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THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION.

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IX.

We have already shown that the subversion of Rome was encouraged by the policy of the Christian Church. That the condition of affairs would have been creditable to the ecclesiastical system had Rome never been conquered by the barbarians, there is no reason to believe. Hallam thinks we may form some notion of how little probability there was of the Western Empire producing any excellent fruits, even if that revolution had never occurred, by considering what took place in Greece in the following ages, when "no original writer of any merit arose, and learning, though plunged for but a short period into mere darkness, may be said to have languished in a middle region of twilight for the greater part of a thousand years."

In the Western Empire, during a period of seven hundred years from the invasion of the barbarians, the Church exercised absolute and complete control; and then, after the dissolution of the whole frame-work of Roman society, "she was left," as Lecky observes, "with a virgin soil to realize her ideal of human excellence."

What was the intellectual condition of those over whom she swayed her sceptre? For many centuries, we are told, a layman could rarely be found capable of signing his name; charters were subscribed with the mark of the cross; what little learning existed was confined chiefly to the clergy. A "cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness" ("Middle Ages," 160).

In the sixth century the classics were scarcely read, and from the middle of this century to the eleventh, but little difference was discernible. "France reached her lowest point," says Hallam, "at the beginning of the eighth century, but England was, at that time, more respectable, and did not fall into complete degradation until the middle of the ninth. There could be nothing more deplorable than the state of Italy during the succeeding century. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found, in Rome itself, who knew

the first elements of letters. Not one priest in a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another" ("Middle Ages," 460). The clergy could not translate a sentence of Latin. The homilies they preached were prepared from previous works of the same kind by some of the bishops.

It is not, as many suppose, creditable to the Church, that what little learning did exist was the boast of ecclesiastics, for Christianity made the cultivation of letters outside the Church absolutely impossible. Whoever wished to follow a life of study had to abandon secular pursuits and adopt the monastic life. "Mediæval Catholicism discouraged and suppressed in every way secular studies, while it conferred a monopoly of wealth, and honor, and power upon the distinguished theologian. Very naturally, therefore, it attracted into the path of theology the genius that would have existed without it, but would, under other circumstances, have been displayed in other forms" ("Hist. Morals," ii. 209).

In the monasteries, it is true, were kept all the libraries of Europe, but in these receptacles they conferred no blessings on mankind. Indeed a large number of the manuscripts of the classic authors that descended to us through the monasteries, were defaced, the original writing scraped off, and monkish tales and patristic fables substituted for it. "Not till the education of Europe passed from the monasteries to universities, not till Mohammedan science and classical freethought and industrial independence broke the sceptre of the Church, did the intellectual revival of Europe begin" (Ibid, p. 206).

In view of the general and deplorable ignorance that existed, which the Church helped to produce and to perpetuate; of the general disuse of the Latin language, and of the use of the jargon which represented it, it is undeniable, I think, that there were certain circumstances in the Catholic system which contributed to prevent the extinction of learning, or the state of letters from becoming worse than it was. I do not refer to the monastic institutions as receptacles of learning. I allude to the perpetuation of Latin as a sacred language. Such was the intellectual condition of the world that the hope of literature depended very largely, almost wholly, on this language. Keeping the Scriptures and liturgy in that language after it had ceased to be spoken, insured the transmission to us of the literature of antiquity which those ecclesiastical ages were unable to appreciate, and the study of which, a little later, contributed to revive Europe from her intellectual torpor. It is not to the credit of the Catholic Church that she kept the Bible and her liturgy in a dead language. Indeed, for no other act has she been so severely condemned by the Protestant world. Yet this very policy on her part, under the circumstances, proved a blessing to mankind. "Every rational principle of religion," says Hallam, "called for such a change [translation of the Bible and liturgy], but it would have been made at the expense of posterity" ("Middle Ages," 462).

It is common for Christian writers to speak of the service Christianity

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performed in preserving learning; but the fact is, that what Protestants call corruptions of the Christian system, and which they are accustomed to condemn, prevented affairs, when they had become so lamentable, from becoming more hopeless still, and rendered it possible for later ages to make use of the books which the Church had stowed away in monasteries, and which she now claims credit for not destroying, when she ought to have disseminated the knowledge they contained—in which case neither monastic institutions nor a sacred language would have been any use. "There is certainly no adequate excuse," says Hallam, "for keeping the people in ignorance, and the gross corruptions of the Middle Ages are in a great degree assignable to this policy. But learning, and consequently religion, have eventually derived from it the utmost advantage" ("Middle Ages," 462).

The Byzantine Empire, founded by the first Christian Emperor, existed nearly eleven centuries. Of that empire Lecky says: "The universal verdict of history is that it constitutes, with scarcely an exception, the most thoroughly base and despicable form that civilization has yet assumed. Though very cruel and very sensual, there have been times when cruelty assumed more ruthless, and sensuality more extravagant, aspects; but there has been no other enduring civilization so absolutely destitute of all forms and elements of greatness, and none to which the epithet 'mean' may be so emphatically applied. The Byzantine Empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty, after the first paroxysms of religious agitation, without genius or intellectual activity; slaves, and willing slaves, in both their actions and their thoughts, immersed in sensuality and in the most frivolous pleasures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the chariot races, stimulated them into frantic riots. . . .

"The history of the Empire is a monotonous story of the intrigues of priests, eunuchs, and women, of poisonings, of conspiracies, of uniform ingratitude, of perpetual fratricides. . . . At last the Mohammedan invasion terminated the long decrepitude of the Eastern Empire. Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall.

"The Asiatic churches had already perished. The Christian faith, planted in the dissolute cities of Asia Minor, had produced many fanatical ascetics and a few illustrious theologians, but it had no renovating effect upon the people at large. . . . The frenzy of pleasure continued unabated, and in a great part of the Empire it seemed, indeed, only to have attained its climax after the triumph of Christianity.

"The condition of the Western Empire was somewhat different. . . . She [the Church] exercised for many centuries an almost absolute empire over the thoughts and actions of mankind, and created a civilization which was permeated in every part with ecclesiastical influence.

And the Dark Ages, as the period of Catholic ascendancy is justly called, do undoubtedly display many features of great and genuine excellence. In active benevolence, in the spirit of reverence, in loyalty, in co-operative habits, they far transcend the noblest ages of pagan antiquity, while in that humanity which shrinks from the infliction of suffering, they were superior to Roman, and in their respect for chastity, to Greek civilization. On the other hand, they rank immeasurably below the best pagan civilizations in civic and patriotic virtues, in the love of liberty in the number and splendor of the great characters they produced, in the dignity and beauty of the type of character they formed. They had their full share of tumult, anarchy, injustice, and war; and they should probably be placed, in all intellectual virtues, lower than any other period in the history of mankind. A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions. Credulity being taught as a virtue, and all conclusions dictated by authority, a deadly torpor sank upon the human mind, which for many centuries almost suspended its action, and was only effectually broken by the scrutinizing, innovating, and free-thinking habits that accompanied the rise of the industrial republics in Italy. Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century" ("Lecky's Hist. Morals," ii, 13-15).

