

equations. They all illustrate the logical principle here hinted at.

Half a dozen different men might build up the same octavic set, making each his choice of one of the six available fourth root symbols, each man being thus, at first, analogous to an arbitrary line in space. When the time succession is fixed in 01234567, and the space property of reversibility is fixed in 45670123, the freedom and arbitrary element of cause or force is always sure to result in the same actual arrangement, though it may be differently built up by different elemental workers.

This is more than a pretty conceit; it is an application of the logic of quaternions to the genesis of the real in time and space. It is also indicative of the mode in which pseudo-systems, or those not corresponding to the reality of permanent experience, may be constituted. Matter is built out of the elements of feeling.

I have taken the liberty of presenting my view of a certain double controversy at present going on in that splendid instrument of education, *The Open Court*. I think that all formal abstract science is working towards the same direction, viz., a true theory of Man's limitation and also Man's enlargement. If philosophers would understand what they are disputing about there would be agreement where there is now difference, for the human mind is built on essentially the same lines.

Whether the void has a real existence or not, is merely a matter of words, and whether the individualised spirit of a man, who once lived on this earth, reappears through another man and shows his presence by signs, is also a matter of words and definitions. But whether each earthly man has an organism, constructed out of elements of feeling, that nearest experience we have of spirit, which survives the death of the body, is no longer a matter of words, but of very hard science. If its existence cannot be determined experimentally, it must be justified from an analysis of the laws and operations of the human mind, in their relation to the natural possibilities pointed out to us by the suggestions of pure mathematics.

## CHAPTERS FROM THE NEW APOCRYPHA.

### WHO IS HIS MOTHER?

BY HUDOR GENONE.

WHILE Jesus sat at meat in the house of one of his disciples a certain lawyer came unto him.

And there came also in with him a woman.

And the lawyer said unto Jesus, Behold this woman whom thou seest is mother unto him with whom thou sittest at meat.

She is now old and well stricken in years, insomuch

that she can no longer labor, and she hath none to provide for her.

And thy disciple suffereth not his mother to come into his house.

I pray thee, therefore, to command him to harken unto the voice of this woman, that she abide with him so long as she liveth.

Jesus said unto the disciple, Is this woman thy mother?

Then the disciple answering said unto Jesus, Master, she it was indeed who gave me birth.

But after I was born she left me to follow a life of pleasure, and another took me in and cared for me.

And that other lyeth ill even now in an upper chamber of this mine house, and I minister unto her daily and comfort her.

Jesus saith unto the lawyer, Thou hast heard what has been said—what sayest thou?

Then the lawyer answered, Can a man have two mothers? This woman whom I have brought unto thee, she is his mother.

Jesus saith unto him, Nay, not so. After the fashion of this world was he born of her.

That which is born of flesh is flesh. She gave him body and he shall give unto her meat.

But unto her who gave him love shall he give love; and who gave him a home in his youth shall he give a home in her old age.

For verily I say unto you, she only is a mother who is motherly.

Love only is love that is lovely.

God only is God being godly.

And I only am Christ being christly.

## CURRENT TOPICS.

A RUMOR, probably false, is now in circulation to the effect that in the arrangement of committees in the new Congress, Mr. Springer will be deposed from the chairmanship of the Committee on Ways and Means, and Mr. Holman, the "Watch-dog of the Treasury," from the chairmanship of the Committee on Appropriations. The Democratic organ in Chicago, from which I get my Democratic views on men and affairs, thinks that Mr. Springer ought to be retained in his position, but that Mr. Holman ought to go, and it says: "It can be understood easily why Holman should not have his old place as chairman of the committee on appropriations, for he was an obstructionist, a chronic objector, and a cheese-paring reformer, while he increased, instead of reducing the whole amount appropriated." As a citizen of Chicago, interested in its prosperity, I must indorse that estimate of Mr. Holman; for, judging by the appropriations, this "Watch-dog of the Treasury" has not performed his duty well. He has been barking violently and scaring away a few wretched mendicants from the front gate, while sturdy burglars were breaking in at the back window. We could resign ourselves to that, but the principal Chicago objection to this "watch-dog" is, that he was watching when he ought to have been asleep; at the critical moment when our patriotic citizens were trying to get \$5,000,000 out of the United States treasury for the benefit of the World's Fair, Mr. Holman opposed that appropriation, so that we only got \$2,500,000.

Nor does it appear to me that the second line of evidence is of any more value. In the first place, there is no shadow of a reason for supposing that an apparently anatomical isolation of germ-cells necessarily entails a physiological isolation as regards their special function—all "physiological analogy," indeed, being opposed to such a view. In the second place, there is no proof of any anatomical isolation. In the third place, the fact relied upon to indicate such an isolation—viz., the early formation of germ-cells—is not a fact of any general occurrence. On the contrary, it obtains only in a comparatively small number of animals, while it does not obtain in any plants. In the Vertebrates, for example, the reproductive cells are not differentiated from the somatic cells till after the embryo has been fully formed; while in plants their development constitutes the very last stage of ontogeny. In the fourth place, the argument, even for what it is worth, is purely deductive; and deductive reasoning in such a case as this—where the phenomena are enormously complex, and our ignorance unusually profound—is always precarious. Lastly, in the fifth place, Weismann has now himself abandoned this argument. For in one of his later essays he says:

"Those instances of early separation of sexual from somatic cells, upon which I have often insisted as indicating the continuity of the germ-plasm, do not now appear to be of such conclusive importance as at the time when we were not sure about the localisation of the plasm in the nuclei. In the great majority of cases the germ-cells are not separated at the beginning of embryonic development, but only in some of the later stages. . . . It therefore follows that cases of early separation of the germ-cells afford no proof of a direct persistence of the parent germ-cells in those of the offspring."

The last line of direct evidence, or that derived from the alleged non-variability of parthenogenetic organisms, is, as Professor Vines has shown, opposed to fact. Therefore, in his later writings, Weismann has abandoned this line of evidence also.

