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THE FUTURE OF RELIGION.

A FAREWELL ADDRESS DELIVERED BEFORE THE PARLIAMENT OF RELIGIONS AT ITS LAST SESSION.

BY MERWIN-MARIE SNELL.

Has religion a future? This is the form which the problem would take to many in whose thought still lives the destructive spirit of eighteenth century materialism. But I am convinced that every one who has beheld this magnificent concourse of the world's religions has become profoundly conscious of the universality of divine inspiration and the immortal strength of religious conviction. There are some who think that the perpetuity of religion depends upon the demonstration or the final disproof of the inspiration and authority of the Jewish and Christian scriptures. Far be it from me to concede to-day that these divine oracles can ever lose the unique esteem which they now enjoy;—and yet, let the enemies of religion learn, that the complete annihilation of the Bible would not so much as tend to discredit a single doctrine of the Christian faith.

Not a jot or a tittle of the ancient dogma would pass away though the very memory of the sacred texts were obliterated from the human mind.

Nay, more. If it were possible for the old dogmas to disappear; if Christianity itself, in all its forms, and all the subtle uplifting influences which have emanated from it, were to be forever blotted out; this would not so much as tend to discredit or destroy religion. The beliefs in God, in immortality, in the rewards and punishments of a future life; in the mediation of angels and saints, in divine incarnation, in truth, in hope, in love, in justice, in purity, in communion with God, in union with the universe of life and love, would not disappear with Christianity since they were not introduced by it, nor have they ever been its exclusive possession.

In fact, not one essential doctrine of the Christian religion, nor one form of the beneficent activity which has borne the Christian name, would be wholly lost to humanity, if Christianity itself should be wiped out from history. But this is not all. If theism could go; if the belief in immortality could go; if all accepted

norms of ethics could go; if the supernatural and the metaphysical in all their phases could go; religion would even yet remain as the supreme solace of humanity, its most potent inspiration, the mainspring of its evolution, the guiding star of cosmic destiny.

Religion is as indestructible as force; it is, in fact, the manifestation of the mightiest as well as the most exalted of all forces, the aspiration of man. In the very structure of the human organism, in the pulsations of every cell, in the interlacings of every fibre, are writ the great truths of the solidarity of life, the coördination of beings, the coöperation of wills. Every human breath is a sigh for the unattained, every human thought is a dream of cosmic brotherhood, every human volition is a grasping of the garment of a Saviour God. Is there a human being who does not aspire? Well, be it so; but where is he who does not love! You say that such a one is wholly indifferent? I will tell you that he is reposing upon the bosom of a beloved Nature. You say that such a one knows no sentiment but hatred? I will show you that that hatred is the shadow of a great love.

He who loves has thrown himself into the river of life which flows out from the throne of Deity; and that sacred stream, after moistening all the roots of created being, is gathered up every drop by the fires of the Uncreated Sun into a heaven azure with eternal hope.

Not one emotion of love in the human breast can fail to reach its everlasting home, for love is of God, love is from God, and love is God.

He who would write the theogony of love would show that it generates in the human breast the trinity of truth, of beauty, and of goodness. As the instrument of truth it is called the illative sense or intuition; as the instrument of beauty, the æsthetic sense; as the instrument of goodness, the moral sense. But beyond the truth lies the true; within beauty lives the beautiful; behind goodness stands the good. So the love which adorns the soul with truth and beauty and goodness becomes in it God, who is, at once and supremely, the True, the Beautiful, and the Good. In this capacity it is called the spiritual sense. This is the Deipara, the Virgin within, of whom, through the power of the Holy Spirit, the Christ-child is forever

born. The spiritual sense is common to all men and is the genetrix of all religious faith throughout the world, whatever be its name or whatever its apparent object. Most of us believe that a fructification from on high has been necessary to give rise to this glorious progeny ; but if any hold to a sublime parthenogenesis of the soul, I am not here to contradict him. In any case it cannot be gainsaid that religion, in its five-fold aspect of doctrine, spiritual life, ethics, ceremonial and organisation, is to be found in every nation and tribe that bears the name of man. It is true that the forms of its manifestation, intellectual, spiritual, moral, æsthetic and practical, are almost countless in their variety, but at bottom of them all are the same principles, the same instincts, the same aspirations.