"When we remember that in the Byzantine Empire the renovating power of theology was tried in a new capital free from pagan traditions, and for more than one thousand years unsubdued by barbarians, and that in the west the Church, for at least seven hundred years after the shocks of the invasion had subsided, exercised a control more absolute than any other moral or intellectual agency has ever attained, it will appear, I think, that the experiment was very sufficiently tried. It is easy to make a catalogue of the glaring vices of antiquity, and to contrast them with the pure morality of Christian writings; but if we desire to form a just estimate of the realized improvement, we must compare the classical and ecclesiastical civilizations as wholes, and must observe in each case not only the vices that were repressed, but also the degree and variety of positive excellence attained" (Ibid. 16).

X.

It is evident, I think, from the facts and reasonings presented, that during the centuries that Christianity existed unmodified by scepticism and unimproved by science, art, and literature, it failed, on the whole, to improve the condition of mankind. I think we may go farther and say that it very materially retarded the civilization of the world.

While Christendom was enveloped in darkness, the flickering lamp of

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learning emitting scarcely a ray of light in all its domain, the Mohammedan Arabs were cultivating science and philosophy with ardor and success. When the capitals of Christian Europe were inhabited by barbarous hordes, the Court of Bagdad evinced remarkable lustre and liberality, and opened asylums to the learned of every land. Literary relics found in conquered countries were brought to the foot of the throne. Latin, Greek, and Persian literature was translated into the Arabic. The Court itself was made up of teachers, translators, commentators, and philosophers. Schools were founded and libraries established in every considerable town. There was one college at Bagdad that had six thousand pupils and professors. Institutions of learning were liberally endowed. The revenue of kingdoms was expended in public buildings and fine arts. The Arabs excelled in mathematics and astronomy, architecture and agriculture, while they cultivated with success a long list of the arts and sciences among the most valued at the present day. Speaking of the earlier sovereigns of Bagdad, Hallam says;

"Their splendid palaces, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, formed a striking contrast to the rudeness and poverty of the Western nations. In their Court, learning, which the first Moslems had despised as unwarlike, or rejected as profane, was held in honor. The Khalif Almamun was distinguished for his patronage of letters; the philosophical writings of Greece were eagerly sought and translated; the stars were numbered; the course of the planets was measured; the Arabians improved upon the science they borrowed, and returned it with abundant interest to Europe in the communication of numeral figures and the intellectual language of algebra" ("Middle Ages," 552).

The Moors, a people of Arabian origin, that inhabited the countries now called Morocco and Fez—once known as Mauritania—formed the channel through which the learning and civilization of the Arabs, the seeds of which came from Alexandria and the East, travelled into Europe. The Moors conquered Spain, and held it nearly seven centuries. They established a magnificent empire, and for centuries were the most enlightened people on the face of the globe. While the greater portion of the Western world was plunged in the darkest ignorance, the Moors of Spain were cultivating those arts and sciences which expand the mind, refine the taste, and give polish to society. "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and ever creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, medicine, proved to be more durable, and therefore more important than their military actions had been" (Draper's "Intellect. Devel." 306). Some idea of the magnificence of the Saracenic Empire may be formed from the statement of a Moorish author regarding the city of Cordova, the capital of Andalusia. It contained, he informs us, 200,000 houses, 600 mosques, and 900 public baths. Another writer says it had 80 public schools, 50 hospitals, and 80,000 shops

A space 24 miles in length by six in breadth, along the Guadalquivir, was occupied with streets, gardens, private dwellings, and public edifices. "After sunset," says Draper, "a man might walk through it in a straight line for ten miles by the light of the public lamps." It had a public library of 28,000 volumes. The city of Granada was not less celebrated for its wealth, luxury, and learning. There were, it is said, 12,000 towns and villages on the banks of the Guadalquivir.

This people was the connecting link between ancient and modern civilization. The Arabs were the depositories of science during the Dark Ages, and "the restorers of learning to Europe." It is not true, as some Christian writers would have us believe, that the darkness of the Middle Ages was dispelled by the light of Christianity. The revival of learning was due chiefly to the study of pagan literature, and the Mohammedan schools of learning. Christianity exerted all its power to keep the world in ignorance, and, as we have seen, it was among the Mohammedan Arabs, whose religion did not at that time make war on knowledge, that appeared the first gleams of light which shot athwart the horizon of Christian Europe. I shall allow a Christian historian to state the facts in his own language:

"It was under the reign of this celebrated Khalif [Almamun, A.D. 833] that the Arabians began to take pleasure in the Grecian learning, and to propagate it, by degrees, not only in Syria and Africa, but also in Spain and Italy; and from this period they gave us a long catalogue of celebrated philosophers, physicians, astronomers, and mathematicians, who were ornaments to their nation through the several succeeding ages, and in this certainly they do not boast without reason.

"After this period the European Christians profited much by the Arabian learning, and were highly indebted to the Saracens for improvement in the various sciences; for the mathematics, astronomy, physics, and philosophy that were taught in Europe from the tenth century were, for the most part, drawn from the Arabian schools that were established in Spain and Italy, or from the writings of the Arabian sages. Hence the Saracens may in one respect be justly considered the restorers of learning in Europe" (Mosheim's "Ecc. Hist.," i. 211).

"The Arabians during this whole century [the tenth] preserved that noble passion for the arts and sciences which had been kindled among them in the preceding age; and hence their country abounded with physicians, mathematicians, and philosophers, whose names and characters, together with an account of their respective abilities, are given by Leo Africanus and other literary historians" (Ib., 241).

After speaking of the services of Gerbert [Sylvester II.], the same writer says: "It was not to his genius alone that he was indebted for the knowledge with which he began to enlighten the European provinces; he had derived a part of his erudition, particularly in physic, mathematics, and philosophy, from the writings and instruction of the Arabians who were settled in Spain. Thither he had repaired in pursuit of know-

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ledge, and had spent some time in the seminaries of learning at Cordova and Seville, with a view of hearing the Arabian doctors; and it was perhaps by his example that the Europeans were directed and engaged to have recourse to this source of instruction in after times; for it is undeniably certain that from the time of Gerbert, such of the European Christians as were ambitious of making any considerable progress in physic, arithmetic, geometry, or philosophy, entertained the most eager and impatient desire of receiving instruction from the writings of the Arabian philosophers who had founded schools in several parts of Spain and Italy. Hence it was that the most celebrated productions of these doctors were translated into Latin; their tenets and systems were adopted with zeal in the European schools, and numbers went over to Spain and Italy to receive instruction from the mouths of these famous teachers, who were supposed to utter nothing but the deepest mysteries of wisdom and philosophy. However excessive this veneration for the learned Arabians may have been, it must be owned that all the knowledge, whether of physic, astronomy, philosophy, or mathematics, which flourished in Europe from the tenth century was originally derived from them; and that the Spanish Saracens, in a more particular manner, may be looked upon as the fathers of European philosophy" (Ibid, 242).

Speaking of the eleventh century, Mosheim says: "The school of Salerno, in the kingdom of Naples, was renowned above all others for the study of physic in this century, and vast numbers crowded thither from all the provinces of Europe to receive instruction in the art of healing; but the medical precepts that rendered the doctors of Salerno so famous were all derived from the schools of the Saracens in Spain and Africa" (Ibid, 260). "Even as early as the tenth century," says Draper, "persons having a taste for learning and for elegant amenities, found their way into Spain from all adjoining countries; a practice in subsequent years still more indulged in, when it became illustrated by the brilliant success of Gerbert, who, as we have seen, passed from the University of Cordova to the Papacy of Rome" ("History Intellectual Development," p. 351).

