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BEHOLD! I MAKE ALL THINGS NEW.

The Reformation of Christianity Through the Higher Criticism and a New Orthodoxy.

The old year is gone, the new year has come, and we are again reminded of the truism that life is both transient and immortal. The statement appears contradictory, but the fact is undeniable. Nothing persists and yet everything endures. The changes that take place are transformations in which everything continues to exercise an influence according to its nature and importance.

Science has changed our life and is still changing it, raising our civilisation to a higher plane, and making us conscious of the great possibilities of invention, which by far outstrip the boldest promises of the illusions of magic. But science affects also our religion: the very foundations of morality and faith seem to give way under our feet, and lamentations are heard that, if the least iota in our beliefs be altered, desolation will prevail and the light that so far has illumined our path will be extinguished. Many earnest believers are full of anxiety on account of the results of the scientific Bible-research, commonly called the Higher Criticism, which threatens to destroy Christianity and appears to leave nothing tangible to believe or hope for. The old orthodoxy is tottering in all its positions, and nothing seems left which can be relied upon.

O ye of little faith! It is the old dogmatism only that falls to the ground, but not religion, and not even orthodoxy. Many ideas that were dear to you have become illusory; you did not understand their allegorical nature, and now that they burst before your eyes like soap-bubbles, you while gazing at them are dismayed like children who will not be comforted.

Orthodoxy means "right doctrine" and it is but natural to think that if our orthodoxy is hopelessly lost, scepticism will prevail and we must be satisfied with the conclusion that there is no stability in the world and that nothing can be known for certain. But because the old orthodoxy fails there is no reason to say that orthodoxy itself in the original and proper sense of the term is a vain hope. Bear in mind that the nature of science is the endeavor to establish an unques-
tionable orthodoxy on the solid foundation of evidence and proof.

The very power that destroys the errors of the past is born of the same spirit which gave life to the ages gone by so long as they were the living present. The authority of science is not a power of evil, but it is of the same source as the noble aspirations for a higher life which were revealed through the pens of prophets and holy men who, yearning for truth and righteousness, wrote the scriptures and called the Church into existence in the hope of building up a kingdom of heaven on earth. The allegories in which the past spoke have ceased to be true to us who want the truth, according to the scientific spirit of the age, in unmistakable terms and exact formulas. But the aspiration lives on, and a deeper scientific insight into our religious literature does not come to destroy religion; it destroys its errors and thus purifies religion and opens another epoch in the evolution of religious life. The negation of the Biblical criticism is only a preliminary work, which prepares the way for positive issues; scepticism may be a phase through which we have to pass, but the final result will be the recognition of a new orthodoxy—the orthodoxy of scientific truth, which discards the belief in the letter, but preserves the spirit, and stands in every respect as high above the old orthodoxy as astronomy ranges above astrology.

The Bible, which is unqualifiedly that collection of books in the literature of the world which has exercised the most potent influence upon the civilisation of the world, is not wisely read, even in Evangelical countries, and where it is read it is mostly misunderstood. The pious exalt it as the word of God, and believe its contents as best they can, either literally or the main spirit of its doctrines; while the infidel points out its incongruities and pillories its monstrosities. Need we add that the mistaken pretensions of the bigot justify the caustic sarcasm of the scoffer? But there is another attitude which we can take towards the Bible. It is that of a reader eager to learn and impartial in investigation. To the person that studies them in the same spirit that the historian studies Greek and Roman literature, the Biblical books appear as the documents of the religious evolution of mankind.
Such men as Goethe and Humboldt, who read the Bible appreciatively as without pieté, so called, had only words of praise to find in it an inexhaustible source of wisdom and poetry. Piety, in the right sense and in the right place, is a good thing, but if we read documents, such as the Bible contains, not with an open mind, but with a complete submission of judgment, and pratapping one eye on the Scriptures, the other turned heaven, we are as apt to distort their meaning as to render ourselves unfit to comprehend their truths. That is the iconoclast, who goes over its pages with no other intention than in quest of absurdities.

