

the Founder of Christianity from peculiarities of nation, race, or sex which might have derogated from its perfection as a type of pure humanity. In those days I believed in revelation. But my argument was not from revelation, but from ethics and history. The undertaking of Christianity to convert mankind to a fraternal and purely beneficent type of character and enfold men in a universal brotherhood, baffled and perverted although the effort has been in various ways, appears to have no parallel in ethical history. There is none in the Greek philosophers or the Roman Stoics, high as some of them may soar in their way. Aristotle's ideal man is perfect in its statuesque fashion, but it is not fraternal; it is not even philanthropic. Nor does the Christian character or the effort to create it depart with belief in dogma. Do not men who have totally renounced the dogma still cultivate a character in its gentleness and benevolence essentially Christian?

Theory, I have none. I plead, on a footing with the nine thousand correspondents