Upon the whole, then, we must conclude with regard to the fundamental postulate of perpetual continuity, that there is actually no evidence of a direct kind in its favor.

#### CHAPTERS FROM THE NEW APOCRYPHA.

##### IN THE BEGINNING.

BY HUDOR GENONE.

SATAN, having knowledge of the purpose of the Lord concerning creation, waxed curious thereupon.

So he gat him straightway to heaven, and having entered therein, he sat him down, as well as he could, poor devil, because of his tail.

Tell me now, O Lord, said he, what is this that I have heard with my ears concerning thy purpose?

Then the Lord explained unto Satan.

And Satan harkened politely till the explanation was overpast.

Which is more than can be said for some of the righteous who hear my words.

For they harken but a brief space, and lo! then wax they of a sudden wroth.

And shy names at me, and get up quickly and hie them hence.

Vexed am I, and sad for their wroth waxing and their name shying.

But verily am I joyous at their hence hieing.

For it is better to dwell alone eternally than to be in the company of fools who comprehend you not.

Which may account in some measure for the facts, though not quite satisfactorily for the Lord's civility.

Satan also was civil, yet was he filled with all manner of incredulity.

This is a big contract that thou hast undertaken, O Lord, said he.

And the Lord admitted that it was.

I can see, said Satan, that thou canst mix chaos like dough, and spin worlds like tops.

But when it comes to making a man in thine own image, O Lord, thou wilt get badly left.

With that Satan gat him upon his feet, and chuckled, and said good day, and went forth unto his own place.

Not many ages after that,—to wit, in the Azoic age, Satan came again to heaven, quite early.

And rang, and was let in.

O Lord, said he; but thou art getting on finely with thy creation.

And the Lord admitted that he was.

Thou hast mixed thy chaos like dough, and spun thy worlds like tops.

But where is thy man that thou didst brag of afore-time?

Then did the Lord not kick Satan out of heaven because of his incredulity.

As the manner of so many who pass for his disciples now is.

No, not a bit of it, but he sent one of his angels out into the back yard for a morsel of protoplasm.

Which when Satan saw he could make nothing of but mud, or, at most, that it was like unto jelly.

Then thought he that the Lord had been too previous.

So he smiled and said, Is this thy man?

And the Lord answered and said unto him, It hath the makings of one.

But, and if it be made in thine image, O Lord, said Satan, this protoplasm is a mighty poor likeness.

Then would Satan have gone; but the Lord told him not to be in a hurry, but, if he must go, to call later on.

The next morning, therefore, Satan called around again, when he found the jelly had become a moneron.

At which he only smiled and went his way.

But nevertheless,—for he was a persistent devil,—Satan called the following day about noon.

Then had the moneron grown into a tadpole.

And the tadpole wiggled.

And Satan, perceived the wiggling, and was frank and said, It wiggles.

And the Lord admitted that it did.

But thy man, O Lord, said Satan, ought he not to more than wiggle?

And the Lord admitted that he ought.

Shall I call again? said Satan.

And the Lord answered and said unto him, Call again.

So Satan did call yet other times.

And the mud which was like unto jelly, and became a moneron, and a tadpole.

Yea, verily the same grew fins and was a fish, and scales and was a turtle, and wings and was a bird, and hind legs and was a pterodactyl, and four hands and was an ape.

When Satan saw the fish he chirruped unto it that it leave the Lord and come to him.

But the fish took no notice of Satan whatsoever.

And the same was the case with the turtle and the bird and the pterodactyl and the ape; for neither had regard unto Satan.

Neither for his chirruping nor any beguiling, for they were of this world and wiser in their generation than the children of light.

But about the going down of the sun on the sixth age came Satan yet again.

And as he looked over the picket fence of the garden he saw and beheld the ape, that he had lost his tail and had grown a thumb.

And Satan was confounded, and communed among himself, and concluded that this did, after all, begin to look like business.

So Satan tried his old trick and chirruped.

And lo! the man, pricking up his ears, spoke saying, Who said apples?

When Satan knew that it was of a truth a man who had thus spoken.

And then was he frank once more, and said unto the Lord that he owned up.

For verily thou hast mixed thy chaos like dough and spun thy worlds like tops, and now I perceive that thou hast made thy man.

And I perceive also that he is made in thine image, not because of any strong personal resemblance, nor yet by a strawberry mark.

But because when I chirruped unto him he hark-

ened, now know I that he hath the power to choose between thee and me.

So Satan went away, and communed yet again among himself.

And bethought him that the Lord had not invited him,—as he had aforetime cordially,—to call again.

Yet did Satan resolve that he would call again.

And he has called again,—many times, for he is a persistent devil,—even unto this day.

#### STORY OF AN OLD LONDON SOCIETY.

BY MONCURE D. CONWAY.

#### IV.

ALTHOUGH the fact may not be of grateful remembrance to the Unitarian sect, the British and Foreign Unitarian Association was founded in South Place Chapel, and its first foreign secretary was Mr. Fox. There had been several small associations, and these had gathered their representatives in the Chapel on May 25th, 1825, when the more comprehensive association was discussed and agreed to, the organisation being completed next day at London Tavern. It is to be feared that the denomination little realises the historical significance and honor of its title. Adoption of the word "Foreign," omission of the word "Christian," denoted a new departure, due, not to British, but to Hindu influences. It was preceded by an interesting history. While Mr. Fox and others were in their agonies of revolution against English idolatry, a great Hindu, Rammohun Roy, already free, was trying to deliver his Oriental countrymen from idolatry. Then he helped in liberation of the West. It was Rammohun Roy who really caused the organisation of the British and Foreign Unitarian Association. A scholar of ancient family, with wealth and education, he had mastered Oriental and Eastern languages, studied the old religions in their own lands, and suffered for his pure Theism. In 1803 he founded the Society which has developed into the Brahmo-Somaj. In 1811 he began the agitation against widow-burning, which was abolished eighteen years later. He had long been teaching his theistic views and had published selections from sacred books of the East, when he studied Hebrew and Greek in order to read the Bible in the original, and, in 1820, published his "Precepts of Jesus." His teacher in Greek was a Mr. Adams, a Baptist missionary. This gentleman made an effort to convert Rammohun Roy to orthodox Christianity, but was himself converted to the Hindu's faith. Some adherents of the Hindu teacher started theistic movements in various places, and those of Madras communicated with Mr. Fox. In September, 1820, the Parliament sent five guineas to the native Unitarians of Madras, and in 1824 twenty pounds were contributed to build an Anglo-Indian