The people of Israel were, at the beginning of their history, not in possession of a pure religion. Their world-conception was apparently not much different from that of their neighbors. Their God was a tribal Deity, and their religion was henotheism, not monotheism. It was mainly racial tenacity which prompted them to serve him alone. The national party clung to their God with an invincible faith which was more patriotic than religious. Yet this fidelity to the national God was, at bottom, a profoundly moral instinct; it was not mere superstition but contained the germ of a genuine faith, which was never annihilated by misfortunes, but only modified and freed from its crude misconceptions. The grander conception of monotheism developed slowly through a long series of sad experiences, of disappointments, and tribulations, from henotheism, until it became atheism in Christ, who said God is spirit, God is love, and when he was asked where his father was, replied, the father is here in our hearts; I and the father are one.

When reading the Bible, we must bear in mind that the God-idea of the Israelites was not free from superstition, and we shall the better understand the moral element which was present in it from the beginning. The prophets and priests of old were groping after a better and better understanding of God, and they were by no means agreed upon his nature or name. There were parties among the prophets as there are parties now in our churches, and one theory attempted to overthrow other theories. There was the national party, as narrow as are all national parties, and its representatives regarded everything foreign as defilement. It was more influential than any other party, and Israel has been punished severely for its mistakes. But every chastisement served only to strengthen the conviction in the justice of their God, and we can observe how, through their blunders and errors, the people of Israel began to learn that their God was not the tribal deity, but, if he was God at all, the omnipotent ruler of the world and the ultimate authority of moral conduct, whose moral commands must be obeyed everywhere, and who reveals himself in both the curse of sin and the bliss of righteousness. He who understands the laws of spiritual growth can appreciate the nobility, the genius, the earnestness, and moral greatness of the authors of the Biblical books, without being blind to their shortcomings and faults.

The Bible is as much a revelation as the evolution of the human race. The Biblical books are the documents of the revelation of religion, and must, in order to be true, contain not only the results thus far attained, but also the main errors through which the results have been reached, and we must know that the world has not as yet come to a standstill. The Reformation has ushered in a new epoch of religious thought, and we are now again on the eve of a new dispensation.

One of the errors of the authors of the Bible,—and he who understands the law of evolution knows that it is an inevitable error,—is the belief in miracles, which is prevalent among the authors of the writings of the Old and the New Testament. The sanctity of the Scriptures has caused faithful Christians, who would otherwise not be guilty of credulity, to accept without hesitation the report of the miracles of the Bible. The belief in miracles alone proves that the Biblical books must be regarded as the documents of the religious evolution of the people of Israel, and not as the literally inspired word of God; but there is another and a stronger evidence which is the lack of genuine divinity and even of moral character which is frequently attributed to God by the prophets themselves.

When the people of Israel were about to leave Egypt, "they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment," with the purpose of never returning them, and the Bible adds:

"And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

All the old-fashioned explanations of this passage, that the Israelites had served the Egyptians as slaves without return, and they were entitled to take cunningly what they could not get openly, are crooked and unworthy; for God, if he be truly God, cannot be a patron of sneak-thieves. If God undertakes to straighten out the injustice of the Egyptians, he cannot do it by sanctioning robbery and fraud. There is but one explanation of this passage, that the author had no better idea of God than a former slave could attain in his degradation and in the wretched surroundings of oppression and poverty. Knavery, the sole means of self-defence to a slave, was so ingrained in his character, that his God-conception was affected by it. The God-idea of the book of Exodus has been purified since those days, but the man who wrote that passage was as honestly mistaken about it as is many
a clergyman of to-day, who denounces investigation as ungodly and finds no salvation, except in the surrender of reason and science.

There are several competitive trials in miracle-working between the priests of other gods and the prophets of the Lord of Israel mentioned in the Bible, in which the former are always defeated and the latter are vindicated. The question is, Can a Christian regard these stories as legends which characterise the opinions held in those distant ages, or must he maintain that they are historically reliable reports, and as the word of God even truer than history, if that could be?