To the above I shall add the testimony of Lecky respecting our indebtedness to the Arabs for the revival of learning: "The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom" ("Hist. Morals," ii. 17).

XI.

The Crusades, the main object of which was to get possession of an empty sepulchre, and which a writer justly says, "turned Syria into an

Aceldama, and inundated with blood the fairest fields of Europe," nevertheless, by bringing the Christians more generally and more directly in contact with the Saracens, accomplished much good. "They proved," says Guizot, "a great step in the enfranchisement of mind, great progress toward more extensive and liberal ideas. They, the Crusaders, also found themselves in juxtaposition with two civilizations, not only different from their own, but more advanced—the Greeks on the one hand, and the Mohammedans on the other. . . . It is curious to observe in the old chronicles the impression which the Crusaders made upon the Mussulmans. These latter regarded them at first as barbarians; as the rudest, the most ferocious and most stupid class of men they had ever seen. The Crusaders on their part were struck with the riches and elegance of manners of the Mussulmans" ("History Civilization," i. 154).

Brought thus in contact with a people greatly their superiors in intelligence and culture, the Christians could not help receiving benefit from those whose country they invaded. That Christendom, in various ways, is vastly indebted to the Arabs, and especially to the Saracens, for the advancement that has been made within its limits, no person who has an acquaintance with the history of the Middle Ages can deny. By them the learning and ethics of pagan antiquity were disinterred from the dust of centuries and transmitted and cultivated on the soil of modern Europe. And it was contact with the Saracens that quickened the energies and enlarged the minds of the European Christians, and prepared the way for advances in every direction. Knowledge and scepticism increased together. The Rationalism of Abelard in the twelfth century, the heresies of the Waldenses which gave the Church so much trouble and called forth her vengeance, the spirit of Freethought, of which general complaint was made in the thirteenth century, all furnish evidence of the existence of a strong and growing sentiment against the prevailing system. The poetry of Dante, in which he assigned several popes a place in hell for their vices, the sonnets of Petrarch, in some of which the Church of Rome is characterized as a harlot, and the tales of Boccaccio, wherein the vices of the monks and priests were freely exposed, among other works of less ability and note, tended to increase contempt for the Church and her unholy pretensions. The influence of Roger Bacon, who was imprisoned fourteen years, and finally died in prison, his name blasted as that of a magician, helped the cause of science and progress. The invention of rag paper and afterwards of printing, led to a rapid dissemination of knowledge. An acquaintance with the mariner's compass, by enabling men to make the ocean a highway, and a knowledge of gunpowder, which gave civilized nations an immense advantage over barbarians, proved of incalculable value to the cause of progress. Portugal doubled the Cape of Good Hope and found a maritime passage to India; Spain explored and established herself in a new world; England, in the person of Drake, circumnavigated the world; Copernicus, and later, Galileo, opened to the contemplation of man

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other worlds than our own; science and philosophy received more and more attention, and the heart of man seemed to beat with a more vigorous pulsation, and his mind, brought from heaven to earth, awakened to a life of activity and adventure.

A thousand glorious events and magnificent inventions and discoveries thronged upon one another with pressing haste to witness the great and momentous Reformation. That religious revolution was due to the labors of thousands who preceded the Protestant reformers of the sixteenth century. These latter but reflected the comparatively advanced thought and sentiment of the age, which had been gradually growing in strength and influence for centuries. Wickliffe had long ago opposed the corruptions of Rome, and incurred the hatred and vengeance of the Church. Huss had perished at the stake for his reformatory views. Others less distinguished had met a similar fate. The bones of multitudes of heretics were bleaching on the mountains whither they had been driven by the fury of persecution.

During all this struggle between intellectual life and intellectual death, which continued for ages, Christianity opposed most stubbornly every innovation, and punished with imprisonment, torture, and death the votaries of science, philosophy, and reform. Roger Bacon was imprisoned many years for his scientific investigations; the work of Copernicus was condemned, his theory denounced as "a false Pythagorean doctrine," and the author, there is reason to believe, excommunicated; Bruno was burnt at the stake; Galileo was arrested and forced to renounce his scientific theories, and when released his steps were dogged until his death.

If the Church once became the friend of the serfs against the nobles of Europe, it was because a proud and powerful nobility, not always submissive to ecclesiastical discipline, having almost unlimited control over the people, weakened the authority of the Church. The people once more under her power, she oppressed the nobles and serfs alike.

The Archbishop of Canterbury joined with the barons in extorting Magna Charta from King John. For this act he incurred the wrath of Pope Innocent III., who removed him from office, denounced the charter, declared it null and void, and threatened the king with excommunication and curses of the Church if he did not disregard it. It was, we may add, Spanish monks, with the famous Las Casas at their head, that introduced into America that "sum of all villainies," negro slavery.

In Spain, the supremacy of Catholic Christianity was followed by the most disastrous results. Under the Saracens, as we have seen, that country was the most enlightened portion of Europe. Its decline commenced with the triumph of the Christian faith, when science decayed, manufactures gradually disappeared, industrial pursuits were abandoned, fields were uncultivated, and whole districts depopulated. The most valuable part of the Spanish population—the Moriscoes, a remnant of the people that had made Spain illustrious in preceding centuries—were

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expelled from Spanish soil. This monstrous wrong, the expulsion of 100,000 people from their native land, was urged on and compelled by Spanish priests. "When they were thrust out of Spain," says Buckle, "there was no one to fill their places; arts and manufactures either degenerated or were entirely lost, and immense regions of arable land were left uncultivated; . . . whole districts were suddenly deserted, and down to the present day have never been re-peopled. These solitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them; and it is said that from the expulsion of the Moriscoes is to be dated the existence of those organized bands of robbers, which after this period became the scourge of Spain, and which no subsequent government has been able entirely to extirpate" ("Hist. Civilization," ii. 53). The expulsion of the Jews from Spain, who next to the Moriscoes were the best part of the population, still further contributed to the downfall of that priest-ridden country. The terrible effects of the Inquisition can never be computed. According to Llorente, 31,000 persons were burnt, and 290,000 condemned to other punishments by this institution in Spain alone. It destroyed all industry, stamped out all free thought, and in spite of all the treasures which the New World poured into Spain, the people were reduced largely through its influence to a condition of poverty and degradation. In no way did the prevailing religion intentionally encourage the dissemination of learning or the improvement of man's unhappy condition in this world. On the contrary, the Church robbed and impoverished the people here, giving them in return promises of crowns of glory beyond the grave.

Since man has to a considerable extent, in some portions of Christendom, emancipated himself from the thralldom of the Church, he has made unprecedented progress. The advocates of Christianity now absurdly claim that the advancement thus made is justly ascribable to their faith. As well might we ascribe the enlightenment of Spain from the ninth to the thirteenth century to the religion of the Koran. In those times the Mohammedan might have maintained the divine character and beneficent tendency of his religion by a comparison of Spain with the Christian countries of Europe with just as much reason and truth as the defenders of Christianity now argue in favor of the divinity and favorable tendency of their religion by comparing the Christian nations of to-day with pagan countries—with as much reason and truth as the Protestant endeavors to prove what the Protestant form of Christianity has accomplished by pointing to England and America and contrasting them with Spain and Mexico as they are to-day. It is not uncommon for the defenders of Christianity to refer to the fact that nearly all the universities of learning in Christendom are sustained in the interests of the Christian religion, and that science, philosophy, and literature have been chiefly encouraged and cultivated by those who have been reared under the influence of this faith. The Spanish Saracens could have said the same in defence of Mohammedanism.