We know that religion is true, and therefore immortal, because it is universal. Whatever is an essential element of human nature must be true, for if we could doubt the veracity of our own natures all reasoning, all thought, all action, would become an absurdity and we would be engulfed in a scepticism so complete as to constitute an immediate and literal suicide. But because of the veracity of nature all its various manifestations must be looked upon as so many pearls of thought and feeling hung upon the same golden thread of truth.

If this be so, truth is universal, and not the monopoly of a single priesthood. Every religion must be at bottom a religion of truth, every cultus must be at heart a revelation of beauty, every moral code must be in effect a school of goodness.

We live in a wondrous age : and the superscription of its wonders is this one word : *universality*. All the varied commodities of mind and matter—men and books, ideas and things—are passing from one land to another with astonishing rapidity. Now it is possible, as never before, to know our fellowmen in the remotest ends of the earth, and be known by them. If then every doctrine is true, every worship beautiful, and every norm of duty good, it appears that there lie before us spiritual treasures far more lavish than any material goods which nation can acquire from nation or man from man. Is any one so dull of perception as to believe that while silks and porcelains and delicacies and machinery are becoming the common possessions of mankind, the intellectual and spiritual commodities will alone remain inert? Not so ; religion is of all things least local and provincial in its character. It constitutes in every bosom a dynasphere whose circumference is conterminous, not with the universe simply, not with existence simply, finite and infinite, but with the utmost possibility of being.

It appears then that the religion of the future will have no fences ; perhaps I had better say, it will have no blinds. It will be open on every side towards every

vehicle of truth, every embodiment of beauty, every instrument of goodness, that is to say, towards all expressions of thought, all manifestations of feeling, all standards of conduct.

Since Love is the father of all the gods, the root and essence of the spiritual sense, it is especially by love and in love that this breaking down of the old barriers will be realised. The fundamental characteristic of the religious future will be a universal union in love.

If to this accord of spirit there is to be added an accord of thought and worship and conduct, it must be based, not upon a minimising of religious differences, not upon a rejection of all but a few supposed fundamentals, but upon a full and unreserved acceptance of all the elements of all religions. Vain is his task who would lastingly suppress any manifestations of the spiritual sense which any time and any age has witnessed. Religion is eternal, not only in its essence, but in its infinitude of forms. Truth is one, but the aspects of truth are infinite ; beauty is one, but the manifestations of beauty are endless ; goodness is one, but the applications of goodness are innumerable. The human mind is broad enough to contain and reconcile all doctrines ; the human heart is large enough to embrace and harmonise all sympathies and adorations ; the human will is strong enough to execute all duty, while facing all alternatives of possible duty.

May we go still farther, and hope for a union, not only in love, and doctrine, and worship and duty, but in organic association? Is it conceivable that all diversities of race and talent and thought and tendency and environment may ultimately be coördinated into a world-wide organisation? Can the religious federation of humanity be regarded as within the limits of a rational and legitimate hope? This question has already been answered before all the world. The ideal of universality has been in the world, however well or illy we may think it to have been carried out. The standard of organic union has long been unfurled, whatever we may think of the beauty of its blazoning. To that ideal let us pay every homage ; before that standard let us stand with uncovered head.

O white-robed Pontiff of eternal Rome ! thee do we hail as the living embodiment of our enrapturing dream. Thou hast handed on from generation to generation the sacred torch of cosmic thought ; thou hast kept alive the flame of cosmic love. Thy name is inherited from prehistoric mysteries ; thy mission is the preservation of the heritage of doctrine which unites the best thought of the flower of the Aryan and Semitic nations ; thy home is amid the traditions of universal empire ; we dare to see in thy triple crown the symbol of a unity in which Jew and Christian and pagan can alike participate ; and we hail thee once more

as the apostle of cosmic unity, the king of the first great brotherhood of the world. Hail to thee! and hail still more to the divine Master who taught and crowned thee!

The most diverse of men, the most conflicting opinions, the most varied talents and tendencies, can be united in one compact, economic organisation; for this by the Roman Church has already been done.

If religion has a future, surely each of its elements will share in that future. Doctrine has a future, discipline has a future, morality has a future, ritual has a future, organisation has a future; and by the law of evolution the future can be expected to be an advance upon the present. Religion in the future will not only become broad enough to take in every form of doctrine, of spirituality, of morality, of ritual, of organisation, but will progress until each of these elements shall have reached its highest degree of development. We may legitimately expect that this development will follow the same laws which govern the general evolution of the planet. In this case the goal in every field will be the highest degree of heterogeneity coupled with the highest degree of coherence, and the means of its attainment will be a progressive specialisation of function, accompanied by an organic integration.