Let us consider one of them, related in the first book of Kings, chapter 18, where we are told that at the time of a severe drought Elijah had the children of Israel and four hundred prophets of Baal gathered around him on Mount Carmel, and he said to the people:

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Elijah then takes two bullocks, one for himself, the other one for the prophets of Baal; both are killed for sacrifice and laid upon wood, without putting fire under the wood. The prophets of Baal invoked their God in vain, although they cried aloud, and had to bear the ridicule of Elijah; but when Elijah prayed to God, "the fire of the Lord fell and consumed not only the burnt sacrifice and the wood," after it had been surrounded by a trench and soaked three times with water, but also "the stones and the dust, and licked up the water that was in the trench."

Now, I make bold to say in the name of all that is holy and in the name of truth, that no educated Christian of to-day would propose to repeat Elijah's experiment. God would not perform such a miracle to-day as he is reported to have done in Elijah's time, and our most orthodox, or rather so-called orthodox, theologians would no longer dare to stake the reputation of their religion on trials like that, for they would miserably fail. And even if they succeeded by hook or by crook, which is not impossible since we must grant that some spiritualistic mediums are, indeed, marvellously successful in their art, would we, for that reason, be converted to their God-conception? Not at all. God, if he be God at all, cannot be a trickster or a protector of sleight-of-hand.

It is undeniable that our conception of God has changed, and even the so-called old orthodox people are affected by the change, although they are to a great extent unconscious of the fact. The best argument, however, that the present God-conception of Christianity is different from what it was of yore lies not in a changed conception of miracles (for there are many Christians who still imagine they believe in miracles in the same way as did the prophet Elijah); the best argument lies on moral grounds. We read in the same chapter, verse 40:

"And Eliaja said unto them [the people], Take the prophets of Baal; let not one of them escape. And they took them: and Eliaja brought them down to the brook Kishon, and slew them there."

After the 450 Prophets of Baal had been slain, the sky became black with clouds, and king Ahab who had been a witness to these events had to hurry home so as not to be stopped by the rain.

The prophets of Baal were slaughtered not because they had committed crimes, but because they had set their trust in Baal and not in Javeh. It is true that Baal-worship was very superstitious, but would it not have been better to educate the erring than to kill them? The truth is that Elijah, although standing on a higher ground than the prophets of Baal, was not yet free from superstition himself.

Should any pious Christian be still narrow enough in his intellectual comprehension to believe in a god of rain-makers, he will most assuredly not believe in the god of assassins, whose command is: slay everyone with the sword who preaches another god.

The God of the new orthodoxy is no longer the totem of the medicine-man or the rain-maker; he is no longer the idolised personification of either the cunning of the slave or the brutality of the oppressor. He is the superpersonal omnipotence of existence, the irrefragable order of cosmic law, and the still dispensation of justice which slowly but surely, without any exception, always and under all conditions, makes for righteousness.

We discard the errors of the religion of the medicine-man, but we must not forget to give him credit for both his faith and honest endeavors. We stand upon his shoulders; his work and experience continues to live in us. He changed into a physicist, a priest, a scientist, a philosopher, according to the same law of evolution which transforms a seed into a tree and a caterpillar into a butterfly.

Nothing is annihilated, nothing is lost, or wiped out of existence, making it as if it had never been, but everything is preserved in this wonderful and labyrinthian system of transformations. Everything that exists now and everything that ever has existed remains a factor in the procreation of the future. The future is not radically new, it is the old transformed; it is the past as the present has shaped it; and if the present is a living power with spiritual foresight and ideals, if it is the mind of aspiring man, the future will be better, nobler, grander. There is no reason for complaining over the collapse of the old orthodoxy, for that which is good in it will be preserved in the new orthodoxy.

We read in the Revelation of St. John (xxi, 5):

"He that sat upon the throne said, Behold! I make all things
new. And he said unto me, Write: for these words are true and faithful.

What shall be the attitude of religious people of to-day in the face of such passages in their holy Scriptures? Is there any Christian to-day who would dare to justify Elijah? There are a few ill-advised people left who would try either to defend his intolerance and still cling to the errors of their traditional belief. Their God-conception belittles God, and lowers the moral standard of their faith.

To escape the moral degradation of religion, we can no longer shut out the light of science, we must learn to understand that God is a God of evolution, and that evolution means progress, and progress is the essence of life.