XII.

The noblest universities in the world were Mohammedan institutions and the cultivation of science and learning was brought up under, and indoctrinated in the Mohammedan faith. But the universities and learning of Spain were surely not the result of the religion of the Saracens. Neither are the learning and the universities of England, Germany, and America the result of any form of Christianity. Mohammedanism was less unfavorable to intellectual progress in the Middle Ages than Mediaeval Christianity. So Protestant Christianity as it exists in England or America is far less injurious in its tendency than Catholicism as it exists in Spain and Mexico; but it is certainly absurd to maintain that the progress that has been made in the former countries should be put to the credit of Protestant Christianity. This form of Christianity, like Catholicism, has, in the past, opposed science, philosophy, and reform, and persecuted the pioneers of intellectual progress to the full extent of its power; but, happily, its power, never equal to that of the mother Church, has been growing less gradually, until now it is so weak that, in America especially, it can oppose but feebly the discoveries and innovations which contradict its assumptions and threaten to destroy it entirely. The policy that it now adopts to get a new lease of life is to conform, with the best possible grace, to the teachings of science and philosophy, and to acquiesce, as far as possible, in the reforms of the day.

Hence it is now comparatively harmless in checking intellectual progress. Herein we see the liberalizing and elevating influence of those sciences and arts, and those pursuits of industrialism which have thus expanded the mind and enlightened the understanding, and, in consequence, shorn religion of its power, and forced it, in spite of its stubborn opposition at every step, to abandon many of its antiquated errors, and stop its cruel persecution of the benefactors of mankind. It is scepticism and Freethought, not religion, that have contributed to the progress which we have sketched. "For more than three centuries," says Lecky, "decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization" ("Hist. Morals," ii. 17).

It is frequently asserted that in the most Christian countries the people are the most intellectual, moral and happy. But the fact is, that in those countries in which scepticism and infidelity have acquired the greatest strength and influence, and in which Christianity has been modified to conform to the changed condition of affairs, the people are the most advanced. The Abyssinians have had Christianity at least

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1500 years. Faith among that people is sincere and unquestioning. Scepticism is not encouraged or tolerated. Yet, according to travellers who have visited the Abyssinians, their condition is one that does not afford a very good illustration of the elevating influence of Christianity. Bruce, the Scotch traveller, who was at Gondar, the capital, says he seldom went out without seeing dead bodies lying in the streets left to be devoured by dogs and hyenas. Another writer who lived there several years says he was invited to a feast, at which raw flesh with warm blood was offered the guests. "We are told," says Goodrich, "that the people eat the flesh from the cattle while alive, and sometimes after a large piece has been taken out, draw the skin over it, and drive the bleeding beast on its way. Sometimes when a party are assembled for a feast, and are seated, the oxen are brought to the door, the flesh is cut off, and the meat devoured while the agonized brutes are filling the air with their bellowings. These horrid things are said to be less common now than formerly, but the manners of the people in other respects are barbarous in the extreme. Yet, strange to say, they profess Christianity and have numerous churches." I do not ascribe the lamentable condition of this people to Christianity; but their unadvanced state, after this religion has had 1500 years in which to exert an influence on their character, serves to show that something besides Christianity is necessary to make a nation enlightened and great. Commercial intercourse with other peoples, a knowledge of the arts and sciences, mechanical improvements, with other secular agencies, will probably in the future lift Abyssinia out of her present up to a higher and better condition. Increase of intelligence will be accompanied by increase of scepticism, and we may expect most reasonably that Christianity in that land will, as in all other countries, be improved to correspond with the intellectual and moral state of the people. And when they shall have become enlightened, through causes entirely secular, and Christianity among them shall have improved in a corresponding manner, their advancement will, no doubt, by some minds, be ascribed to the Christian religion.

Look at those nations in which, it is universally admitted, scepticism and infidelity are exerting a powerful influence on the people. Prominent among them is Germany: The *Church Union* says, "That there is more practical scepticism in Germany than in any other great Protestant nation, seems to us established almost beyond argument." Every one knows how strikingly our German immigrants are marked by religious unbelief. The scientific minds of Germany have, almost without exception, shown their opposition to the Christian system by attacking its assumptions, or their contempt for it by utterly ignoring its claims. The greatest and most influential minds, among the theologians even, are Rationalists. Dr. Bellows, writing from Germany a few years ago, declared that educated men as a class had abandoned all belief in the miraculous portion of the New Testament. It has long been a saying,

that of every three German philosophers, two are atheists. The poetry of Germany is pervaded by the spirit of free thought, and its best literature is so full of infidel sentiments that the clergy and the religious press discourage the reading of it by the masses.

England, too, is a country in which the Christian religion has lost much of its authority and influence. The most prominent authors in that country, like those of Germany, either openly combat its dogmas or oppose it by their silence. Darwin, Huxley and Tyndall, Spencer and Mill, Harriet Martineau and Marian Evans, Buckle, Grote, Lecky, with a hundred more of the finest intellects of England, are the authors of works hostile to the Christian religion, with its teachings about miracles and supernatural manifestations. The intelligent artisans and mechanics of England, as a class, no longer attend any Christian church. "Indeed," Lord Shaftesbury lately said, "not more than two in a hundred of the working-class go to any place of public worship." Charles Bradlaugh, the noble champion of the people and the uncompromising foe of churchcraft and priestcraft, addressed audiences among the largest that assemble in that country. The rapid progress of infidelity in England is admitted and lamented by the advocates of Christianity. Some months ago, the "Christian Evidence Society" had an annual meeting in London. Lord Salisbury presided. In his speech, he said that "the intense importance of the prevalent unbelief presses itself on the minds of thoughtful Christians and acquired new weight every day They were standing in one of the most awful crises through which the intellect of Christendom had ever passed. They could point to many distinguished intellects from which all that belief had gone, in which, until now, the highest minds coincided." Lord Shaftesbury, following him, said that "bishops, deans, men of science, the greatest minds in literature, all avowed infidel principles. It was difficult, in fact, to find a man under the age of forty who would confess to a belief in anything at all."

In France, Liberal views are confined chiefly to the educated class, and the excellent results of freethought in that country are seen in the intellectual contributions which France has made to the world during the past century. The masses are, and have been, with only an interruption more apparent than real, under the influence of the Church. In the revolution of 1789 the people for a short time sympathized with the Liberal leaders in their opposition to Christianity, because they had been robbed, impoverished, and almost starved by the nobility and the priesthood, and because they saw that the Liberals aimed to destroy political and social despotism, and to substitute a better order of things for the old *regime*. But, ignorant of the principles of the anti-Christian school, and under the influence of the teachings of centuries, the people soon settled back into their old faith. Napoleon III. ruled France through the priesthood, and the devotion of the French peasantry is well known. Yet every orthodox clergyman thinks it his duty whenever any misfortune happens France, to attribute it to "the infidelity of the

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people," when the fact is, that the masses in France are largely under the influence of the Church, and infidelity is found principally among the class that has made France great in all the arts and pursuits of peace.