We must look forward, then, not to a hazy mist of general religious notions, but to a definite and compact doctrinal system, far-reaching, yet elastic, in which all the religious ideas of the whole world shall have been taken into consideration; a discipline for the spiritual life consisting of exact scientific laws based upon the broadest possible inductions; a moral code summing up all the ethical lights of the race in a strong clear norm of duty, not crudely rigid, but so constituted as to be adaptable to all the varying circumstances of life and environment; a ceremonial system in which there shall be room for every beauty and dignity of ritual, every simplicity and spontaneity of informal fraternisation, which has ever been enjoyed on earth; a cosmopolitan organisation, which shall leave the fullest play for individual method and initiative, and shall unite in itself all the different forms of religious organisation that men and women have ever adhered to or contended over, and which shall yet have unity enough to insure the highest economy of effort, and to constitute a true coöperative brotherhood of universal humanity. This must be the outcome, if we only premise the perpetuity of the spiritual sense in its fivefold manifestation, and the sovereignty of the law of evolution in the realm of mind as well as in that of matter.

To sum up, the religion of the future will be universal in every sense. It will embody all the thought and aspiration and virtue and emotion of all humanity; it will draw together all lands and peoples, all kin-

dreds and tongues, into a universal brotherhood of love and service; it will establish upon earth a heavenly order, and make all incarnate spirits vibrate with the harmony of the celestial spheres.

And now draws near the hour of parting. From all quarters of the earth have we come, that we might stand together here in a momentary fruition of the dream of cosmic brotherhood; from Europe, from Asia, from Africa, from Australasia; the followers of the Rishis, of Kong-fu-tse, of Krishna, of Sâkyâ Muni, of Mohammed, of Moses, and of Christ; the pupils of Sankarachârya, of Luther, of Calvin, of Wesley, of Fox, of Blavatsky, of Eddy, of Swedenborg, of Aquinas; we have gazed into each other's eyes and read there nothing but mutual respect and sympathy and love; we have poured out our hearts one to another and found that we shared the same love, the same hopes, the same ideals; we respect each other now, as we have never respected before; we appreciate each other now, as we have never appreciated before; we love each other now, as we have never loved before.

As hand meets hand in the farewell of parting kinsmen, we cannot press back from our eyes the moistening tear; but through the tear gleams the sunlight of a new joy.

Blessed be the hour, which, for the first time in the history of the world, has brought us together in fraternal union! We may not agree as to the future of religion, any more than we do as to its past or its present; but we can and do agree in this, that we see in each other brothers and sisters who are striving for the advancement of the highest truth, and whose rivalry is the sweet emulation of imparting the best which one knows to as many as are ready to receive it.

Hail, my brothers! hail, my sisters! Hail to you who are the emissaries of the Past, to greet the Messianic Future! Hail to you who are the heralds of the dawning day! Call it the day of Amitâbha, or the day of the Saoshyant, or the day of Kalkî, or the day of Meschiach ben David, or the day of Christ; no matter; let it in! Open wide all the doors, and hail to the enlightening truth!

Hail to the Truth! Hail to Love, the King and God of gods! Hail again to you, my brothers, my sisters, His messengers and prophets! Some of us will meet again; some of us will never look again into each other's eyes, or hear each other's words. *Vale atque salve*, brothers, sisters, fathers, friends; hail and farewell!

PROGRAMME OF THE CATHOLIC WORLD'S CONGRESS AT CHICAGO.

BY G. KOERNER.

THE resolutions adopted by the Catholic Congress at Chicago on the 9th of September are, as was to be expected, very skilfully drawn and contain many strik-

ing and captivating passages. They are written in a conciliatory tone, and very apt to impress favorably people of different religious creeds. They may serve as a model for our future national party platforms.

One cannot but be gratified at the sentiment expressed in the very last resolution, which reads as follows :

"Finally, as true and loyal citizens, we declare our love and veneration for our glorious Republic, and we emphatically deny that any antagonism can exist between our duty to our church and our duty to the State. In the language of the Apostolic Delegate, let our watchword be 'Forward. In one hand the Gospel of Christ, and in the other the Constitution of the United States.' Let us keep in the path of religion and virtue, that the blessings of our national liberties, born of the stern energy and sturdy morals of our forefathers, may be preserved for all time as a sacred heritage."