The development of the world is God's revelation, and the Bible is only one part of it. God is greater than the Bible, he reveals himself also in Shakespeare and in Goethe, in Lamarck and Darwin, in Gutenberg, James Watts, and Edison. The Bible is a grand book, it is a collection of the most important and indispensable documents of the religious development of mankind, but it is after all only a paltry piece of God's revelation which has to be deciphered with as much trouble and painstaking as the facts of natural history that confront us. And the development of religion is by no means at an end. We are still very far from having worked out our salvation and in many of the walks of life we are only groping for the right path.

Every truth found by science, every invention achieved by inventors, every social improvement made in mutual justice and good-will, every progress of any kind is a contribution toward maturing the one religion of mankind which is destined to be the cosmic faith of the world, which will be truly orthodox, because scientifically true, truly catholic, because universal, truly authoritative and holy, because enjoining conformity to that cosmic revelation of life in which we live and move and have our being. F. C.

CONSERVATION OF SPIRIT.

BY HUDOR GENONE.

Man is a kit of tools, a bundle of qualities, processes, expressions, versatile varieties of manifestations. He is all adjectives, for that which is not adjective is a noun, and a noun is what the word implies—a name.

A name seems of all things the least tangible,—the most of an airy nothing. But the value of a word is not in its articulation, but in its meaning.

The spoken word, the written word, the printed word, even the word stored up in the phonograph and kept, perhaps, as some may be, for ages,—all are temporal, all dependent upon some material medium for this life, brief or long.

But the meaning of a word certainly as enduring force, more provably than the endurance of matter, is immortal.

Certainly, as, in due proportion the tiniest movement of the least molecule on earth affects Arcturus, that gigantic world, so, in precisely the same manner in the region of mentality all facts, small or great, have influence, exactly, accurately, and justly proportionate to their value to other related facts and in the co-ordination of the entire universe.

There is a principle of conservation of meaning as of energy. The time shall be when the law of this principle shall be as accurately formulated as that of gravity—directly, perhaps, as the potency, inversely as some power of understanding.

A fly crawled up the wall in Caesar's palace, and was killed by a menial. There and then the fly died. That fly is immortal. Its constituent particles of matter were resolved into and reappeared in other combinations. If it was midnight in Rome, the fly pulled up, as it crawled, the great sun underneath the world. If it was noon when that fly fell to the floor, its dead carcass pulled the sun in the heavens down with it when it fell.

These are facts admitted by all.

As that which is physical and that which is energetic is transmitted but never lost, has influence and value, small or great, in due and great proportion, so is it with that which is spiritual.

It is difficult to believe that there was any significance in the crawling of a fly two thousand years ago, and yet there was a meaning in its life and death.

The meaning of anything may seem to be lost in the great rabble of other spirits, but inevitably, inerrantly it pursues its way to its own appointed duty. Arcturus may not feel the power of the molecule, but it is there. All that ever was, though in the rear rank humbly, has joined forever the grand march of destiny.

Spirit, like color, is in, but not of, matter. The pigments,—chromes, ochres, sulphurets, madder, cobalt, these are not colors; they are only the means whereby color is made known to the sense of color,—their "spirit" to our "spirit."

Color is in position, focus angles, and the spirit of man is in his position, in his relation to other spirits and to all spirit.

If the meanest thing has within it immortality; if, as Christ said, not a sparrow falleth to the ground without the Father, shall we not be of good cheer? Are we not of more value than many mean things? Shall we not, as Christ did, overcome the world?
We are prone to think too highly of our powers; apt to seek plausible pretexts for foisting pet fancies upon the world; sedulous in maintaining views and winning over others to our opinions.

Cease to regard the material and the ideal, mind and matter, as essentially distinct. They are always one, and the spirit that animates the atom is a function of the divine and eternal spirit.

Reason is a being of many senses. Say not that the quest for truth is futile till you have tried them all. Perhaps some of whose potency you little dream are yet untried. The astronomer, balked by appalling distance, gives up in despair his search for the paradox of a star, and lo! the spectroscope is invented and tells him which way and how fast that star travels in space. The chemist would have been thought mad a hundred years ago who said that his art could tell the constituent elements in Sirius or Algol. The answer comes, and it is nothing but a name now, but that name is Frauenhofer.