In the United States the growth of Liberal opinions during the past fifty years has been very rapid, and their influence is generally felt. The orthodox churches are made up largely of members that are ashamed of the written creed of their denomination. The connection of no small number in the churches everybody knows is from motives of policy and prudence. A Christian congregation of this day is not such as the clergy spoke to a few years ago; but, as Rev. George Gilfillan remarks, "An assembly, part of whom have come to sleep, another part to recreate their eyes by staring, a fourth part perhaps to reap benefit, and another fourth to enjoy the refined sensuality of listening to eloquence, or the still dearer luxury of finding fault. Taking audiences and ministers as a class, they are both far happier to part than to meet" (Christianity and our Era).

THE SLAVE.

BY WALT. A. RATCLIFFE.

"I HAVE learned," he meekly murmurs,
 "I have learned to be contented
 In what state the Lord doth call me ;"
 In his land, a land of temples,
 LO! his home is but a hovel,
 Husks his fare and rags his raiment,
 But he murmurs morn and even,
 "I have learned to be contented."

Thus he kneels and thus he chanteth,
 Facing ever to the westward,
 With his nerveless hands to skyward.
 While the tyrant, softly treading,
 Binds his ankles firm with fetters,
 Leaning on his bended shoulders,
 Binds upon his wrists uplifted
 Heavy burnished brazen shackles ;
 But he sees no bonds or fetters,
 For his upturned eyes are blinded,
 Blinded by their garish gleaming.

In the dust he kneels, his chanting
 All the thrush's love-song drowning ;
 Drowning all the busy humming
 Of the brown bee, nectar-laden ;
 Drowning all the brooklet's purling,

All its mild, melodious murmur ;
 Drowning all the bitter wailing
 Of the bruised and bleeding children ;
 Drowning every cry of anguish
 Wrung from hearts o'er heavy laden.

Or perchance he hears the sighing,
 Hears the sobbing, hears the shrieking,
 For a moment stays his chanting,
 Tells the burdened that Jehovah
 Chastens every soul he loveth ;
 Bids the empty cease to hunger ;
 Bids the cold forget to shiver ;
 Bids them kneel with him in meekness,
 Morn and eve submissive murmur,
 "I have learned to be contented."

Numbing nightmare, damning dogma,
 Foulest falsehood, selfish slander,
 Tooth of tiger, strength of spoilers,
 Food of folly, pride of priestcraft,
 With the schemers who have formed thee
 Thou shalt vanish in the morning.

Night has wept ; each blade and blossom
 As she passed them caught her tear-drops ;
 From his purple path before us
 Darts the sun his shining arrows.
 And the tear-drops catch and hold them,
 Parting all their fairy fibres,
 Till the violets and the daisies,
 Jewel-crowned, return his greeting,
 Bathing in that rosy radiance,
 Soothed by tuneful lute and lyre
 Of a thousand thousand players
 Hidden in the forest's temple ;
 Hidden in their grassy fastness.
 Highland, lowland, moor and meadow
 Laugh aloud the laugh of freedom.
 Dreary night, with woe and weeping,
 Deep has sunk beneath the ocean,
 And the slave, with fanes and fetters,
 With his selfish uncomplaining,
 Child of Night, his weeping mother,
 Went the way the night departed,
 Sunk to rise no more forever.

Brothers, brothers ! cease from slumber !
 Day is dawning on the mountains.
 Rise and eat, behold 'tis morning.

Listowel, Ont., March, 1898.

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THE REAL ROBERT BURNS.

BY G. W. FOOTE.

II. Burns as a Freethinker.

"In his sunny moods," wrote Carlyle, "a full, buoyant flood of mirth rolls through the mind of Burns." "The master-quality of Burns," Mr. Henley says, "the quality which has gone, and will ever go, the furthest to make him universally and perennially acceptable, is humor." Mr. Henley thinks his sentiment is sometimes strained, and often rings a little false. "But his humor—broad, rich, prevailing, now lascivious or gargantuan and now fanciful or jocose, now satirical and brutal and now instinct with sympathy—is ever irresistible." This is true and admirably put. We should say that Mr. Henley understands and enjoys Burns's humor better than Carlyle did; and for this reason, we fancy, he does not share Carlyle's regret that Burns expended so much of his humor upon the orthodox clergy of the local Kirk. Perhaps it ought to be stated, in this connection, that Carlyle lived more than half a century after writing his Burns article, and that he in turn expended much of his humor upon the clergy of all denominations. However, this is what Carlyle wrote in 1828:

"It seems to us another circumstance of fatal import in Burns's history that at this time he became involved in the religious quarrels of his district; that he was enlisted and feasted, as the fighting-man of the New-Light Priesthood in their highly unprofitable warfare. At the tables of these free-minded clergy he learned much more than was needful for him. Such liberal ridicule of fanaticism awakened in his mind scruples about Religion itself, and a whole world of Doubts, which it required another set of conjurers than these men to exorcise."

This is the voice of a Scottish student fresh from the schools of Calvinism; from whose influence, by the way, he never quite escaped; for, just as Carlyle retained his native brogue almost unimpaired during his more than forty years' residence in London, so he retained to the last the prejudices he imbibed with his education. His intelligence saw through the dogmas he had been taught, but the spirit of them always dwelt in his feelings.

Mr. Henley comes later, and has been trained in a broader-minded school. He notices with satisfaction that Burns was "the most anti-clerical" as well as the most popular poet of Scotland. "Being a Scot," Mr. Henley says, "he was instinctively a theologian; being himself, he was inevitably liberal-minded; born a peasant of genius, and therefore a natural rebel, he could not choose but quarrel with the Kirk, especially as her hand was heavy on his friends and himself." And again in a footnote: "He was ever a theological liberal and a theological disputant—a champion of Heterodoxy, in however mild a form, whose disputa-

tions made him notorious, so that his name was as a stumbling-block and an offence to the Orthodox."

Curiously, as some will think, Mr. Henley puts in a word for "Some John Knox," as Browning called him; and what he says is so novel and striking that we venture to quote it *in extenso*:

"He was the man of a crisis, and a desperate one; and he played his part in it like the stark and fearless opposite that he was. He was a humorist, he loved his glass of wine, he abounded in humanity and intelligence, he married two wives, he was as well-beloved as he was extremely hated and feared. He could not foresee what the collective stupidity of posterity would make of his teaching and example, nor how the theocracy at whose establishment he aimed would presently assert itself as largely a system of parochial inquisition. The minister's man who had looked through *his* keyhole would have got short shrift from *him*; and in the eighteenth century he had as certainly stood with Burns against the Kirk of Scotland, as represented by Auld and Russell and the like, as in the sixteenth he stood with Moray and the nobles against the Church of Rome, as figured in David Beaton and the 'two infernal monst'ris, Pride and Avarice.'"

Without stopping to agree with Mr. Henley or to dissent from him with regard to John Knox, we proceed with our remarks upon Robert Burns. His "scruples" and "doubts," which Carlyle regretted, have naturally attracted the attention of the biographers. Allen Cunningham, for instance, writes as follows:

"When in the company of the demure and the pious, he loved to start doubts in religion, which he knew nothing short of inspiration could solve; and to speak of Calvinism with such latitude of language as shocked or vexed all listeners, and caused him to be regarded by some as a Freethinker or a Deist."