It embodies a clear and distinct repudiation of the Bull *Quanta Cura* with the annexed "Syllabus" issued on the 8th of December, 1864, by the Pope Pío Nono. That Syllabus denounces in the strongest terms the main principles enunciated in our Declaration of Independence and in the Bills of Rights in the federal and in our state constitutions, as execrable heresies, as, for instance: the right of private judgment in all religious matters, the freedom of the press, the unconfessional schools, the independence of the state from clerical authority, the right of the people to govern themselves, in fact all modern ideas of government which are now pervading the institutions of all civilized countries. These liberal principles are enumerated in eighty-four paragraphs of the Syllabus, and to each paragraph there is added the word "Anathema." Be it cursed.

The Bull *Quanta Cura* and the Syllabus explanatory of the Bull, have never been repealed and could not be, since the Ecumenical Council held at Rome in 1870, has elevated the infallibility of the Pope to a dogma of the Catholic Church.

The words in that last resolution, "Let our watchword be 'Forward. In one hand the Gospel of Christ and in the other the Constitution of the United States'" indicates, if they are not *vox præterea nihil*, a great departure not only from the doctrines of the Syllabus, but also from the former mandates of the Roman Church which discountenanced the reading of the Bible by the Catholic laity.

A resolution to the effect that the congress extend to Catholic Ireland its profound sympathy and express the hope that the defeat of the "Grand Old Man was only temporary" was not adopted, (though it is stated in some of the newspaper reports that there was an overwhelming majority in its favor,) in consequence of a suggestion of the chairman, that home rule was a political question and not a Catholic one. After the official resolutions had been adopted, the members of the congress held a sort of a mass meeting and passed

a compound resolve in favor of home rule, personal and civil liberty for all races and colors, and calling particular attention to the struggles against tyranny by Ireland, Catholic Poland, and the Jews of Russia. This last resolution of course will not go on the record of the proceedings. But taken in connexion with the speeches of some of the most prominent clergymen, in which the Grand Old Man was highly eulogised by name, it cannot be doubted that it was the intention to comfort and gratify the Irish-American home rulers.

Whether this ovation will be of service to Mr. Gladstone in England, Scotland, and Wales in the coming elections may be doubted. It may turn out a two-edged sword.

The social questions are very conservatively treated. The resolutions in that regard in the customary way express sympathy with the "Disinherited," recommend reconciliation between capital and labor, and more particularly the exercise of private charity by the well-to-do classes, as leading to the contentment of the poor. Some practical advice is also given to the laboring men and women for improving their condition. All this is very well meant and elegantly expressed, and will meet with general approbation.

Those persons, and there were many, who expected a clear and unmistakable expression of opinion on the free-school question, which has created so great an "unpleasantness" in the Catholic circles, both lay and clerical, were not aware of the almost sublime wisdom of the higher clergy to obviate difficulties and to smooth the surging waves of discontent. Of course, there was much disappointment.

The issue on the school question is a very plain one. Archbishop Ireland some time ago proposed a plan, principally intended to relieve Catholics from double taxation, by which through an arrangement with the state common-school authorities, parents might send their children to the free schools, in places where the Catholic communities were small and hardly able to build schoolhouses and pay teachers, provided, however, that branches which might be considered offensive to Catholic religious convictions be excluded. Religious instruction was to be imparted to Catholic scholars by priests at off hours or days, when the schoolhouse was not used by the full school and also in Sunday schools.

The Archbishop had actually put his plan in operation in his diocese in the town of Fairbault, Minnesota.

Archbishop Corrigan for one, and many other prominent churchmen, very sharply opposed this idea as being a clear violation of the firmly established canons of the church. A most bitter warfare was carried on by pamphlets, the Catholic religious press, and sermons in the pulpit. Both parties appealed to Rome.

The Pope had sent Bishop Satolli to the United States as Vice-Vicar of Christ, specially instructing him to settle this unseemly dispute. The Bishop called a meeting of all the Archbishops and addressed them on the subject. In a former number of *The Open Court* this address was published in full. It did in a great measure sanction the visionary ideas of Archbishop Ireland. At any rate, it was claimed by the latter and his followers that it did. But it did not by any means meet the approval of his opponents, so that the Pope himself interceded by an encyclical letter which is by no means very clear, but upon the whole sustained the views of Satolli, though both parties claimed it as a victory.