Chemistry is a body of principle manifested by a chemist, conscious or unconscious, regulated by a volition or automatic by means of processes and reagents making and determining changes in substance.

Mechanics is another body of a different principle, working through a personality, or impersonally by the agents of nature—wind, waterfall, earthquake, or lightning.

The effects in both cases are multitudinous, the proximate causes more or less traceable, the ultimate resolvable into a mystery,—at best into a mystery of certainty. But all the multiform shapes of action ultimately unite in two great overruling mysteries,—gravity, the skeleton of the power of the universe, and the sunbeam, its vitality.

There was a time in the world’s history,—when gods were many and truths were few,—that all the several agencies of action were personified. Doubtless, if the old form of mythic thought were still existent, the myth-maker would have given us a new legend of the creation of the chemic god, perhaps the son of Hermes, or of the mechanical god, offspring of Jupiter.

And it is in the highest degree probable that Apollo, in his capacity as Phoebus, the sun-god, would have usurped the very throne of heaven and cast out his father Jove from the sovereignty of Olympus.

However we have, as we think, outgrown mythology; we no longer ascribe personality to the universal adjectives. We moderns do not speak of a chemistry, a mechanics, or a mathematics. The indefinite article has been expunged from our nomenclature except in the one case of the region of thought known as religion,—we still speak confidently and mythologically of a God.

To the theologian as to the mythologian God is still personified; God is still an indefinite article.

Truth is arrived at in the physical sciences by processes of induction, whereby fact upon fact, increment after increment, a series more or less extended, enables the physicist to construct a hypothesis sufficiently broad to include all known facts and sufficiently plausible to admit the acquiescence of all minds.

But it has frequently happened that after a working hypothesis has been formed new facts have been discovered at variance with theory, and which necessarily demand a reconstruction of the hypothesis.

In this way the crude notions of the ancients in regard to heat,—that it was an “element” gave room in modern times first to the doctrine of “phlogiston”; that to “caloric,” and that in turn to “mode of motion.”

In the exact sciences, however, truth is gotten directly by the assumption of principles which are universally received as true by all minds. Whether innate or not they are positive and trustworthy to thought and are the most real of realities. Upon these, as upon a solid rock foundation, are built up by the method of progression towards truth called deduction, in stable equilibrium the known truths of exact science.

Religion is either scientific or unscientific, that is, it is either truth known or truth unknown.

If it be not truly known it is necessarily valueless, for unknown truth is a contradiction and on its face absurd.

Progress has compelled theology to alter its hypothesis in consequence of the discovery,—the bringing to light the hidden things of new facts which could not be made to conform to the old order.

So we have an “Old Testament,” where God appeared as a “divine” personality, mysterious, unapproachable and wrathful, and a “New Testament,” where he comes to us as a “humane” personality, not less mysterious than before, but now approachable and lovely.

In the Old Testament we had the “phlogiston” period of the science of religion, and in the new we have its period of “caloric.”

Another illustration: the arithmetic is the science of the relations of numbers. Here number is supposed, and properly, to be an individual thing, separate and apart from all other things, and arithmetic is the science of the relations of these several and distinct things. Now comes algebra, introducing an entirely new element—the unknown quantity—in the form of (x) the cross,—a quantity which while unknown is not unknowable, but is the substance of the equation; it comes not to destroy the law of number, but to fulfil it.

But the science of the relations of number does not
end here, for in the "revelation" of Newton we have a
new and more perfect conception, not only of the rela-
tion, but of the very nature of number. In the arithmetic and the algebra, number was individual, in the
-calculus it is continuous; the nature of the "spirit" of number is made manifest.

In the Old Testament we had the arithmetic of reli-
gion; and in the new we have its algebra.

In these several advances nothing that was vital or
essential has been lost; nothing that preceded could have
been spared. The facts remain intact; it was only the hypothesis that required restatement, as in the theory of heat; and in mathematics no truth has been eliminated, but only developed in the light of accuracy.