she looked; she ran upon the streets to her playmates, and they,—how it rent my heart!—ran shrieking and horrified from her to avoid the sight of that evil omen, a widowed child. Strange people drove her back into the house with blows. This was repeated a few times; then poor Lilavati, conquered by fear, ever after remained at home, scarcely daring to look out of the window. . . So year after year passed. And then the poor, unsavory food, which is ordered for her as a widow, and the regular fast-days, upon which not a bit of food, not a drop of water, must pass her lips! And why all this?"

"It is not well," interrupted Lakshman, "to torment your brains for this. The gods will it, and what the gods decree always serves a good end, even if we cannot understand it." Lakshman was from head to foot a Hindu, quite after the liking of the Brahmans.

Krishnadas, however, appeared to disregard the remark of his fatalistic friend and went on with his story. "Since Lilavati has grown up and come to understanding, she has endured all with touching patience, done all that the Purohit, the household priest, has commanded; has fasted more than was necessary; often we have seen her sink down in utter exhaustion. Oh, how the sight of her silent misery cut me to the heart! And many times when I was unnoticed, did I observe her as she stole to the window when a joyous wedding procession was passing by our house, when a youth beaming with happiness was taking his blooming bride to his home. Then I saw how my unhappy sister's bosom heaved, and how her fingers convulsively clutched her gown. She knew that all the happiness of life in this existence was forever denied her, but never a word of complaint escaped her lips. My parents died, and Lilavati came to my house to become a second mother to my child. I cannot tell how much I thank her, yet I could not brighten her existence. Truly, the Brahman law is hard, and still harder than the law is the Purohit, a rough man, who by the strength of his will has obtained such an influence in our community that no one dares to speak against him. The past month our trouble has increased: a cruel fever has seized my poor sister; for weeks she has lain in pain, and is so exhausted that we know not how long she will be with us. And that is not all; another heavy burden lies upon my heart."

"Still more, my poor friend?"

"Yes," said Krishnadas, "I wished at first to conceal it from you, but perhaps I may now learn from you, who have come from Cashmere, something about Champak."

Lakshman looked up in surprise. "About Champak, the manager of the vineyards of our Maharaja? I know him well; but what is he to you?"

"He is my son-in-law, Gopa's husband."

With an expression of the greatest astonishment, Lakshman arose. "Champak your son-in-law!" But he quickly checked himself and continued in a careful manner. "Champak is a very important man and stands high in the favor of the young prince."

"And, it is said, that it is very gay at your court—"

"Oh, yes, people know how to live in Cashmere."

"And to associate with complaisant women? Do not dissemble, friend; tell me what I have long foreboded; what is Champak doing?"

(TO BE CONTINUED.)

## CHAPTERS FROM THE NEW APOCRYPHA.

### THE LITTLE BOX.

BY HUDOR GENONE.

PAUL, being at Athens, when he had come down from Mars' Hill, certain of the philosophers who had heard him came unto him, saying, Show us a miracle!

Then Paul, minded to show forth the power committed unto him answered and said, What sign will ye that I show?

They say unto him, Make the dumb to speak.

And Paul answered them straightway, saying, Go to now, fetch hither a man born dumb.

And while they yet sought among the throng gathered about him if peradventure any such might be found, Paul lifted up his voice, saying:

Which of the twain is the greater miracle, to make a dumb man speak, or this little box?

With one accord they answered him: The little box.

Then Paul, having taken from beneath his cloak the little box, set it on the ground in the midst of the multitude. And again he lifted up his voice, saying, What will ye that the little box shall speak unto you?

They answer him, Let it testify of those things whereof thou hast spoken even this day upon yonder hill.

And Paul (having laid in previously with the little box) touched it gently in the right place, and the box spake, saying, Whom therefore ye ignorantly worship him declare I unto you.

Then were the multitudes amazed and confounded. Some said, This indeed testifieth of the truth; but others said that the Devil was in the little box. And one of the philosophers questioned Paul concerning what had happened, demanding of him whence came the voice and whose was the voice thereof.

And Paul answered and said, Truly, the voice is the voice of God; and hath to-day spoken unto you by the mouth of his holy prophet which hath been since the world began.

And when he was questioned further concerning the name of this prophet, he answered them, saying,

There is but one name given unto men worthy of the kingdom of heaven, and that name is Truth. But the name of the little box is Archetype of the phonograph.

Then were the multitude still more amazed. And they said one to another, This is a big name, sure enough. Verily, verily, the name is bigger than the box.

But they wist not,—neither they nor the philosophers,—how much bigger was the idea than the name. And as it was with the little box so with little facts, it was in the beginning, is now, and ever shall be.

## CURRENT TOPICS.

WHILE the Parliament of All Religions at Chicago is mixing the antagonistic theologies together, and hoping by some sort of spiritual alchemy to fuse them into a sympathetic religious unity, we behold on the other side of the Atlantic the blending of two rival creeds in the same person, and the highest ideals of both welded together in the same soul. Queen Victoria has lately declared herself to be a true Episcopalian and a faithful Presbyterian, free to worship in the temples of either denomination. This is the first actual reality born of the hope that convened the Parliament of All Religions; for, if I may commune in two contradictory churches, why may I not worship in twenty, or fifty, or a hundred? That novel and very startling confession was made by the Queen when she laid the foundation-stone of a Presbyterian church at Balmoral in Scotland; and, curiously enough, on the very day that the Parliament of All Religions began its deliberations. The Queen had no apologies to offer, but seemed rather proud indeed that she was intellectually and spiritually strong enough to believe in more than one religion. With fire and sword, goaded by ecclesiastic piety, the English tried for many years to force the Episcopalian form and faith upon Scotland; with fire and sword the Scotch resisted and courageously maintained their own Presbyterian independence. It begins to look as if the fire and sword were wasted, for now they have a Queen who is the head of both churches and a believer in the religions of both nations.