Now, what was the action of the Congress in regard to this very important point? Satolli had been received at the Congress most enthusiastically. He was highly complimented by several of the eminent speakers. In one of the resolutions the Congress thanks the Pope for having sent to the United States a special representative of the Vicar of Christ, and "hails him enthusiastically as the hostage of the Pope's paternal solicitude for our country and its institutions." Now, all this must have been very gratifying to the friends of Archbishop Ireland. And yet the very first resolution reads as follows:

"We affirm the resolutions of the Catholic Congress held at Baltimore, November 11 and 12, A. D., 1889."

That Congress had resolved that it was the imperative duty of all Catholic parents to send their children to none but Catholic schools, so that their souls should not be contaminated by irreligious influences. That disobedient parents or guardians should be visited with clerical punishment. Another resolution passed by the Chicago Congress is still more explicit:

"Resolved, As the preservation of our national existence, the Constitution under which we live, and all our rights and liberties as citizens, depend upon the intelligence, virtue, and morality of our people, we must continue to use our best efforts to increase and strengthen our Catholic parochial schools and Catholic colleges, and to bring all our educational institutions to the highest standard of excellence. It is the sense of this Congress, therefore, that Catholic education should be steadfastly upheld according to the decrees of the Council of Baltimore and the decisions of the Holy See thereon."

Evidently the Congress disapproved the Ireland scheme, though indorsed by Satolli and in a measure by the infallible Pope himself. One of the speakers denounced the Ireland plan as a snare and a delusion.

Another subject which has of late years been very much agitated, not only in this, but in all Catholic countries, the temporal power of the Pope, could not be quite ignored. In Belgium, France, Germany, large meetings have been held repeatedly by Catholics clamorously demanding that the Popes should be reinstated into their former territorial possessions, under

the plea that they could not exercise their spiritual functions without being temporal sovereigns. At a very late grand rally of lay Catholics in this country, under the guidance of the clergy, very strong resolutions to that effect were passed, receiving the blessing of Pope Leo. The Catholic press incessantly brings forward this claim, considering it a vital question.

But at this present time and this occasion the Congress did not think it altogether prudent to press the subject much, but treated it rather homœopathically. It did resolve as follows:

"It is the sense of this Congress that the Vicar of Christ must enjoy absolute independence and autonomy in the exercise of that sublime mission to which in the providence of God he had been called at the head of the church for the welfare of religious humanity."

Of this skilfully constructed declaration it might be said, "*Latet anguis in herba.*"

Considering the arrangement, the ability, parliamentary tact, and eloquence displayed, the large number in attendance, the high rank of many of the delegates in the hierarchy of the best-organised religious society the world ever beheld, the locality which just now is visited daily by hundreds of thousands, and to which at the present time the eyes of the whole world are attracted, this convention must be regarded, not as an affair of a day, to be forgotten the next by some other big spectacular demonstration, but as an event thus far unparalleled in the religious history of our country. It ought to arrest the attention of all reflecting minds.

No doubt the greater part of the resolves of this Congress breathe a liberal and reformatory spirit. Should it be followed by corresponding action, no fear might be felt for the safety of our free republican institutions. But programmes and platforms have so often disappointed just expectations, that we must not cease to be on our guard and to remember that "*Eternal vigilance is the price of liberty.*"

CHAPTERS FROM THE NEW APOCRYPHA.

GOD'S PRESENCE WITH HIS PEOPLE.

BY HUDOR GENONE.

WHILE they tarried by the seaside a certain Pharisee saith unto him, Master, we know that God is gracious and doeth all things well.

Because we have heard with our ears and our fathers have told unto us His loving kindness of old ;
How He led His people out of the land of Egypt,
out of the house of bondage ;

How He fed them with manna in the wilderness,
and gave them water to drink out of the rock.

How He sent His ravens with food unto Elijah,
the Tishbite.

And commanded in the house of the widow of

Zarephath that the barrel of meal should not waste nor the cruse of oil fail.

But as it was in the days of old it is not now ;

For the flood cometh alike upon the evil and the good ;

And the pestilence walketh in darkness, upon the righteous man and the sinner ;

And the lightning smiteth, and the hail stones, and the stormy wind, both him that doeth good and him that doeth evil.

Where now is the Lord our God that He hath not caused His face to shine upon us ?

Hath He forgotten His people ? Hath He remembered them no more in mercy ?