Observe also that in the two scientific matters we have noticed there were true "revelations," Archi-
medes, Euclid, Stahl, Lavoisier, Priestly, Newton,
La Place, Legendre, each after his kind "revealed" truth. It required a chemist to reveal chemical truth and a mathematician to reveal mathematical truth, so, in like manner it required to reveal godly truth a God.

To understand chemistry, you must be chemically minded; to understand mathematics you must be a
mathematician; and to understand God you must, in the same way, be godly.

As we have come finally to look upon heat as "mode of motion", and to regard number as continuous, so, I think, it is not only possible but inevitable to regard the things of spirit in the light of science, and of exact science.

Evolution is true of the spirit. There is a natural selection and a survival of the fittest.

Truth is not true because it is divine, but it is di-
-vine because it is true.

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JOHN BRIGHT ON WOMAN SUFFRAGE.

BY THEODORE STANTON.

In a recent number of The Century Magazine, the
Rev. Dr. Buckley quotes, in an article against the con-
ferring of the political franchise on women, from my
book, The Woman Question in Europe, a letter ad-
dressed to me several years ago by John Bright, in
which that eminent statesman explains why, having at
first voted with John Stuart Mill in favor of woman
suffrage, he ever afterwards opposed the measure.
This episode in John Bright's career has never been
fully told. It is here given for the first time, and
is based on facts drawn from the most trustworthy
sources.

Notwithstanding John Bright's great talents and
sympathetic nature, there were limitations to his mind
and feelings which have never existed in the case of
his brother, Jacob Bright, whose sense of justice is
boundless. It is possible that these limitations were
to some extent natural in the elder brother, but that
they were greatly fostered and developed by circum-
stances connected with his domestic life cannot be de-
nied. Here is to be found the real reason why John
Bright voted against the woman suffrage bill when his
brother re-introduced it after Mr. Mill's defeat for re-
election to Parliament.

John Bright was twice married. The first wife
died early in his career, even before the Corn League
agitation began. Had she lived, she would certainly
have supported the latter-day movements for woman's
emancipation. "Her mother, her grandmother, and
the women of her family," says a sister of John Bright,
"never bowed down to men as superior to women." They were extremely "advanced" for their time, and I
should not be far wrong if I said that they were al-
ways looked up to as rightly enjoying authority. This
state of things is largely explained by the fact that
these women were distinguished ministers in the So-
ciety of Friends.

The influence which this first wife would have had
on John Bright's woman suffrage views is shown by
that exercised over him in this matter by his second
wife, who was far more conservative than the first one.
The second Mrs. Bright had, however, a large love for
medical knowledge, which led her to come out strongly
for the medical education of women, an innovation
which met with bitter opposition in England. It is to
be noted that John Bright shared his wife's opinions
on this subject. So great was her influence over him,
that some people explained his change of mind in re-
gard to woman suffrage as wholly due to her, and went
so far as to declare that on her death-bed she made
him promise never to support the bill again. But
there is not the shadow of a foundation for this story.
In the first place, there was no death-bed in the usual
acceptance of the term. She died suddenly one morn-
ing after breakfast, without a moment's notice, while
supposed to be in her usual health. In the second
place, John Bright was the last man to have made
such a promise, and his wife was the last woman to
have exacted it from him.

During two or three years the second Mrs. Bright
served on the Committee of Management of a large
school in Yorkshire, which was chiefly under the di-
rection of a body of men. One of her sisters-in-law
writes me: "She often expressed surprise at the great
incompetency of the men for the duties they had un-
dertaken to perform, and a very short time before her
death remarked to me in the presence of her husband:
'I feel almost ready to join you all in your women's
rights movements, I have such continual proof, which
is really astounding, of the utter unfitness of men for
duties which they think they can perform without the

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COURT.
help of women.' I shall never forget my brother's significant smile. He knew she spoke the truth."