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In the old sectarian days, when men fought over ecclesiastical husks and threw the nutritious kernels of truth upon the ground, it seemed like a theological discord that the sovereign of Great Britain should be at the same time the civil and ecclesiastical head of two churches hostile to each other; and even at this day the zealots on either side wrangle and pray over the strange anomaly. It was left for Queen Victoria to bring the pipes and the psalters and the harps of both churches into harmonious tune by adopting both religions; and this reminds me of an incident that illustrates the subject and at the same time shows the stubborn and unconquerable spirit of the Scottish people. One day I was meandering aimlessly along the High Street in Edinburgh when suddenly I saw a gorgeous procession of gold and silver and brass dignitaries in royal carriages advancing from the direction of Holyrood Palace, escorted by a regiment of dragoons. As they passed me I inquired of a Scotchman, who stood near, if the circus was in town. "No," he said, "it's no circus. Do you see that church over there?"

"Yes."

"Well, the General Assembly of the Church of Scotland begins its annual session there to-day, and this is the state procession of the Earl of Rosslyn, Lord High Commissioner, who will represent the Queen in the General Assembly."

"What! Is the Queen of England the head of the Church of Scotland?"

"No! But the Queen of Scotland is."

I followed the crowd, as my custom is, and got a distant glimpse of the ceremonies. As the Lord High Commissioner entered the church, the whole assembly rose. He then advanced in state, and, bowing low to the moderator, presented his commission from the Queen. The moderator read it aloud, and then put the question, whether or not the Lord High Commissioner should be received. It was very significant that not until the assembly voted "aye" did the Earl of Rosslyn presume to take his seat upon the throne. In this way the children of the old Covenanters clung to the traditions of their fathers; and I have no doubt that every man in the General Assembly would have died rather than surrender to England, or to any other power, the smallest atom of Scotland's ecclesiastical independence.

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After hearing and reading many of the learned and very able addresses made in the Parliament of All Religions, I have been profoundly impressed by their eloquence and their evident sincerity. Inspired by the genius of religious freedom, their tendency is to make men "dwell together in unity." I confess that I have undervalued the scope and policy and the spiritual strength of this comprehensive parliament; but I now believe that in moral splendor it equals the material magnificence of the World's Fair, and its exhibits will not wear out until greater truths prevail. We have had Pan-Anglican councils, and Pan-American councils, and Ecumenical councils, but these were all sectarian, while in this assembly we have a Pan-Anglican, a Pan-American, a Pan-Asiatic, a Pan-African, and a Pan-Australian council combined in one great parliament, where all the faiths have had free speech, and all their advocates fair play. Some timid Christian ministers outside the parliament, and one or two inside of it, religiously condemn it, because, they say, it was not wise to invite the heathens and the pagans to proclaim their doctrines, lest our own might suffer by comparison. They think that Christian temples are of glass and built upon the sand. As physicians of a certain school decline to counsel with practitioners of another school, some Doctors of Divinity refuse to consult with Doctors of Humanity, no matter how critical the case may be. The spirit of the parliament, however, was all the other way; it was tolerant, considerate, and kind. Conspicuously, this appeared in the chairman, a Presbyterian clergyman, dignified in manner, eloquent in speech, of rare tact and executive ability, and courteous to all. He was a fortunate selection, and to him is largely due the success of this novel experiment, the Parliament of All Religions.

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One evening the Caliph of Bagdad, in the garb of a common person, took a walk through the city, so that he might see for himself in what manner the watchmen of the night performed their duties. Becoming weary, he hired a donkey to carry him from one part of the town to the other, and when about half the journey was done, the donkey-driver demanded another fare, saying that he had a right to impose a double tariff after half-past eleven at night. The Caliph refused payment, and was about to show from the Koran that the extortion was illegal, when the donkey-driver called upon two janissaries who were standing by, and they immediately seized the Caliph by the collar and pulled him to the ground; but before they had time to beat him, the prisoner said, "Permit me to introduce myself as the Caliph of Bagdad"; whereupon they fell upon their knees and implored pardon, saying, "Allah! Bismillah! We knew thee not, O Caliph; we thought thee nothing but a common citizen." To this the Caliph answered, that it was as criminal to oppress an ordinary citizen as it was to assault the Caliph of Bagdad, and he ordered the janissaries to be led away to instant execution. This fable teaches that all men are equal before the law.

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.

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#### 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 disobeyed 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 "ingratitude" 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

But Krishnadas, imploringly, stretched his hands to heaven and cried: "Oh ye great gods above us, take from me, if you will, all I have,—but spare me one thing—the life of Gopa's husband!"

[TO BE CONTINUED.]

#### CHAPTERS FROM THE NEW APOCRYPHA.

##### THE KINGDOM OF HEAVEN.

BY HUDOR GENONE.

NOW AS Jesus tarried by the wayside with his disciples, there came unto him certain of the Pharisees, tempting him and asking him questions.

And Peter rebuked the Pharisees because of their importunity.

But Jesus saith unto Peter: Suffer them to ask of me what they will.

For verily I say unto thee, I am the Truth. And the Truth feareth not, but answereth every man according as He will.

Verily it profiteth a man to seek wisdom. And if he come to me the wisdom that I shall give him shall never fail.

Then murmured the Pharisees among themselves, saying, How can this be? Is not this man Jesus, the carpenter's son?

And yet he saith, I will give ye wisdom.

Is not wisdom of the Greeks?

Then said they unto Jesus, Master, it is written in the Scriptures by our father Moses that the Lord God made man of the dust of the ground:

And again, God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

And God called the firmament Heaven;

And His throne is established in Heaven of old, even from everlasting.

