

in the beautiful parable he now uttered of the man who went down to Jericho, by the rough and wild road which was for a long time infested with robbers. The moral of the parable is that we are neighbors to every man in distress; we are very near to him in his misfortunes, which we know not how soon will be actually and identically ours; and to him, the law which is equally the law of Moses and of Christ, says:—Thou shalt love him as thyself.

Jericho was the second city in Judea, and was distant from Jerusalem about seventeen or eighteen miles. The plain of Jericho was remarkable for its fertility and beauty, and for the number of its palm trees, which are not very plentiful in Judea. The road between the two cities was called the red or bloody road, because so much blood had been shed there by robbers. All who travelled that road in those days were liable to the same dangers, and in this respect they were all very near neighbors to each other, whatever may have been the race from which they had sprung. The Samaritan, who manifested the best and most correct impression of the obligations of neighborhood or nearness to the same dangers, was altogether foreign to the Israelite in lineage. His countrymen were descendants from the Assyrian races planted there by Shalmaneser at the time when the Ten tribes were carried captive. There is every reason to suppose that they were in no way mixed up with the Ten tribes, but always remained perfectly distinct from them. They had the Pentateuch translated into their own language, but received no other portion of the sacred writings. The Samaritans now existing at Nablous (the ancient Neapolis) possess a very ancient copy of their translation of the Pentateuch, which is very rarely shown to strangers.

On the application of this parable, Abp. Trench remarks:—The traveller, then, is the personified human nature, or Adam, as he is the representative and head of the race. He has left Jerusalem, the heavenly city, the city of the vision of peace, and is travelling towards Jericho, he is going down toward it, the profane city, the city which was under a curse. Josh. vi. 26; 1 Kings xvi. 34. But no sooner has he forsaken the holy city and the presence of his God, and turned his desires towards the world, than he falls under the power of him who is at once a robber and a murderer; and by him and his evil angels is stripped of the robe of his original righteousness; nor this only, but grievously wounded, left full of wounds and almost mortal stripes, every sin a gash from which the life-blood of his soul is copiously flowing. Yet is he at the same time not altogether dead; for as all the cares of the good Samaritan would have been expended in vain upon the poor traveller, had the spark of life been wholly extinct, so a recovery for man would have been impossible if there had been nothing to recover, no spark of Divine life, which, by a heavenly breath, might again be fanned into flame—no truth which, though detained in un-

righteousness, might yet be delivered and extricated from it. When the angels fell, as it was by a free self-determining act of their own will, with no solicitation from without, from that moment they were not as one half-dead, but altogether so, and no redemption was possible for them. But man is "half dead;" he has still a conscience witnessing for God; evil is not his good, however little he may be able to resist its temptations; he has still the sense that he has lost something, and at times a longing for the restoration of the lost. His case is desperate as concerns himself and his own power to restore himself, but not desperate if taken in hand by an Almighty and All-merciful Physician. Maldonatus says the parable is a reply to the spirit out of which the question proceeded. It says, "You ask who is your neighbor? I will show you a man who asked not that question, and then your own heart shall be judge between you and him, which had most of the mind of God, which was most truly the doer of His will, the imitator of His perfections."

BISHOP WHIPPLE'S SECOND LETTER.

The Bishop of Minnesota, from his well-known interest in the welfare of the Indians, from his familiarity with the subject, is entitled to a considerate hearing upon the subject of the treatment the Indians have received at the hands of the United States Government. In his letter to President Grant, he reiterates his former assertions to the effect that for every life lost in such a war, as that now being carried on, "the nation is guilty, which for one hundred years has persisted in a policy, which always ends in a massacre and war." He says the peace policy, when adopted, has always done more for the civilization of the Indians, than all which the Government had ever done before; only that the new work was fettered by all the faults and traditions of the old policy.

In reference to treaties made with the Indians, he quotes General Sherman's report, stating that "Civilization made its own compact with the weaker party; it was violated; but not by the savage." "It was done," says the Bishop, "by a civilized nation. The treaty was approved of by the whole nation, the people and the press approved of it, because it ended a shameful Indian war, which had cost us thirty millions of dollars, and the lives of ten white men for every Indian slain. The whole world knew that we violated the treaty. The peace policy did not fail; it was a success until our faith was broken."

The Bishop contrasts the condition of the Indian in Canada, where not one dollar is spent in Indian wars, and his position in the United States, where five hundred million dollars have been spent in Indian wars; and then the Bishop closes with the following practical suggestions for solving the Indian problem, which deserve the most attentive consideration;

First. Concentrate the Indian tribes, viz.: Place all the Indians in Minnesota on the White Earth Reservation; the Indians of New Mexico, Colorado, and Sioux in the Indian Territory; the Indians on the Pacific coast upon two reserves. The Sioux cannot be removed at once, but probably twenty bands would consent to go at once, and their prosperity would draw others. If the Government adopt the plan the end can be reached.

Second. Wherever an Indian in good faith gives up his wild life, and begins to live by labor, give him an honest title, by patent, of one hundred and sixty acres of land, and make it inalienable. So long as the reserve is held by the tribe it offers a premium to the greed of white men. The certificates of occupancy are not, as titles, worth the paper upon which they are printed.

Third. Provide government for every Indian tribe placed upon a reservation. Congress might authorize the President to appoint any Indian Agent *ex officio* a United States Commissioner, with full power to administer law on the reservation. The United States Marshal, in whose district this reservation is, might be authorized to appoint the requisite number of civilized Indians, or men of mixed blood, to act as a constabulary force; the United States Judge might be required to hold one session of his court on the reserve each year.

FREE THOUGHT.

"Freedom of Thought" is a term which expresses great exaltation of mind; but it is one too under which have been covered some of the darkest and most malignant dispositions that have ever debased the character of man. In the one case it has ministered to the progress, wealth, and happiness of society. By giving to the world the arts and sciences, it has dispelled the darkness of ignorance and prejudice, and extended the limits of human knowledge, and raised the contemplation of man to "Him that inhabiteth eternity." On the other hand, by it the most sacred principles of religion and virtue have been undermined, and under its sacred name have been cloaked the basest maliciousness of which the human heart is capable.

It is then a question of no mean importance when "Freedom of Thought" ceases to be virtuous, and begins to be criminal, for it is employed by every one who exercises it, either as a means or as an end; either for the purpose for which the Author of nature bestowed it, or as an end which man creates for himself, independent of the purpose for which it was bestowed.

"Freedom of Thought" has been given to man for the discovery of that Truth which leads men to love God with all the heart, and their neighbour as themselves. When thus employed it is a noble and virtuous principle, and he who thus employs it is a minister of wisdom and happiness to his fellow-men.

But "freedom of thought," when otherwise employed, is productive of