

MISCELLANEOUS.

THE OLD MORALITY.

A Few Remarks on Mr. Ward's "New Morality."

BY THE EDITOR.

The Rev. F. W. Orde Ward, a retired rector of the Church of England and well known for his literary labors, contributes to this number an article on "The New Morality" which is a criticism of the changing ethical notions and makes a plea for the old standards. We sympathize with his efforts, for as our readers may be fully aware, though we advocate the most radical philosophy, we are conscious of being more conservative than many spokesmen of orthodox or other conservative parties. Like Mr. Orde Ward, we cannot accept the utilitarian principle in ethics and believe that though minor moral prescriptions may change there are ultimate principles which will always remain the same, and will be the same in any domain where life develops.

We further insist on the inseparable character of religion and morals; or, in other words, our moral convictions depend on our conception of the universe. If our conception of the universe changes, our morals will change with it. Thus Socrates is right when he insists on a search for general principles.

We do not agree with Mr. Orde Ward, however, when he decries the "sublime selfishness of Buddhism," and contrasts with it "the far higher and Christlike principle, the will to love." There have been noble souls in both Christianity and Buddhism, and there have been hypocrites also in all the religions of the world. Further we deny "that nothing personal can come from the impersonal," and also "that we cannot get out anything more than what is in it." The truth is that all artistic work consists in the ability to create something new which is at the same time something greater, better, more serviceable, and more beautiful. You may say that a beautiful picture originates in and presupposes the mind of the artist, but is not the artist himself the product of an evolution which did not contain his genius? The problem of consciousness is the same. The earth was void of life and yet life originated; the lower life was void of mentality and yet man originated. Primitive man is a savage and from out the conditions of savage life spring civilization and its leaders, and the divine heroes of thought and teachers of morality such as Lao-tze, Buddha, Christ.

There are many such particulars in which we would take issue with Mr. Orde Ward, but upon the whole we believe in a conservatism and have as much to criticize in our leaders of liberal thought. In fact we believe that the future development, philosophical as well as ethical, will come about by a combination of the two parties, the progressives and the liberals on the one

hand and the conservative, yea even orthodox on the other. Mr. Orde Ward belongs to the latter party and we welcome his contribution to our columns.

Mr. Orde Ward notices the rise of a new morality, and certainly new ideals concerning behavior and the interrelations of men are dawning upon mankind. In certain ways our moral notions are becoming stricter; in other respects they are broadening and becoming more lenient. Our sense of responsibility is decidedly more keen and more delicate than ever before while our sympathy with human failings of all kinds, a tendency to excuse, without for that reason to palliate, is increasing. And yet it is a great mistake to say that we are entering upon an absolutely new period of moral conceptions. A close investigation will show that ultimately our fundamental notions remain the same and will as ever be based upon our notions of truth, justice and honesty. The most radical changes which are taking place are due to a change in world-conception. The old dualistic ethics of asceticism with its negative virtues is gradually giving way to a positive morality of active virtues according to which it is not the one who fulfils the several commandments, Thou shalt not, that is to be praised, but he most nearly attains the ideal who best accomplishes the great tasks of life.

Thus the new morality is practically the old and will be recognized as such, yea, it is the very same morality which was recognized in ancient Greece. It is *virtue*, i. e., manhood and humaneness. They have not lost by having been tempered during the Christian period of mankind by the Christian virtues of restraint, self-control and abstinence.

RACE PREJUDICE.

In a brief note in the July number we cited the widespread unity of Islam extending its sympathy to the struggling brethren in Africa from every quarter of the globe. The Tokyo *Islamic Fraternity*, although it purports to be "An organ devoted to promoting fraternal feeling among the followers of Islam and those of other sister religions," apparently thinks Christianity does not deserve to be among the number of these "sister religions," at least at present. A recent number contains an editorial entitled "Christian Combination Against Islam." Germany is made an exception to the "Combination," and the author lays it to England's mortal dread of Germany that she "invited France into Morocco, Italy into Tripoli and Russia into Persia."

It may sometimes be well to see ourselves as others see us, and we quote the concluding paragraphs of this same article.

"It is a curious thing that the Christian humanitarian sentiments come to the fore only when Christians happen to suffer—nay sometimes even when they do not suffer, but they are reported to have suffered with the object of ruining the good name of a Muslim government. But when the Muslims become victims of injustice, tyranny and cruelty, the Christian sympathy is not aroused. Think of the silence of the European press and public opinion over the terrible deeds perpetrated by France in Morocco, by Italy in Tripoli, and by Russia at Tabriz, Resht and Meshhed, and then, of their making the welkin ring with the imaginary Turkish atrocities in Albania and Macedonia! Knowing full well that the Young Turks were doing what lies in their power to remove all causes of complaint, in spite of unusual difficulties that they were meeting in the way of reforms, and in spite of the war in Tripoli, the