How sayest thou then, the Kingdom of Heaven is within us?

Because of their unbelief Jesus looked upon them sorrowing.

Now there was a spring of water by the wayside.

And Jesus saith unto the Pharisees: Behold the water! Tell me, cometh the water from the earth or from the heavens?

Some answering said, From the earth;

But others said, From the Heavens;

And they disputed among themselves.

Then saith Jesus unto them, What did David say unto you?

Truth shall spring out of the earth and righteousness shall look down from Heaven.

And as the waters are, even so is the Kingdom of Heaven.

For it cometh down from the mountains, and it riseth up out of the valleys.

And even as the waters rain down from the Heavens, and a pool forms in the hollow of a rock;

In the morning it is there; and behold the sun cometh, and at eventide the pool is no more.

And thou can'st not tell whither it goeth.

Yet in His own way God hideth the waters. As they were in the pool in the morning so shall they be in the clouds of night.

And they shall come again upon the mountain tops and upon the sea;

And the waters shall be good to drink, or they shall be brine, as God hath ordained.

But whether here or there, or above in the Heavens, or in the deep places of the earth, the waters cannot be lost.

Even so shall the Kingdom of Heaven be.

#### CURRENT TOPICS.

AN address with impressive pathos in it was delivered by Rabbi Joseph Silverman at the Parliament of All Religions. In that address he complained of those errors which had wrought so much injustice and suffering upon the Jews, and he denied that the Jews formed a distinct and separate race to-day. He said: "We form merely an independent religious community, and feel keenly the injustice that is done us when the religion of the Jew is singled out for aspersion, whenever such a citizen is guilty of a misdemeanor." Whether the Christian prejudice against the Jew be founded on religion or on race is of little moment; it is enough that the prejudice exists; and whatever the reason of the hatred, it is ignorant and cruel, and so is the prejudice of the Jew against the Christian. Unfortunately for the Jew, he is in a weak minority, and his faults are charged against him as a Jew, while his virtues are credited to him as a man only. Sometimes, indeed, they are credited in a patronising way, to "the truly Christian spirit," which animates him, although by race and religion he is nominally a Jew. If the Jew has ceased to regard himself as of a distinct race in Christendom; if he no longer thinks that he belongs to a "chosen people"; if he has joined the "brotherhood of man," and differs from the rest of us merely in matters of religious opinion, his conversion is but recent, and it only proves that he, in company with his Christian fellow-citizen, has been carried onward and upward by the irresistible intelligence of the time.

\* \* \*

In momentary anger, which is pardonable, Dr. Silverman denied that Shylock was in any sense a typical Jew, and he said: "Shylock can be nothing more than a caricature of the Jew, and yet the world has applauded this abortion of literature, this contortion of the truth." Here, I think, Dr. Silverman does injustice to Shakespeare, and proves again that Jews and Christians both refuse to understand the moral of the play. They do not see the provocation given to the Jew by Christian insult, cruelty, and wrong. All through the play, the irony of the dramatist cuts the Christian more deeply than the Jew; and as for "applauding this abortion," although, no doubt, a Christian audience does feel a little triumph in the discomfiture of the Jew, the applause is for the actors and the show. This morning I took breakfast with a Jew, and he told me that last night he saw Henry Irving play "Shylock." When I asked him his opinion of the performance he answered, "Powerful! Powerful!" and otherwise expressed his admiration. He "applauded" the actor, not the sentiment. Take the climax of the play, where Shylock is cheated, not only out of his money, but also out of his revenge, and the ridiculous



cidental effects is that it also kills true inquiry, and with it the spirit of true inquiry. If all knowledge is vain, if it is certain that we can know nothing, why do we trouble at all about searching for the truth? Thus agnosticism has actually brought about an apathy which is tired of inquiry and looks upon those who aspire after finding the truth as misguided enthusiasts who chase the mirage of a *fata morgana*.

Agnosticism is a poison; and it is time to stop its application to the patient.

Agnosticism, after all, will not free us from the gnosis of religious dogmatism. Should our religion survive its application, it will make us *blasé*, it will blight our ideals and stop the progress of mankind.

Mrs. Bodington must pardon me if she finds me loath to enter so repeatedly the lists against agnosticism. The agnosticism of modesty, by which I understand that attitude of the inquirer in which he is conscious of his lack of knowledge, is praiseworthy and commendable; but philosophical agnosticism, which claims that knowledge in itself is impossible, is a disease. It is more than an error; it is an error practically applied as a general maxim of conduct, and therefore we say that it is a disease.

The confession *ignoramus* when we face unsolved problems is the first step toward their solution; but the maxim *ignorabimus* is an injurious self-conceit, especially if it is pronounced with an arrogance which under the pretense of modesty implies that its real meaning is *ignorabitis* i. e. "you cannot know." For our *ignorabimuses* rarely keep their agnosticism for home use, but are, as a rule, great wiseacres and prescribe the recipe of modesty only for others.

Mrs. Bodington is not a doctor who prescribes agnosticism to others, but a patient into whose system the drug has been injected; she suffers under its injurious effects, she writhes with pain and does not know what to make of it. We cannot read her expositions without sympathy, but there is no help so long as she closes her eyes to the light that the truth can be inquired into and stated not only in the various fields of the natural sciences but in religious fields also. The science of religion is not, as Mrs. Bodington believes, an impossibility; and the truth to be discovered by the science of religion depends as little as the correctness of mathematical theorems upon our individual idiosyncrasies.

Mrs. Bodington's fable of the ants proves nothing in favor of agnosticism. We grant that ants cannot have an adequate idea of the gardener and his tools; but if the gardener plays a rôle in the world of ant-ideas he would not be comparable to our conception of God. Suppose the ants were rational beings, it would be quite natural to them to think of God as an omniscient and omnipotent arch-ant.

