

finity was the polarization of itself—becoming Positive and Negative; this is the relation of the male and female found to exist in all Nature. In endeavoring to hold to the tenets of his "Faith" the parson refuses to accept the Elemental law of Reason, while in other matters he admits the necessity of observing this law. Thus, being neither Positive nor Negative, neither male nor female, it is not strange that his mentation is ascribed to a sex found nowhere else in Nature. If he examines his position in the community of which he is a part he will find plenty of evidence that he is tacidly regarded, as is well expressed by a phrase of the day, as being "Not quite all there." His congregation does not allow him to talk politics, does not expect him to take an active part in business, his amusements are restricted, his methods of living and bringing up his family over-scrutinized, and a "daily walk and conversation" demanded of him unlike that of his fellow citizens. These disabilities excite our sympathy but not our surprise. If the pastor demands unreasonable things of his flock, as he does when he asks them to accept unreasonable doctrines, it is not surprising that his flock and all similar flocks are unreasonable in their demands upon him. Without appreciating it they reason that their pastor cannot amount to much intellectually or he would not be a preacher; he would be a lawyer;