Jesus, answering, saith unto the Pharisee, There was a man espoused a wife, and she conceived, and bare children ;

And while they were yet little children both the man and his wife served them and ministered unto them ;

But when they came to man's estate they went into the fields and fed their flocks ;

And some went into far countries.

Tell me, I pray thee, do the shepherds who feed their flocks see the face of their father at noonday ?

Nay, but rather they wait until the even.

And do they who have journeyed behold their mother while they are yet journeying ?

Nay, rather they wait until the end of the journey.

And then shall they behold the face of both father and mother.

Verily I say unto you, even as a father sendeth his children who are no longer of tender years into his fields and upon long journeys,

So doth now the Lord thy God deal with His people Israel.

Who now shall say unto the shepherd, Thy father hath forgotten thee ?

Or who shall say unto him that journeyeth, Thy mother hath forsaken thee ?

Behold I say unto thee : Feed thy flocks, and go thy way on thy journey ; for there is a time for all things, but love endureth forever.

THE LIGHT.

Now it was nightfall as Jesus drew near unto a strange city ;

And there were with him Peter, and James, and John, and certain others of the disciples.

And they were overtaken by darkness at the gate of the city, and there was none to guide them unto the house of that disciple with whom they purposed to abide.

Then Peter saith unto Jesus, Master, show us the way.

But Jesus, answering, saith unto him, Tarry here a while till we find some man to guide us.

Then murmured the disciples among themselves, and Peter saith unto him, Master, thou art the way ; canst thou not show us the way ?

Jesus, answering, saith again unto Peter, Tarry here a while.

Now while they tarried by the gate of the city, there drew nigh unto them a man bearing a torch.

And Jesus saith unto the disciples, Behold, this man shall guide us.

But when he was come unto them the disciples perceived that he was a publican.

And when Jesus saith unto them, Follow on, they murmured yet again among themselves ;

And Peter saith unto Jesus, Master, seest thou what manner of man this is to guide thee ?

Jesus saith unto him, I see.

Peter saith again, Master, is it meet that this man should guide us who is a publican and a sinner ?

Jesus saith unto Peter, Follow on ; for it is not the man we follow, but the light.

And while they sat at meat in the house of this disciple, Jesus saith unto them :

Not every one that beareth the light is of the light ; but he that followeth the light, he it is who is of the light.

CURRENT TOPICS.

THE House of Lords having rejected the Home Rule Bill, Mr. Gladstone scolds their lordships very much as a schoolmaster talks to a lot of unruly boys. In the speech he made at Edinburgh last Wednesday evening he tells the "Peers of England, pillars of the State," that their character is none too good, at best, and he reminds them in true schoolmaster style that they have committed many misdemeanors during the sixty-two years in which he has had the honor of their parliamentary acquaintance. He warns them that in rejecting the Home Rule Bill they have disoeyed the House of Commons, and he ominously hints to the noble peers that if they do so again he will dismiss them altogether, as Oliver Cromwell dissolved the long parliament more than two hundred years ago. In drawing his indictment against the Lords, Mr. Gladstone showed amazing nerve, for he was himself an accomplice in some of their mischief and a participant in their misdemeanors. For instance, in one count of the indictment he charges that the Lords opposed the Free Trade reformation. This they did ; and so did Mr. Gladstone, until 1846, when the Free Trade agitation had become irresistible. It may console Mr. Gladstone to know that he is not alone in his misfortunes, for by a queer political coincidence, the reigning monarch in the United States is at this very moment having some trouble with the American House of Lords.

* * *

The friends and admirers of Mr. Gladstone deplore the "in-gratitude" of the peers. They say that sixty-two of them were created peers by Mr. Gladstone himself, and that of the sixty-two only twenty-four voted for the Home Rule Bill. This complaint appears to me to be childish and irrational, because Mr. Gladstone ought to expect that a lord will act, and look, and speak, and vote like a lord. When Mr. Gladstone, with his axe in his hand approaches a tree, he is not at all surprised that the tree acts like a

tree; and when he has cut it down, he is not in the least astonished that it acts like a log; but when he cuts down a commoner and makes a lord of him he pretends to be astonished that his lordship acts like a lord. A lord is one of the most absurd anachronisms of the nineteenth century, as Mr. Gladstone very well knows; and yet, never a boy with a new knife had such a propensity for making wooden ships as Mr. Gladstone has for making lords. He has already sixty-two of them to his credit, and it is reasonably certain that he has a new batch in his mind for the Christmas holidays. He must not be surprised if they turn upon him and rend him; he must be ready to meet the fate of that mythological huntsman who was devoured by his own hounds, or he must get rid of the dogs.