On the supposition of such conditions, we grant to Mrs. Bodington the probability that there should rise among the ants agnostic philosophers who do not believe in an ant-God but declare that there is a "supreme energy" which we must revere in humbleness always conscious of our inability to understand it. The error is natural; nevertheless it is an error. Why should ants, or we, or any other beings, worship "energy" and call it "the Supreme Energy," spelling it with capitals? To speak with religious reverence of "energy" appeals to my mind about as much as the materialists' deification of matter and motion. We might as well worship the Divine Steam Power, or the Inscrutable Electricity.

Should ants acquire reason, so as to be able to count, to measure, and to argue, they would create science and finally also work out a scientific and scientifically tenable God-idea. The God-idea, as we have pointed out on other occasions, is a moral idea. God is the authority of conduct; and the authority of conduct is not a person, not an arch-man, nor an arch-ant, nor any other creature, be it ever so large, great, and powerful.

God is more than an individual being; he is neither human nor formical (i. e. antish) but of a higher nature. He moves in the life that ensouls ants and men and other beings and he is that immutability of existence to which we have to conform in whatever we undertake; in a word, he is the authority of conduct.

Ant-morality would culminate in the aspiration of preserving and developing the ant-soul. If ants were rational beings and developed a religion, their religion would in the course of evolution ultimately become exactly that which we call the religion of science.

The essential nature of science is that its formulation does not depend upon our idiosyncrasies. Science is objective, not subjective; and scientific truths are discovered, not invented. Their character is fore-determined by the nature of things.\*

The same is true of religious truth. The nature of our religious ideal is fore-determined, as much as man's reason and as the multiplication table in our arithmetical primers; for it is ultimately founded in the immutable and eternal constitution of the universe.

P. C.

#### CHAPTERS FROM THE NEW APOCRYPHA.

##### LAMOR ON MOUNT SINAI.

BY HUDOR GENONE.

NOW WHEN the children of Israel were gone forth out of the land of Egypt, and were come into the wilderness of Sinai,

Behold upon Mount Sinai the Lord descended in fire;

\* Cf. the concluding paragraphs of "The Philosophy of the Tool" (*The Open Court*, p. 3741.)

And the Lord said unto Moses, Charge the people lest they break through unto the Lord to gaze, and many of them perish ; set bounds about the mount and sanctify it.

For I, the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage, I, even I, am a consuming fire.

And Moses did as the Lord commanded, and sanctified the mount, and set bounds about it, and charged the people that they break not through.

But Lamor came unto Moses, saying, I desire to see God's face ; suffer me, I pray thee to go forth into the wilderness, even unto the mount which thou hast sanctified, and to go past the bounds which thou hast set.

Moses answered and said unto Lamor, Heardest thou not what the Lord God hath commanded ?

And Lamor said, I heard ; but I heard also that the Lord our God hath brought us out of the house of bondage.

And Moses said again unto Lamor, Heardest thou not what God said,—I am a consuming fire ?

And Lamor said, I heard ; but yet I fear not, and I would see God face to face, suffer me to go.

And when Moses would not suffer him to go Lamor departed by night into the wilderness, even beyond the bounds towards Mount Sinai which Moses had set and sanctified unto the Lord.

And in the morning Lamor came unto the mount, and he toiled all the day upward. And on the second night it grew cold, and frost and snow and ice were round about him in the wilderness.

And Lamor looked up and beheld a cloud that covered the mount ; and out of the cloud proceeded thunder and lightning and hail and a stormy wind ; and the voice of God was heard speaking out of the cloud :

Lamor, Lamor, why seekest thou to see my face ?

And Lamor answered, I freeze because of the cold, but though I perish yet would I seek thee.

And the Lord God said unto Lamor, Because of thy faith, yea even because of thy desire, thou shalt see my face ;

Go to now and gather wood and lay it on a heap.

And Lamor did as he was commanded, and gathered wood and laid it on a heap.

And again the voice of God was heard out of the cloud saying, Take thy rod and look beside thee at thy feet.

And Lamor took his rod, and looked beside him at his feet and there was a little pool filled with yellow slime.

And God said, Dip now thy rod in the pool of slime.

And Lamor dipped his rod in the yellow slime, and God said unto him again, Take the rod, and even as

Moses smote the rock in Horeb, smite thou the rock which is at thy right hand,

That thou mayest know that I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage, and that I, the Lord thy God am a consuming fire.

And Lamor did as God commanded, and smote the rock and the fire gushed out.

And God said unto Lamor, Put the fire unto the wood which thou hast laid on a heap ; and the fire took hold upon the wood and burned exceeding fierce, insomuch that Lamor went back for the heat thereof.

And God said unto Lamor, why goest thou back ?

And Lamor answered and said, I go back lest I burn, for the fire burneth exceeding fierce.

And God said again unto Lamor, Why goest thou not farther back ?

And Lamor answered and said, I go not farther back lest I freeze again.

Then God said unto Lamor, Behold thou hast seen my face. Return back down the mount whence thou camest, and see thou tell no man what thou hast seen and heard,

Lest seeing they should see and should not perceive, and hearing they should hear and not understand.

---

FOR JESUS' SAKE.

JESUS entered into a certain village of the Samaritans ;

And there were with him Philip and Bartholomew and James, the Lord's brother.

Now while they stood in the market-place they were an hungered, and did eat of the fruits of them that sold :

Pomegranates and figs and grapes and other fruits and spices also.

And while they ate he that kept the tables talked with Jesus and the other disciples.

And as the merchant was turned away a lad drew near and stole a fig and a pomegranate from the table.

Now the merchant saw him not, nor any other ;

But Bartholomew saw him, and ran and caught him.

And when he would have haled him to the judge that he be cast into prison,

Philip saith unto him, Nay, let the Lord rebuke him and let him go.

Now Jesus, having heard what was said by his disciples, was exceeding sorry ;

And he saith unto them, I charge thee, Bartholomew, that thou shouldst not condemn this lad thyself, nor hale him to the judge.

For it is not thou but this merchant whose goods he hath stolen whose right it is.

And to Philip he saith, Why should I rebuke the lad? Doth not his own heart reprove him more than my words?