Cunningham, however, is very anxious to assure us that Burns was really nothing of the kind; and, after the style of the orthodox stories about the deathbeds of Voltaire and Thomas Paine, he introduces us to "Mrs. Haugh—a most respectable woman," in whose house he lived at Dumfries, and who was "much with him during his last illness." To this most respectable woman, we are told, he "lamented that he had sometimes doubted the truths of Scripture." This is meant to be edifying, but it is not convincing. The trick has been repeated so often that it has lost all its force. It only imposes on blind piety and invincible stupidity. What Burns wrote and spoke to the public and to his intimate friends is infinitely more important than anything he may have said (or not said) to his landlady, whether respectable or otherwise.

Allow as much as possible for the emphasis and exaggerations of humor, yet plenty remains to prove that Burns was a hater of priestcraft, a friend of freethinking, and a sceptic in regard to the distinctive dogmas of Christianity. We will appeal to his poems first, and then to his correspondence.

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There are four lines in "Tam o' Shanter" which Burns removed from one edition in compliance with the advice of a high-placed friend. They occur at the end of that list of gruesome objects on the holy table :

"Three lawyers' tongues turn'd inside out,
Wi' lies seam'd like a beggar's clout,
And priests' hearts, rotten, black as muck,
Lay stinking, vile, in every neuk."

This is not tragic, like what precedes it, but satirical, and therefore somewhat incongruous; yet the incongruity rather intensifies the satire, the reader being brought down suddenly from terror to disgust.

The satires on the Old-Light clergy offer a tempting field for quotation, but we must limit ourselves to a few picked specimens. How finely rollicking is the start of "The Kirk's Alarm" :

"Orthodox, orthodox,
Wha believe in John Knox,
Let me sound an alarm to your conscience ;
There's a heretic blast
Has been blawn in the wast,
That what is no sense must be nonsense !"

Fun and wisdom were never more happily commingled. How the sting is all kept in the tail of the satire! And how surprising and delicious it all is—to everybody but its victims!

"Holy Willie's Prayer" is simply beyond praise. Sir Walter Scott called it "a piece of satire more exquisitely severe than any which Burns afterwards wrote; but unfortunately [he added] cast in a form most daringly profane." With what tremendous power, moving with the utmost ease, Burns hits off the whole essence of Calvinism in a single verse :

"O Thou, wha in the heavens dost dwell,
Wha, as it pleases best thyself,
Sends ane to heaven and ten to hell,
A' for thy glory,
And no for ony guid or ill
They've done afore thee !"

How line by line and verse by verse, in this creative satire, Burns develops the character of an orthodox Calvinist, proud of his own election, content with the thought of others roaring in hell, impatient of all heresy, yet with a keen eye for temporal advantage, and a tendency to backslide in the ways of the flesh! The art of this poem is perfect. Just as the first verse epitomizes Holy Willie's religion, so does the last verse epitomize his character; the deity and his devotee being worthy of each other :

"But, Lord, remember me and mine
Wi' mercies temp'ral and divine,
That I for gear and grace may shine,
Excell'd by name,
An' a' the glory shall be thine,
Amen, amen !"

In the Epistle to Gavin Hamilton there is splendid satire on the old

orthodox theory that good works are damnable without saving faith. Hamilton is exemplary as master, landlord, husband, father and neighbor; but what is the use of that?

"It's no thro' terror of damnation :
It's just a carnal inclination."

Morality slays its tens of thousands; vain is the hope that trusts in mercy, truth and justice; you may practise any villainy as long as you "stick to sound believing":

"Learn three-mile pray'rs, and half-mile graces,
Wi' weel-spread looves, an' lang wry faces,
Grunt up a solemn, lengthen'd groan,
And damn a' parties but your own ;
I'll warrant then, ye're nae deceiver,
A steady, sturdy, staunch believer."

Burns could not believe in a hell for honest men. He did not believe that the dread of future punishment was a moral motive :

"The fear o' hell's a hangman's whip
To haud the wretch in order."

He pities poor Old Nick, and hopes he will get out of his hot prison. As for himself, Robert Burns, he has no fear. King David is ranked among the chief of saints, though he was an adulterer and a murderer:

"And maybe, Tam, for a' my cants,
My wicked rhymes, an' drucken rants,
I'll gie auld cloven Clooty's haunts
An unco slip yet,
An' snugly sit amang the saints
At Davie's hip yet."

Burns could not have believed in the historical truth of the Bible, or he would never have spoken so profanely of some of its well-known incidents. No real believer could have written that delightful poem on the antiquarian Captain Grose, whom Burns represents as having such an extraordinary budget of ancient articles :

"Of Eve's first fire he has a cinder ;
And Tubal Cain's fire-school and fender ;
That which distinguished the gender
O' Balaam's ass :
A broomstick o' the Witch of Endor,
Weel shod wi' brass."

On the whole, although it does not do to take a dramatic poem as necessarily an index to the writer's own mind, we do not think we are far wrong in saying that there is a good deal of Robert Burns himself in the opening of the final chorus in the superb and triumphant "Jolly Beggars":

"A fig for those by law protected !
Liberty's a glorious feast !
Courts for cowards were erected,
Churches built to please the priest."

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We could greatly extend our appeal to Burns's poems, but we must now turn to his correspondence. And here we must make an important observation. Burns adapts himself a good deal to the persons he is addressing. He is naturally more orthodox and conventional in writing to a lady like Mrs. Dunlop, and more heterodox and outspoken in writing to cronies like Mr. Cunningham. Mrs. Dunlop takes umbrage at something Burns has said, and he hastens to tell her, "You mistake me," that religion is not only his "chief dependence," but his "dearest enjoyment," and that "an irreligious poet is a monster." But in the very next month, writing to Robert Muir, Burns has a fling at "old-wife prejudices and tales":

"Every age and every nation has a different set of stories; and as the many are always weak, of consequence they have often, perhaps always, been deceived. . . . It becomes a man of sense to think for himself, particularly in a case where all men are equally interested, and where, indeed, all men are equally in the dark."

Even in writing to Mrs. Dunlop, nearly two years later, Burns wonders whether there is any truth in the stories of a future life, or whether they are "all alike, baseless visions and fabricated fables." He speaks of "the world to come" as "a flattering idea," and adds: "Would to God I as fervently believed it as I ardently wish it!" He speaks of Jesus Christ as the "amiablest of characters," which is not the language of a Christian, but of a Deist; and says: "I trust thou art no impostor," which is surely not the language of confidence. Writing to Cunningham, two months later, he fears that "every fair, unprejudiced inquirer must in some degree be a sceptic." There are no "very staggering arguments" against man's immortality, but "the subject is so involved in darkness that we want data to go upon." In a still later epistle to Cunningham, he indulges in a dithyramb on "the sightless soarings of School Divinity," who turns Reason delirious, and drives Truth back to the bottom of her well. This is how (he says) she raves:

"On earth discord! a gloomy heaven above, opening her jealous gates to the nineteen-thousandth part of the tithes of mankind! and below, an inescapable and inexorable hell, expanding its leviathan jaws for the vast residue of mortals!!"