John Bright was a member of the government that passed the Contagious Diseases Acts, "and," as one of his near relatives says, "was, of course, morally responsible for that abominable outrage on women's liberties." These Acts were unanimously and violently opposed by his three daughters and two sisters, which greatly upset him. It was just at the time of his second period of nervous prostration, caused by overwork and anxiety, that he found, on recovering, the women of the nation roused into rebellion against this legislation. He was much startled to see them appearing on public platforms in order to debate this painful question, and his wife, who devotedly attended him, increased, by her conservative views, this shock to his feelings.

Many other examples might be given of the tendency of the second Mrs. Bright to hold back from entering upon the new departure in favor of women and of the strong effect which her course had upon her husband when he was called upon to pronounce upon these same measures in Parliament. It would be a mistake, however, to suppose that John Bright himself was always a Liberal so far as women questions were concerned. Several examples besides his position on woman suffrage might be given in support of this assertion. It is well known, for instance, how strongly he opposed and how eloquently he denounced the law of primogeniture as unjust and unequal, and yet by his will he left his daughters only one-half what he left his sons.

In his treatment of women's interests John Bright was inconstant not only in regard to that of the suffrage. At one time he strongly combated the Married Women's Property Bill, for he disliked marriage settlements. But when his daughters came to marry, his opinion on this question changed: he saw that the only way to avoid such settlements was to give the wives the control of their own property. "I have no doubt," one of the members of his family once wrote me, "if his daughters had been cursed with bad husbands, he would have seen that other laws also required alteration. But this necessity was not brought home to him."

The day before this Bill, which became a law in 1882, came on for its final passage in the House of Commons, John Bright was lunching with Mr. and Mrs. Jacob Bright. The latter asked him to speak for it. "To my amazement," says Mrs. Jacob Bright, "he replied: 'What! let a woman have her own property to give to Dick, Tom, or Harry, or to whomsoever she pleases to give it! It is a monstrous proposition!' I was silent for a moment unable to believe my ears. At last I said: 'I suppose, then, you do not think it at all a 'monstrous' thing that a man has now the right to give not only his own property to Nan, Poll, or Lucy, but his wife's, too?' After this passage at arms there was a dead silence. He looked at me in astonishment. I continued: 'I suppose you know that men sometimes actually exercise the right they have to make away with their wives' money? No answer at all. But on looking at the division list, I found he had voted for our Bill, though he did not accede to my request to speak for it.'"

John Bright seems to have drawn the line of women's voting at municipal suffrage. He warmly advocated that measure and once said to Mrs. Jacob Bright, referring to his sister, the late Mrs. Margaret Lucas, who was an ardent woman suffragist: "She is a householder, she pays rates in her own name,—why, then, should she not vote?"

Apropos of John Bright's position on "the woman question," one of his sisters thus writes tenderly: "The human mind can be full of contradictions. His had the most exalted love and admiration for women as domestic ministers to all that was beautiful in life, and as saint-like preachers of righteousness, for he believed in their equality with men in all religious matters; and whilst we all well nigh worshipped him for the sweetness and tenderness of his love, we forgave him that he could not see that woman needed justice as well as love, for in his society we seemed to possess everything."

CORRESPONDENCE.

The Religion of Science.

To the Editor of The Open Court:

If ever there was a time in the history of the world when a divine revelation was necessary and when it had such a grand opportunity to display itself, that time was in the late Parliament of Religions. But not a solitary religious representative was able to present anything more than his specific philosophy, founded upon subjectivity, and his opinions of the cosmos. Even the great and powerful organisations of Christendom, that make especial claims to divine disclosures, did not attempt to parade one before their less favored brethren of heathendom, so called. Their failure to produce one was a silent confession that it was not in their power to reveal. A divine revelation in that vast and august assembly of masters and scholars, where every learned representative of a sect did his best to show superiority in some way, would have settled the question at once as to which sect belonged the honor of being the chief custodian of the only true doctrine that God had revealed to mankind. If there was nothing else of historic note to mark that great Columbian epoch, there was this: the utter collapse of that arrogant human assumption which had so long passed for a divine revelation. Let every one, therefore, who has been estranged from ecclesiasticism by intellectual development and natural repulsion, and who has not as yet found a solid place for his feet, take courage and have hope, for through that false light has gone out—gone out where it expected to shine the most—there is another, a better and a brighter, just beginning
to "loom up" above the horizon of an intellectual dead sea and that glorious true light is the Religion of Science built firmly upon the monistic rock of truth for authority.  