Then James, the Lord's brother, seeing that Jesus was very sorrowful, spoke saying, Wist ye not what the Lord said on the mount?

If any man take thy coat let him have thy cloak also. Let the lad take whatever he will.

And Jesus grieved yet the more, and he saith unto them, Have I been so long a time with you, and hast thou not known me?

Then saith he unto the lad, Wast thou an hungered that thou hast stolen the fig and the pomegranate?

And the lad wept and answered him, Nay, but I would make merry with my friends. Yet did I never transgress before.

Then Jesus gave the lad a penny, and saith unto him, Go and buy the fruits that thou didst steal.

And steal no more; and as I have paid the price for thee, remember henceforth to keep the law for my sake.

And when the lad had gone away free, Jesus saith unto his disciples, and unto the merchant, and unto all them who were gathered about:

What ye have this day seen done by me in a little thing,

That also must I do in a greater thing.

For what I have done for the lad this hour that must I do for the world, that for my sake the world may be free.

#### THE ETHICS OF EVOLUTIONISM.

MR. M. M. MANGASARIAN discussed in his last Sunday lecture the nature of conscience, and incidentally criticised Darwinism and the theory of evolution. He finds much that is grand and true in evolution; he says:

"Descent from a 'degenerated' Adam cannot be more ennobling than ascent from an humble animal which had through ages of progressive movements reached a higher plane of life and become the parent of man. To have come from a risen animal is more prophetic of our future than to have come from a fallen man."

But he complains that:

"Evolution does not recognise moral responsibility. There is no room for the 'ought' in Darwin. You must choose this pleasure instead of that, but if you don't you would be foolish; that is all."

Discountenancing the ethics of Darwinism, Mr. Mangasarian asks:

"What is the source of moral accountability? I answer, the ideal. . . Darwinism insists that conscience is an echo of the past. No! Conscience is the voice of nature speaking to us, not of what men were or are, but of what men will be and ought to be. Instead of being a link between the present and the past it stands with its face toward the future and is the promise of the better tomorrow. It is the voice which says, 'to thine own self be true.'"

Conscience in order to be a link between the present and the future has to be "an echo of the past." If the ought were not derived from our experiences it would hover in the air and be of a mysterious origin. The ideal is not born of fairy-land but rises out of our knowledge of the real, and the real is after all the ultimate test of the ideal, and in this sense can conscience truly be called "the voice of nature."

In saying that "evolution does not recognise moral responsibility," that it leaves "no room for the ought," that, according to evolution, we only "choose this pleasure instead of that," Mr. Mangasarian follows the general misconception which imputes to evolutionism the hedonistic principles, that that is moral which yields the greatest amount of happiness. This, indeed, is the proposition of Mr. Spencer. It is true also that almost all anti-religious ethicists believe in evolution and teach the ethics of hedonism at the same time. Nevertheless, the theory of evolution is not compatible with hedonism, for the ethics of evolutionism have to be based upon the fact that the fittest will survive in the struggle for existence, and the fittest in the long run are always the most moral. The fittest to survive are, most certainly, not those who hunt for the greatest amount of pleasures, for they are doomed to perdition. The ethics of evolutionism can only be the ideal of a constant progress which, on the basis of our experiences in the past, will develop a higher, more powerful, and nobler mankind. P. C.

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priate; but just here the foundations must be laid with special care.

Year by year the subject should be unfolded, until in the highest grades it would be time to explain the basic principles of ethics and their applications in all varieties of human rights and obligations.

According as an object-lesson is always the most effective, so should all instructors be themselves of the highest possible character.

#### CHAPTERS FROM THE NEW APOCRYPHA.

##### "His Garment's Hem."

BY HUDOR GENONE.

WHILE Jesus tarried at Jerusalem there came unto the city a certain man from the country beyond Jordan.

Who, having heard of the fame of Jesus, (or had seen his star in the East) had come to Jerusalem for to worship him.

And it came to pass while he went into the gate of the city there stood at the gate a soldier of the Roman band.

And he asked the soldier straightway concerning Jesus, if he knew him.

Then saith the soldier, I have never seen Jesus of Nazareth, whom ye call the Christ; but nevertheless I know him, for I was sick and he healed me; I am the centurion's servant.

Then the stranger, understanding not the meaning of what had been said unto him, went on his way into the city.

And while he stood in the market-place there drew nigh unto him a ruler of the Synagogue, whom he also asked if he knew Jesus.

Then answered the ruler, truly if thou hadst known me thou hadst not asked; for I am Jairus, whose daughter was raised as from the dead.

Verily I cannot tell thee his abiding place, but I know him for what he hath done.

Now was the stranger very sorrowful to find none to tell him where Jesus abode; but, as he went on through the streets of the city he met a man rejoicing, and giving thanks.

And he saith unto him, Sir, I would see Jesus; knowest thou where I may find him?

And the man answering saith, I know not where he tarrieth; but this I know that I myself have found him, for whereas I was blind, now I see.

And while he went on his way rejoicing the stranger sought Jesus further;

And when he had come to the uttermost parts of the city there stood a woman in the way;

Her also he asked concerning Jesus.

She saith unto him, Verily I know him, for I had

an issue of blood, and this day drew nigh unto him in the press, and I but touched the hem of his garment and was made whole.

The stranger saith again unto her, Knowest thou where he dwelleth? But she could not tell him:

And he went his way, yet the more sorrowful, and wondering that of all whom Jesus had healed of their infirmities none could say where he dwelt.

Now while he sought it became nightfall, and at the gate of the city a man saith unto him, Seekest thou Jesus, that is called the Christ?

Behold him yonder; for he goeth even now with one of his disciples toward Bethany.

And the stranger beholding Jesus afar off ran after him with great joy, saying, I have found the Christ who shall heal my infirmity; who shall bid me see; I shall touch the hem of his garment.

But the darkness gathered, insomuch that he saw not the way clearly,

And as he ran he heard a great cry behind him,— Save me, I perish.

Then would he have turned him about to help him who had called.

But he bethought him that if he tarried there the darkness would gather.