So the poor wretches, who are sunk in misery in this world, are to take comfort from the thought that, as it is but one to nineteen hundred thousand that their situation will mend here, so "'tis nineteen hundred thousand to one, by the dogmas of theology, that you will be condemned eternally in the world to come."

"All my fears and cares are of this world," Burns wrote to Cunningham; and he added, "If there is another, an honest man has nothing to fear from it." This resembles the conclusion of Burns's epitaph "On a Friend":

"If there's another world, he lives in bliss;
If there be none, he made the best of this."

Burns cared next to nothing for that "general opinion" which divines appeal to, as though the repetition of a belief, particularly of one stuffed into children by their teachers, could add anything to its weight. He looked upon mankind at large as a mob, and declared, "their universal belief has ever had extremely little weight with me." "I am drawn," he added, "by conviction like a Man, not by a halter like an Ass." It was impossible to cramp his great spirit within the petty limits of orthodoxy. Indeed, the couplet just quoted, and the prose passage before it, express a sentiment which is foreign to every religion on earth. Once admit that an honest man is as fit for any other world as he is for this one, and creeds become not only superfluous, but impertinent. Burns, therefore, does not belong to any Faith; he belongs to Humanity.

Freethinker.

A Bishop's Chief Trouble.

SOAPY SAM (late Bishop of Oxford), sitting next to a lady at dinner, asked her: "Do you know what is the greatest trouble a bishop has to contend with?" The lady suggested various difficulties, more or less connected with episcopal duties, patronage, and so on; but at length Sam relieved her suspense by saying: "The greatest trouble a bishop has is to keep his napkin from slipping down over his silk apron when he is at dinner."

Saint Peter as a Joker.

It is curious to notice what a reputation for humor has grown up around St. Peter. Many good stories are told about the old apostle who is said to sit with his keys—rusty ones, says Byron—at the celestial gate to bar the entrance of the unfit, and many smart sayings are attributed to him. Possibly, as Wesley felt it to be unfair that the Devil should monopolize all the good tunes, so the pious ones of to-day imagine it to be equally unfair that he should monopolize all the good jokes. It is to be feared, indeed, that if all the attractions of life are to be tabooed in heaven, many people will deliberately choose the lower regions for an eternal residence instead of the cool plains of heaven. Here is one of the latest bits of Peter's humor. A bloomer girl seeks admission:

"When Peter saw her coming near,
His hair rose perpendicular.
"Skirts are not worn like that in here,"
Said he in her auricular.
"You'd better go below, my dear:
Down there they're not particular"

We ought to be so far indulgent and liberal as to overlook the offences of others when they show signs of true repentance; our duty should then be to relieve them from an uneasy sense of their former misconduct, so that they may lose sight of their disgrace and degradation, which can now only have the effect of discouraging them in their adherence to a more virtuous course of life.—*Confucius.*

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THE ALEXANDRIAN ATROCITY.

BY S. H. PRESTON.

ANCIENT Alexandria was the emporium of the East. Its harbor was a forest of masts, and its fleets furrowed all the then discovered seas. It was the maritime market of the world, through which flowed the opulence and business of a hundred lands. Its ships were laden with its own wonderful wares, its finely-woven fabrics, its exquisite vases and unique goblets of painted glass. They brought the gorgeous goods of the East, the gold and ivory trinkets of Tyre, and bartered them with the amber-gatherers along the borders of the Baltic, or with the semi-barbaric Britons for oysters and the tin of Cornwall. They brought to the West silks and spices, blue beads and precious stones, the purple dyes of Phœnicia, veined wood of the Atlas, and the gum and wool of Arabia. They carried back to the sumptuous East the luscious wines of Sicily and the Grecian isles, the silver of Spain, smoked fish from the Black Sea, Alpine cheese, and apples from Crete. Its merchants made voyages with camels for ships across the vast sand sea through the City of Palms to Babylon for their magnificent manufactures.

Alexandria was also the granary of the globe. Its wharves were heaped with golden hillocks of corn. It fed Constantinople and Rome from the abundant harvests of the valley of the Nile. The delicacies of every clime streamed through its stirring streets of trade. It was the exchange, the warehouse, the bazaar of the world.

Its population numbered a million. Its university accommodated 14,000 students, and its two elaborate libraries contained 700,000 volumes. These were carefully classified and arranged on shelves of cedar. Scores of scribes were continually occupied copying from the papyrus scrolls, rolling these around rods ornamented with tops of ivory, and labelling them in letters of red. Connected with the college were a museum of caged beasts and birds of all kinds, a garden where grew healing plants and rare exotics, and a theatre for scholastic tourney and entertainment. Here flocked philosophers from foreign parts, and emissaries were sent through every country to collect and bring in books. Rare books were sometimes borrowed to be kept, and visiting professors were frequently detained against their will. It was from Alexandria that the science came which, as was expressed by Ingersoll, was "thrust into the brain of Europe at the point of a Moorish lance." Its intellectual splendor illumined mankind.

Alexandria was also the focus from which radiated all religious faiths. It was there that the followers of Menu and Moses, of Plato and Paul, appeared face to face and fraternized as fellow-citizens. While Rome was reeling to her fall in the West, Hellenic philosophy and churchianic Christianity came into san-

guinary collision in the great cosmopolis of the East. It was there that the ignorant and iconoclastic followers of the fisherman of Galilee gave Grecian art and intellect a cruel, bloody blow.

Christianity had become a State establishment under Constantine, whose empire extended from the Caspian Sea to the Atlantic, from the Atlas to the Alps. In the beginning of the fifth century Theophilus was Archbishop of Alexandria, and reigned supreme over the swarming populations of the Egyptian diocese. This proud prelate, formerly a monk of Nitria, was fierce and fanatical, violent and vindictive.

One day, as workmen were digging for the foundations of a new church, on the site of an ancient temple of Osiris, some symbols of phallic worship were found. These were paraded in the market-place by monks, who incited the Christian populace to arms against the Pagans. The latter sought refuge in the Serapion, a splendid structure, containing a library of 400,000 volumes, and the astronomical and geometrical instruments once employed by Euclid and Eratosthenes, but now deprecated by the illiterate ecclesiastics as implements of the devil. Theophilus directed the destruction of the edifice. The library was burnt, the treasures of the temple were pillaged, the magnificent structure was razed to the ground, and a Christian church was erected in its place. All the pagan temples were likewise destroyed. The brutal, bare-legged monks convulsed the city with riot and bloodshed, and tried to obliterate every trace of classic taste and letters.

Theophilus died in 412, and was succeeded by his nephew, the savage and inquisitorial St. Cyril. He also had been prepared for the sacred office by a residence of five years among the monks of Nitria. He proved to be a more turbulent and intolerant persecutor than his uncle. At that time there were within the walls of Alexandria 40,000 Jews. Against these wealthy and worthy citizens Cyril aimed his fanatical hatred. He sacked their synagogues, ravaged their residences, and at the head of a horde of his former brethren, the Nitrian monks, whom he had summoned from the desert, he drove the Jews from the city they had enriched.

