

salient points of which are as follows: 'If it is not wrong to have one wife, why should the possession of two, or a score, be stigmatized as a crime?' Abraham, Isaac, Jacob, Moses, David and Solomon had many wives and concubines, and it was accounted unto them for righteousness—nowhere in the Bible is there a word of disapproval. Besides, according to Mormon theology, all space is peopled with spirits awaiting incarnation; unless there is plural marriage these spirits can not all be supplied with human bodies to join the ranks of the saints on earth, and so attain to salvation. . . . Monogamy, it is further claimed, makes the one wife more truly the slave of her husband than are the many wives of the polygamist; it promotes licentiousness and fosters prostitution; finally, it exists in name only, for among the professedly monogamic communities practical polygamy is just as common as among the openly polygamous.'

"The institution of polygamy enabled the Mahometan tribes rapidly to overrun and conquer a vast stretch of territory; but within two centuries it had sapped the vigor of those races, and the colossal fabric of their empire slowly crumbled into ruins. No polygamous nation is at this day a factor in the world's progress.

"A people's greatness is built upon its homes, and the family is the nation in miniature. Home is a kingdom where love is the supreme law—the love of the one man for the one woman, of the one woman for the one man. From this close union of interests and affections, this loss of self and intermingling of two lives, there springs the highest, holiest ideals that human kind has ever known. Only from such homes, only from the nurture of such parents, only out of the sunshine of such ideals, can issue forth men and women great and strong to do the work of coming time. Without such men and women the Republic is doomed, and the Capitol, like the Alhambra, will be to coming ages only a melancholy wreck and relic of a ruined race."

THE THEORY OF EVOLUTION AND MAN'S PLACE IN NATURE.

The editorial, "The Ascent of Man," has, upon the whole, been well received in theological circles. The theory of evolution, including the idea that man is kin to lower animals and has risen to his present high state through efforts of his own by the acquisition of mental and moral accomplishments, has been broadly accepted by the majority of religious minds and leading churchmen. The opposition to the theory of evolution which still prevails in many quarters is obviously based upon the idea that man ought to hold a place of his own in nature, and back of it lies the conception of a soul theory which has practically been abandoned by the psychologists.

We have received only one criticism of the article on "The Ascent of Man," and the argument is so characteristic of the situation that, with the permission of the writer, we take pleasure in publishing it.

Mr. Kepler Hoyt writes in behalf of his mother, Mrs. Hoyt, wife of John Wesley Hoyt, well known as the advocate of the establishment of a United States university at Washington. The scheme has been before Congress for some time and was approved by many, but it failed to be realized and is at present held in abeyance. Mrs. Hoyt is well known for her great interest in philosophical and religious subjects, and the letter characterizes not only her own conviction, but is typical of the attitude of a whole class of thoughtful religious people.

We recognize the strength of the reason that man's place in nature is unique, but the uniqueness consists not in the start of man's career, but in the aim which he attained, and this aim is the acquisition of reason, the actualisation of the divine logos in man's mental disposition. Man, though kin to the animal world, can truly be called divine, and while his bodily formation is of the earth, his spirit is and will remain spiritual.

The letter expressing Mrs. Hoyt's kindly criticism reads as follows :

"My mother says that, notwithstanding the able presentation which you give of the evolution theory, she is unable to agree with your application of it to man. She is willing to admit that the doctrine may apply to animal life below man, but thinks it more consistent with the distinctive characteristics of man and his personal immortality to believe that he was an absolutely new creation, for whose specific use and mastery the whole mineral, vegetable and animal world had been prepared. To imagine that the divine image, in which the animal world does not partake, was a slow evolution from the lowest forms of life, appears to her less reasonable than that man was created in the divine image *de novo*. It would seem to reflect more honor on the Supreme Intelligence, and to confer more dignity to man, and so would seem the more probable."

BOOK REVIEWS AND NOTES.

THE TRUTH ABOUT THE EGYPT EXPLORATION FUND. The Singular Reorganization of the American Branch. By William Copley Winslow, Ph.D., D.D., D.C.L., LL.D., late Vice-President and Honorary Secretary. Boston: Published by the Author.

The Egypt Exploration Fund was founded in England and Dr. Winslow was the founder of the American Branch in 1883. He has served for all these years most successfully as its head and chief promoter in America. When he found much gross mismanagement of affairs he asked that the objectionable office secretary be replaced. He was met by clever intrigues, with the result that, without consulting the corps of ninety local secretaries and hundreds of subscribers, and against the protest of many of them, those controlling the English committee reorganized the affairs of the American Branch by asking a *single* person, a non-subscriber at that, to form a committee here, which he, unfriendly to Dr. Winslow, proceeded to do. As the London committee continued to pay no attention to protests and inquiries from many eminent American subscribers, Dr. Winslow finally published this, his statement, with evidence, a thick pamphlet of 186 pages embellished with portraits. This he did in defense of himself and the rights of American subscribers to have a voice in their own government here.

We cannot go further into details; the story reads like a detective story or romance, yet abounds in data and evidence. Many eminent names figure in it. All we can do is to express our regret that such a disgraceful condition of affairs could have become possible, and to say that we have quitted membership in the society. Perhaps the remedy will be an out-and-out American society.

THE PANAMA CANAL QUESTION, A Plea For Colombia. New York: 1904. Pp., 130.

We are in receipt of a pamphlet entitled "The Panama Question, a Plea For Colombia," published anonymously, and being a denunciation of the United States