JOHN MADDOCK.

BOOK REVIEWS.


After a tribute to Hertz's genius and a justification of his popular renown, Professor Lodge proceeds to review his achievements, which, as all now know, consist in the experimental verification of the theories of Faraday and Maxwell regarding the mode of action and propagation of electricity. Hertz invented and constructed suitable instruments for the detection of electrical radiation, and was enabled by them to analyse the state of the supposed medium of electricity, somewhat as we pick out the harmonics of a compound musical note by Helmholtz's resonators. He proved in this way the periodicity of electrical action, or experimentally discovered, as we say, electric oscillations. By his great interference experiments in free space he corroborated nearly all that had been predicted of electrical waves. Only the principles of his method are here detailed by Professor Lodge; the chief space of the lecture is dedicated to the labors of his successors and to the newer and more refined methods of detecting electrical radiation, to which Professor Lodge himself has contributed much.

Apropos of microphonic electrical detectors, a table of which is given in the lecture, which include the eye, Professor Lodge advances a new mechanico-electrical theory of vision—a "wild and hazardous speculation that," not being a physiologist, "he is not to be seriously blamed for." "I wish to guess," he says, "that some part of the retina is an electrical organ, say like that of some fishes, maintaining an electromotive force which is prevented from stimulating the nerves solely by an intervening layer of badly conducting material, or of conducting material with gaps in it; but when light falls upon the retina these gaps become more or less conducting, and the nerves are stimulated. I do not feel clear which part is taken by the rods and cones, and which part by the pigment cells; I must not try to make the 'hypothesis too definite at present.' The theory, he says, is in accord with some of the principal views of Hering, meaning Hering's view that darkness is a positive sensation, not cessation of light. "The eye on this hypothesis is, in electrometer language, "heterostatic. The energy of vision is supplied by the organism; "the light only pulls a trigger. Whereas the organ of hearing is "idiostatic. I might draw further analogies between this arrangement and the eye, e.g., about the effect of blows or disorder "causing irregular conduction, and stimulation, of the galvanometer "in the one instrument, of the brain-cells in the other."

Appended to the Lecture is a list of Hertz's publications.

We have also received from the Royal Institution an abstract of a lecture on Early British Races by Dr. J. G. Garson of the Anthropological Institute. It is an interesting comparative survey of the civilised state of Paleolithic and Neolithic man, based chiefly upon the skeletal remains of Great Britain.

In the Proceedings of the Aristotelian Society for the Systematic Study of Philosophy, Vol. 2, No. 3, Part II, (London, Williams and Norgate, pp. 75, price 2s.) Mr. W. H. Fairbrother discusses the philosophy of the late Professor Green of Oxford, warmly repelling the attacks of his critics, especially Mr. Balfour and Professor Seth. In the symposium on the Relation Between Thought and Language, Miss E. E. Constance Jones and Mr. G. F. Mann discuss the conventional theories regarding the "seniorous or mental equivalents" of words. The discussions of Mr. G. F. Stout who also took part in the symposium seem to come nearer to the root of the problem; his views are illustrated by apt citations from modern philosophers. The place of Epicurus in philosophy is considered by Mr. R. G. Ryland. In the second symposium, "On the Nature and Range of Evolution," Mr. W. H. Carr adopts a view which was recently well set forth by Mr. D. G. Ritchie in his work, Darwin and Hegel, that the mental processes are developed by natural selection, but that the metaphysical question of the nature and validity of knowledge is not settled by this insight.

Mr. G. D. Hicks, who follows and concludes the symposium, discusses the question with special reference to Lewes and Riehl, the latter of whom maintained that evolution "is not itself a law, but a result of laws, and that the problem is not to find an explanation by reference to evolution but to explain evolution itself." The last paper in the Proceedings is on "The Immateriality of the Rational Soul," by Dr. Gifford. The end of the number a copy of the rules of the society with the terms of membership and a list of the officers and members are placed.

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