* * *

A citizen of Interioropolis who had become very rich in the soap and candle business, bought in Paris a picture by the great Rubens, and hung it in the drawing-room at home. When visitors came the lady of the house would apologise for its antiquity, and say, "Yes, it is two hundred and fifty years old, but we intend to have a new one painted exactly like it, and then we can roll up this old one and put it away." Imitating the good lady of Interioropolis, the World's Fair people at Chicago have apologised for the age and infirmities of the historic Liberty bell, saying, "This bell is old and rusty, and out of tune; there is a crack in the metal, and we must have another Liberty bell. Their first intention was to make a Liberty bell older and more heroic than the Philadelphia bell, and with a larger crack in it, but although by chemical magic of their own they are able to make four year old whisky in one day, they found that they could not make a one hundred and fifty year old Liberty bell in less than three months; therefore they said, "What Chicago needs is a new Liberty bell about an octave higher than the other, and with all the modern improvements, corresponding to the modern improvements we have made on liberty." So they made a new Liberty bell and having canonised it by mysterious rites and incantations they put it among the other idols at the Fair. There they bow down to it and worship it, while the bell ringers exorcise with it, and sanctify days with it, and conjure half dollars out of people's pockets with it, and turn sensible occasions into solemn nonsense with it, and like the men who patriotically advertise "Beer," "Free Lunch," and "Oysters" on the American flag, combine business with loyalty and advertise their show and sentiment at the same time by striking thirteen cabalistic blows at noon on what they magniloquently call "the new Columbian Liberty bell."

* * *

Very often in my lonely hours at night I read my little book and listen to the "Brigs of Ayr" disputing, as described by Robert Burns. Through the spiritual telephone I can hear that spiteful quarrel between the old bridge and the new bridge, which the poet in his fine imagination heard one evening as he wandered by the river. While I admit that the new bridge was wider, more stately, and more commodious than the old one; and while I grant that the new bridge had the best of the argument, I give my sympathies irresistibly to the old bridge, and I admire its high spirited rebuke to the self-importance and pomposity of its rival:

"Conceited gowk! puffed up wi' windy pride!
This many a year I've stood the flood and tide;
And though wi' crazy age I'm sair forfairn,
I'll be a brig when ye're a shapeless cairn."

And so, in the modern dispute between the old bell and the new bell, which in fancy I can hear as plainly as Burns heard the quarrel between the brigs of Ayr, I give my sympathies altogether to the old bell. I admit that the new bell is a better, brighter, and a louder bell than the old one, but I cannot help thinking that like the new bridge of Ayr, it is a "conceited gowk, puffed up wi' windy pride" when without ever having done anything to deserve

the name it presumes to call itself a "Liberty bell." The old bell had the first Fourth of July celebration all to itself when it gave Hail and Welcome to the new-born Declaration of Independence; and all the joyful Fourth of July peals of bells and cannon that have been heard since then are but echoes of its tune. Every Liberty bell except the old one must be regarded as a pretender and a counterfeit. Of course we can make anything in Chicago, from a new liberty bell to a new Bunker Hill, and will warrant them bigger and better than the old ones; but after all, there will never be but one orthodox Bunker Hill, and one genuine Liberty bell.

* * *

A valued friend honors me with an invitation to discuss the "Money Question" with him in the columns of *The Open Court*, and I cheerfully accept the challenge, provided we can find a common basis of disagreement whereon to build an argument. I make this condition because I do not wish to get into a controversy over definitions like "Single and Double Standards," "Mediums of Exchange," "Silver and Gold Ratios," "Legal Tender," and all the other mystic jargon that obscures the question. For instance, what is the use of disputing about the policy of making gold *or* silver, or gold *and* silver, legal tender, if we both agree that legal tender itself is an attribute given to money by Governments without any moral authority to do so? The prerogative of making whatever they pleased a legal tender was usurped by Governments when they gave to themselves a monopoly of the "money power." There may be subordinate "money powers" more or less qualified for evil, such as banks, corporate monopolies, and trusts, but these, at least, are controlled by the laws and obligations of business, while the "money power" known as "Government" is unlimited in authority and wholly irresponsible. Stronger than the sword is the "money power" in the hands of "Government," as the English kings discovered hundreds of years ago, when they used it for the spoliation and oppression of the people. They encroached upon the coining privilege and assumed the regulation of all money. They debased the currency at will and then made it "legal tender" by punishing those who had the presumption to discredit the "King's coin." And to this day the "King's coin" and the "Coin of the Realm" are legal phrases which assume the political character of money, and place its quantity and quality under the regulation and control of the "Crown," as they call the Government in England. My friend, I think, is what they call a "free-coinage" man, and he complains that by reason of the "gold standard" rich Jews control the national monetary policies of all Europe, and incidentally the monetary policy of the United States. To this I answer, that if "legal tender" be abolished there will not be so many national monetary policies for either Jews or Gentiles to control.

