

Lynch, BYSTANDER, and others. We do not know what the Archbishop will say to being coupled with BYSTANDER ; probably he will lift his Archiepiscopal skirts pretty high ; but we for our part must protest against being supposed to take our stand on orthodoxy, or to be affected by any of the arguments by which mere orthodoxy is confuted. We wish to take our stand on reason and truth, without excluding the possibility that reason and truth may be divine. It seems to us not unlikely that when the rush of exaggerative physicism caused by the recent triumphs of physical science is past, things may, after all, work out in a very different way from that in which extreme physicists assume that they will. In the meantime, we want the facts of religious development to be rightly stated and seriously considered, as well as those relating to the maxillary suspensorium of the bee. Col. Ingersoll's mode of dealing with Mosaism seems to us passionate, unscientific and misleading, to say nothing about the question of taste. Either he has not studied the philosophy of history, in which case he is hardly fitted to come forward as a teacher, or he chooses for the sake of platform effect to put out of sight what everybody who has studied the philosophy of history must know. The New Testament itself says that Moses gave the Jews some things because of the hardness of their hearts, that is, of course, not because of their wickedness, but because their moral development was imperfect. Orthodoxy itself, if it keeps terms with reason, allows that the method of divine dealing with man is that of gradual training, not of sudden advancement to perfection. Mosaism in its presentation of Deity, in its cosmogony, in its institutions, social, religious, political, military, domestic and juridical, belongs to the primitive and tribal state: to denounce and ridicule its primitive and tribal character is, in the eyes of well-informed and sensible critics, a mere platitude. The question is, whether we do not perceive in it, as compared with other primitive and tribal civilizations, an upward moral tendency, which renders it a memorable step in the progress of the race. We look in the Old Testament only for the begin-