And while he tarried again he heard the voice, Save me, I perish.

And he forgot Jesus, and turned his back upon him and ran and came unto him who was in trouble, and he helped him, and put him upon his beast, and he went his way.

Meanwhile the darkness had gathered, and it was night.

And the stranger was sore distressed; and he lifted up his voice and cried, saying, Woe unto me because I have lost Jesus.

But even while he spoke a being clad in white and shining garments appeared in the way;

And saith unto him, Be of good cheer. Thou hast not lost Jesus, for I am he.

Forasmuch as thou didst hear the voice of thy brother thou didst hear my voice.

Behold now, arise, and go thy way, and thy infirmity shall be healed and thou shalt see.

For whoso helpeth him who is in sorrow, sickness, need, or any other adversity, helpeth me and Him that sent me.

So fulfilling that petition which I taught my disciples, saying, Thy kingdom come.

Go ye therefore into all the world and preach this gospel to every creature:

For I am indeed come to preach deliverance to the captive and recovery of sight to the blind;

But wheresoever thy duty is there am I in the midst of it.

## The Sin of the Nations.

Now, a certain Herodian, who was among them whom Jesus confounded with a penny,

Came unto him privily by night, and saith unto him :

Master, I was with them this day who asked thee if it were lawful to render tribute unto Cæsar ;

And I heard thee say, Inasmuch as the penny hath Cæsar's image and superscription that they should render therefore unto Cæsar the things that be Cæsar's.

Behold, the people are despoiled by the publicans; they give tithes of all they possess ;

And their masters bear rule over them.

They take reward against the innocent; they devour widows' houses ;

And keep back by fraud the hire of them who reap down their fields.

Tell me, Master, is the penny Cæsar's?

Then Jesus, answering, saith unto the Herodian, Why didst thou not say these things unto me in the day; and why comest thou privily by night?

Verily, I know why thou hast come privily, for thou fearest the powers that be. And the powers that be are ordained of God.

For God is spirit, and giveth to every man the reward of his own doing.

Unto the peaceful He giveth peace; unto the righteous He giveth righteousness; unto the faithful He giveth faith ;

And unto the nations also He giveth rulers and governors.

And they shall rule the people with a rod of iron.

For the sin of their slavery is upon them: upon the sinner the sin of himself, and upon the nations their sin.

Lo! now, I say unto thee, seek peace, cleave to righteousness, be ye faithful ;

Remember the fatherless; plead the cause of the widow; heal the broken-hearted.

And this is my cause,—the cause of Him that sent me, that I have made mine own :

To point the way, to live the life, and that in me the truth should live.

Lo! the day cometh when the nations shall be purified; when they shall not make war any more, and none shall molest or make afraid.

For with my stripes shall they be healed, and I shall be an example unto them,

In a way they think not, and in a time they wot not of.

But peace shall prevail because of the sword, and mercy shall come because of the death of the just.

For without shedding of blood is no remission of the sin of the nations.

God is not the God of the dead, but of the living.

And when my Gospel shall be published among all nations ;

The crooked shall be made straight, and the rough ways shall be made smooth ;

And I will pour out my spirit upon all flesh; and in my righteousness shall the nations be exalted.

And I will put down all rule and all authority and power, and God, even the living God that abideth in you, shall be all in all.

## BABU PRATAPA CHANDRA ROY.

(Died January 11, 1895.)

WE have just received the sad news of the death of Babu Pratapa Chandra Roy, C. I. E., of India, the translator, editor, and publisher of the *Mahabharata*, one of the most enthusiastic and patriotic of Hindus. He died at his residence, 1 Rajah Gooroo Dass' street, Calcutta, at 1 A. M. Friday, January 11, in his fifty-third year. The widow of the deceased is anxious to bring the work of her husband to completion, and requests his friends to aid her in this task, which appears to her as a sacred obligation. Unfortunately, there is very little property left besides the house in which the late Hindu scholar lived and where the office of the Datavya Bharata Karyalaya is located. Any one who is anxious to obtain a copy of the translation of the *Mahabharata* should apply at once, as in a few months it will probably no longer be possible to supply orders. Remittances should be made to Sundari Bala Roy, 1 Rajah Gooroo Dass' street, Calcutta.

As to the life of Pratapa Chandra, which is probably little known outside of India, we make the following statement as made by his friend and helpmate Kisori Mohan Ganguli. Pratapa Chandra was born in Sanko in the District of Burdwan where he received his rudimentary education in *Patshala*. He came to Calcutta at the age of sixteen and happened to find employment with Babu Kali Prasanna Singha, a Hindu millionaire who issued for gratuitous distribution the first Bengali translation of the *Mahabharata*. The amiability and intelligence of the youth attracted the attention of his master who made him his cashier and showed an unbounded confidence in him. As his work was not hard he watched the progress of his master's translation, who died soon after its completion. With the small sum which Pratapa Chandra had saved he opened a small book-shop, which soon became very popular. Many poor boys used to visit his shop because he gave them permission to read the books on his shelves. After school hours his shop looked like a little reading-room. After eight years of business, having earned some money, he resolved to issue a new Bengali translation of the *Mahabharata* which he carried out successfully. At this time some domestic calamity affected him deeply and made him incapable of attending to his business. He roved about without a plan through Northern Bengal. Finding that his edition of the *Mahabharata*, cheap though it was, was beyond the reach of many of his countrymen, he decided to devote his labors to the education of his people, and in work of this kind to forget his sorrow. Having still on hand about one thousand copies of the *Mahabharata*, he resolved to give them away to deserving men. But his charity produced a result which he did not anticipate. Some of the recipients sold the volumes to booksellers, who sold them for a higher price than he had originally charged. Taking the advice of some of his friends, he established the Datavya Bharata Karyalaya, and commenced a new edition of the Bengali *Mahabharata*. Many copies were given away to persons who would not sell them again. Otherwise he charged the low price of Rs. 6/6 for a copy. The result was that his publishing office became well known in India and many thousand copies of various Indian works