* * *

"It looks ugly in the East," says the sailor, as he sees the storm-clouds rise; and the expression fits the Van Alen case now that both sides have had their say. Mr. Van Alen has recently been appointed Minister to Italy, and as nobody ever accused him of diplomatic or any other sort of statesmanship, it was apologetically said that he was appointed because he was a man "made of money." It was also said that any poor man holding the position would have to endure the derision and contempt of "society" in Rome, because Mr. Astor had "set the pace" for all future Ministers by lavish entertainments when he was Minister. It is now charged that Mr. Van Alen contributed fifty thousand dollars to the presidential campaign fund, for which he was to be appointed Minister to Italy, according to the terms of a bargain made between himself on the one part and Mr. W. C. Whitney on the other. The revelation falls like a bombshell on the Capitol, while potent, grave, and reverend statesmen radiant with "deportment," like old Mr. Turveydrop, are virtuously shocked at the "scandal."

although some of them have sought, fought, and bought their own way into the Senate. The "bargain" part of the story has been effectually disposed of by the emphatic denial of Mr. Whitney; and even without any denial, the charge is incredible. Men do not make such bargains, although they may have a psychological understanding with each other, of which, however, there is no evidence in this case. It looks ugly in the East, not because of any "bargain," but because Mr. Whitney in his denial says nothing about the fifty thousand dollars, and leaves us wondering whether that money was paid or not.

* * *

Of course, the Van Alen "scandal" is party capital for the Republicans, as a like scandal was party capital for the Democrats in the reign of Harrison the Second, and another one in the reign of General Garfield; but closely as party lines are drawn in this country, and sectarian as party spirit is, political corruption at least is non-partisan. Whatever form of it is practised by one party is adopted by the other; and this it is that has produced "the era of good feeling." The Van Alen affair is national; and every American who has any civic pride ought to desire the vindication of all the men connected with it; but Mr. Whitney and Mr. Van Alen must help us to pronounce that vindication. This, they have only partly done, for Mr. Whitney, in his letter to the President on the subject, while relieving the President from any obligation to appoint Mr. Van Alen, gives as a reason why he ought to be appointed, his "patriotic, generous, and cordial support of the party in the last campaign, when friends were few and calls were great." Judging by the election returns, "friends were few" for General Harrison, but not for Mr. Cleveland; and it ought to be settled whether or not those "calls" mentioned by Mr. Whitney were calls for money. If so, to what extent expressed in dollars did Mr. Van Alen answer them? Did he contribute fifty thousand dollars, and if he did, was that the "additional reason" why he should be appointed Minister to Italy? Mr. Van Alen also, in *his* letter, while denying, no doubt with literal truth, that any promise or bargain was made, fails to say anything about the fifty thousand dollars. Other Presidents than Mr. Cleveland have given great offices as rewards for large contributions to the "campaign fund," but the practice ought to cease.

M. M. TRUMBULL.

HEREDITY.

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Dear mother! who at times doth gently chide
Your boy for wanderings over land and sea,
For which his sole excuse is wish to be
Communicant with nature, you were guide,
And in his feats pedestrian showed your pride.
When first he toddled o'er the flowery lea,
He whispered woodland fancies at your knee,
He first felt joy in nature at your side;
Remember, too, your girlhood, how 't was spent
Away from towns; a country girl you learned
To love the country. Often have you yearned,
These latter days, to feel its sweet content.
And knowest thou then how far to thee I owe,
This appetite—my rapture and my woe?

NOTES.

Mr. Snell in his Farewell Address assumes a conciliatory position between Roman Catholic, Protestant, Jew, and Gentile; but for all that, we can observe that he still remains a Roman Catholic in his heart,

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