

brotherhood of man. Many years later another Friend was sent out under President Grant's administration to labor as a superintendent among the Indians, the noble-hearted, true Quaker, Samuel M. Janney. He talked with those Indians in Nebraska about spiritual things. They could understand about the great spirit as they listened to him, and he told them furthermore the wonderful story of Jesus of Nazareth, commending his teaching and the lesson of his life, and his death to them. They listened with regard to the son, as they had with reference to the father, but he could not impress them, in the face of their sad experience with a so-called Christian nature, with the virtues of the son. Finally one old chief said to him: "We know about the father, but the son has not been along this way yet." A fresh and living instance of this spirit is illustrated in the chapter we are now writing so shamefully in our dealings with the Chinese. We are sending missionaries abroad to China, but what are we teaching by example in America with reference to the Chinese but the godless doctrine that they have no rights which we are bound to respect. We are receiving lessons valuable and varied from these distinguished representatives of other religions, but what are we to say in their presence of our shortcomings measured by the standard of our high Christian idea, which recognizes the brotherhood of all mankind and God as the common father?

I want to say that the potential religious life—and it is a lesson which is being emphasized day by day by this wonderful parliament—is not a creed but character.

I believe we stand to-day at the dividing of the ways, and the question is whether or not there shall follow this Parliament of Religions any permanent committee, or any general organization looking to the creation of a universal church.

Part of my speech has been made this morning by the eloquent ex-Gover-

nor who preceded me, but I will emphasize his remarks with regard to arbitration. There were two illustrations of my thought to which he did not make specific reference. One is recent in the Behring Sea arbitration. I may cite also one other illustration—the Geneva award—which at the time it occurred was perhaps even more remarkable than the more recent arbitration of the Behring Sea dispute. Among the exhibits down yonder at the White City, which you doubtless have seen, is the great Krupp gun. It is absolutely appalling in its possibilities for the destruction of humanity. Now, if the religious people of the world, whatever their name or form, will unite in a general league against war, and resolve to arbitrate all difficulties, I believe that that great Krupp gun will, if not preserved for some museum, be literally melted and recast into plow-shares and pruning hooks. [Applause.] This parliament has laid very broad foundations, presenting an object lesson of immense value. In June we had on this platform Episcopalians, Methodists, Baptists, Presbyterians, Unitarians, Protestants and Catholics. All these were tremendously in earnest to strike a blow at one of the great obstacles to the progress of Christian life in Europe—state regulated vice—the most infamous system of slavery of womanhood and girlhood the world has ever seen. It exists in most European countries, and it has its champions in America, who have been seeking by their propagandism to fasten it upon our large cities.

DUTY OF AMERICANS.

Now what has America to do on this line? America has a fearful responsibility. Though it may not have the actual system of State regulation, we call ourselves a Christian country, and yet in this beloved America of ours in more than one State, under the operation of the laws called "age of consent," a young girl of 10 years is held capable of consenting to her own ruin. [Cries of "Shame."] Shame,