almost necessary for a progressive nation; you want definite evidence that the inferior stocks are not able to multiply at will, that a certain standard of physique and brains are needful to a man if he wishes to settle and have a family." The birth rate of England has been decreasing for thirty years. "Who will venture to assert that this decreased fertility has occurred in the inferior stocks? On the contrary, is it not the feckless and improvident who have the largest families? The professional classes, the trading classes, the substantial and provident working classes—shortly, the capable elements of the community with a certain standard of life—have been marrying late, have been having small families, have been increasing their individual comfort, and all this is at the expense of the nation's future. We cannot suspend the struggle for existence in any class of the community without stopping progress; we cannot recruit the nation from its inferior stocks without deteriorating our national character."

So great, says Professor Pearson, has been the accumulation of wealth in England for the last thirty years that no test of brains or physique was needful before a man multiplied his type. At the one end of society there were no, or at least only feeble, checks "on the endowment in perpetuity of the brainless;" at the

other end of society there has been scarcely any check whatever on the "multiplication of inferior stock." Only the middle classes have made success in the life struggle to some extent a condition of the multiplication.

Now surely, says Professor Pearson, this is a very dangerous state of affairs for any nation. "A crisis may come in which we may want all the brain and all the muscle we can possibly lay our hands on, and we may find that there is a dearth of ability and a dearth of physique, because we have allowed inferior stock to multiply at the expense of the better. And in that day woe to the nation that has recruited itself from the weaker and not from the stronger stocks!" For Professor Pearson everything exists and is to be done for the sake of the nation. "If you have not the means to start all your offspring in your own class, let them do the work of another; if you cannot make them into lawyers and engineers, let them be village school-masters and mechanics. Or, if this should raise an insurmountable, if utterly false, shame, let them go to new lands even as miners, cowboys, and storekeepers; they will strengthen the nation's reserve, and this is far better than that they should never have existed at all."

The author does not say that there was a dearth of brains and physique in England in the recent crisis, but he does say that there has been "a want of them in the right places." Not only has there been a want of them in warfare, which is the crudest form of the modern struggle of nations, but in manufacture and in commerce; and he here has some criticisms to offer on English methods of education. Professor Pearson's ideal of education is to develop brain power "by providing a training and method and by exercising our powers of cautious observation; keep your eyes open and apply common sense." He has taken his examples from the war and found his moral suggested by "lack of English ability in scouting." "The man with a scientific training *scouts* through nature; and one of the first lessons in scouting is independence of equipment, the doing of great things with small means." He says there is too much talk about the national utility of science and too little stress laid on its educational value. "'I want my son to learn what will be useful to him in his profession in life,' is the statement I have heard from one parent after another. 'I want my son to know how to observe and to think,' is the expression of a desire which I have not yet come across." Only a nation trained in the sense indicated can hope to compete in the great struggles now pending.

Professor Pearson is very outspoken in the position that he takes; he contends that if England gives up her contests for trade-routes and for free markets and for waste lands, she indirectly gives up her food supply, she will cease to hold her own among the nations, she will return to the condition of Mediæval England, to the condition of agricultural Norway or Denmark. But the process of selection by which her millions will thus be reduced is too horrible for the imagination to contemplate. This therefore is the reason that she must retain her right to work the unutilised resources of the earth, be they in Africa or in Asia. It is only through suffering and pain that individuals, nations, or mankind as a whole advance. "The path of progress is strewn with the wreck of nations; traces are everywhere to be seen of the hecatombs of inferior races, and of victims who found not the narrow path to the greater perfection. Yet these dead people are, in very truth, the stepping-stones on which mankind has risen to the higher intellectual and deeper emotional life of to-day."

But Professor Pearson's position has its softer side. He is an outspoken champion of the rôle that love and sympathy play in the crowning process of evo-

lution. The earlier evolutionists insisted too much on the survival of the fittest *individual* and too little on the survival of communities of individuals. Man is gregarious by nature. "Many of the characters which give man his foremost place in the animal kingdom were evoked in the struggle of tribe against tribe, of race against race, and even of man as a whole against other forms of life and against his physical environment." It is not the individual instincts but the social instincts of preservation that must dominate in a clan, a tribe, or a nation; it is only by sticking together that we can win. "The race that allows the physically or mentally stronger Tom to make the existence of the somewhat inferior Jack impossible, will never succeed when it comes into contest with a second race. Jack has no interests in common with Tom; the oppressed will hardly get worse terms from a new master. That is why no strong and permanent civilisation can be built upon slave labor, why an inferior race doing menial labor for a superior race can give no stable community." The social instinct was evolved from the struggle of tribe against tribe. The tribe with the greater social feeling survived. Here morality so called took its origin from sheer necessity, and love and sympathy and consideration for others in every form took their rise. "Morality is only the developed form of the tribal habit, the custom of acting in a certain way towards our fellows, upon which the very safety of the tribe originally depended."

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#### AN OCTOGENARIAN BUDDHIST HIGH PRIEST.

The Right Rev. Weligama Sri Sumangala, a Buddhist High Priest of Ceylon, has attained his eightieth year and we take pleasure in publishing one of his latest pictures. He exercises a great influence at home and abroad, being respected as a venerable old man and a religious leader, not only by the members of his own church, but also by other Buddhist sects in Japan, Burma, and Siam.

Sri Sumangala is not only a priest, but also a scholar of no mean repute. His name is familiar to Sanscritists and Páli students. One of his best known works is his Sanscrit edition of the *Hítópadesa*, accompanied with a Singhalese translation which appeared in 1878. The book became so popular in Ceylon that Mr. Bruce, the director of public instruction, requested the translator to edit another Singhalese translation for the use of the government schools of Ceylon, which was done and printed at the expense of the Ceylon government in 1884. Another work in the interest of science is the Singhalese translation of *Mugdhabodha*, the Sanscrit grammar of Vopadeva, which was also printed and published by the Ceylon government. Many honors have been conferred upon Sri Sumangala by learned bodies and Orientalist societies outside of his country, but we believe that his main pride will remain forever his merits for the elevation of the Singhalese schools and his work of reform in matters of religion and education; and we are glad to notice that his endeavors found more and more the support of the government.

When in 1893 the Legislative Council called for a revision of the Singhalese books prepared for the schools of Ceylon, the Right Rev. Sumangala, together with two other erudite priests and some high official Englishman, were appointed as a committee of investigation, and their judgment was accepted by the government as final. Another evidence of the confidence which the British government placed in Rev. Sumangala is his appointment as examiner in Sanscrit and Páli of the Vidyodaya College of Colombo, a well-known institution and the foremost school of Oriental languages on the island.