At this time the gifted Hypatia had won the admiration of Alexandria by her loveliness and learning. As a teacher of the Neo-Platonic principles of philosophy, her renown had expanded throughout the East. The literati and aristocracy crowded her lecture hall at the academy, and long trains of chariots daily drew up at her door. She was known as the "Mistress of Philosophy." Her spotless life, her modest demeanor, her rare genius, her graceful and elegant eloquence acquired for her a regard rivalling that for the archbishop, and excited his enmity and revenge. He caused it to be bruited about among his superstitious servitors, the Christian monks of the desert, that the attractive and accomplished academician was a Pagan sorceress.

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And one day in 414, as Hypatia was riding to her residence from the academy she was seized by a mob of Cyril's murderous monks, dragged from her chariot, and stripped naked in the public street. Her person, which seemed to be the embodiment of the beauty and art and poetry of classic Greece, was cast into a so-called Christian church, and her sweet and saintly life was beaten out by the bludgeon of Peter the Reader. The beastly, black-cowled brutes, then outraged the bloody corpse, dismembered it, scraped the bruised flesh from the bones with sharp shells, and flung the fragments into a bonfire.

Thus fell the fairest victim of religious rivalry and revenge. Paul had commanded women to keep silence, "for it is not permitted unto them to speak." Hypatia had publicly expounded the principles of Plato and Apollonius. That was her offence, and such was her tragic fate. But such were her gentle genius and attainments, her loveliness and learning, that they made an indelible impression upon the age in which she lived, and the Romish Christian Church, to atone for this atrocious act of an Alexandrian archbishop, changed the account of her murder to one of martyrdom, and under the name of St. Catharine accorded her a record in the Christian calendar.

This act of the Alexandrian Church dealt an almost deadly blow to ancient science and philosophy. Art and literature sank into obscurity in the seat of their greatest glory, and lay prostrate and paralyzed at the feet of the Papal Church all through the long night of the Dark Ages.

Sand now sweeps over the site of the ancient city of Alexandria, several times destroyed and re-built—the city once adorned by the beautiful Hypatia. But her cherished memory still gives a grace to all that is elegant and adorable in the antiquity of Grecian thought.

—*The Agnostic Journal.*

THE MULTIPLE STANDARD.

It may sound queer, but it is a fact that many of the most ardent advocates of free silver in the last campaign were not of the opinion that silver coinage offered any solution of the money question. They simply preferred bimetallism to the single gold standard. The best thinkers in this country, and, for that matter, in all civilized countries, prefer paper money based not alone on the commodities of gold and silver, but upon a large number of staple commodities. In other words, they are in favor of a multiple standard of value. Iron, wheat, corn, brass, coal, and other products of land, should form a multiple standard of value. Every valid argument made in favor of free silver can be made with more force for the multiple standard. The latter is scientific; bimetallism is not.—*Prof. Frank Parsons.*

SIR HENRY BESSEMER AND THE STEEL AGE.

SIR HENRY BESSEMER, the inventor and metallurgist, died in London, March 14. The death of this great man brings a realizing sense of the importance of his contribution to the world's progress, revolutionizing as it did, many vast industries.

Sir Henry was born in Hertfordshire, England, in 1813. From his earliest youth he was fond of modeling and designing, and at the age of twenty he was an exhibitor in the Royal Academy. He had always been leaning toward mechanical pursuits, and when he was demonstrating to the French military authorities at Vincennes the results of his system of firing elongated projectiles from high smooth-bore cast-iron guns, Commander Minie said: "Such projectiles will be of little use if you cannot get stronger metal for your guns." This led Sir Henry to consider the possibility of extending his researches to the kinds of metal most suitable for artillery purposes. At first he did not have the least idea of how he was going to do it, as the science of metallurgy was not familiar to him, but he was not daunted, as he worked on the theory, which is sometimes a good one, which he formulated as follows: "I find that persons wholly unconnected with any particular business have their minds so free and untrammelled to view things as they are, and as they would present themselves to an independent observer, that they are the men who eventually produce the greatest changes."

He studied all the literature on the subject and visited large manufacturing concerns to judge of the defects of the methods then employed. He then began experimenting in London, and after a year he produced a cast iron almost as white as steel. He made a small gun of this metal, which he took to Paris and presented to the Emperor Napoleon III., who encouraged him to keep up his experiments.

Sir Henry continued his labors, taking out patents for each improvement, and at the end of eighteen months the idea struck him of rendering cast iron malleable by the introduction of atmospheric air into the fluid metal. His first experiment was made in a crucible in the laboratory. The samples produced were so satisfactory that facilities were offered him at the Woolwich Arsenal, and the first sample of "Bessemer" steel rolled was preserved by Sir Henry as a memento. He took out a patent embodying his idea in October, 1855. His experiments brought on a severe illness, and after his recovery he built a large experimental plant at Saint Pancras, London, with a converter three feet in diameter and five feet high. The classic trial rendered famous the premises once the home of Richard Baxter. The engine forced streams of air under high pressure through the bottom of the converter, and the workmen were told to pour in the melted iron. Instantly came a dazzling shower of sparks and the dangling lid melted in the fierce heat. The air cock was beside the converter and no one

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ared to go near it. Finally the process of decarburization was completed and the new metal was tried, the problem was solved, and "Bessemer" steel had become a reality.

At the time the fiftieth anniversary number of the *Scientific American* was published, its readers wisely put themselves on record as considering that the Bessemer process was the greatest invention of the last fifty years. Sir Henry Bessemer made about \$10,000,000 out of his discovery, and he was the recipient of scores of marks of distinction from the crowned heads of Europe and from the scientific and learned societies of the world. He received the honor of knighthood in 1879. He took out 120 patents, and the specifications fill two volumes and the drawings seven volumes. He is one of the greatest examples we have of an inventor whose labors were rewarded by every honor, and whose material success was owing to the patent systems of all countries.—*Scientific American*.

The following remarks were made by the Hon. Abram S. Hewitt, in an address delivered before the Iron and Steel Institute, when the Bessemer Medal was conferred on him in 1890. His sketch of the effect of the Bessemer steel invention upon the industries of the world will be found extremely interesting :

I do not propose to enlarge upon the practical application of the Bessemer process to the manufacture of steel; but, if you will bear with me, I think it would be well to direct attention to the effects of this invention on the economic, social and political condition of the world. A very few considerations will serve to show that the Bessemer invention takes its rank with the great events which have changed the face of society since the time of the middle ages. The invention of printing, the construction of the magnetic compass, the discovery of America, and the introduction of the steam engine are the only capital events in modern history which belong to the same category as the Bessemer process. They are all examples of the law of progress which evolves moral and social results from material development. The face of society has been transformed by these discoveries and inventions. It is inconceivable to us how the world even existed without these appliances of modern civilization; and it is quite certain that if we were deprived of the results of these inventions, the greater portion of the human race would perish by starvation, and the remainder would relapse into barbarism. I know it is very high praise to class the invention of Bessemer with these great achievements, but I think a candid survey of the situation will lead us to the conclusion that no one has been more potent in preparing the way for the higher civilization which awaits the coming century than the pneumatic process for the manufacture of steel. Its influence can now be traced, although the future results are still beyond the reach of the imagination.

Its principal characteristic is to be found in its cheapness. Steel is now produced at a cost less than that of common iron. This has led to an enormous extension of its use and to a great reduction in the cost of the machinery which carries on the operations of society. The effect has been most marked in three particulars. First. The cost of constructing railways has been so greatly lessened as to permit of their extension into sparsely-inhabited regions, and the consequent occupation of distant territory otherwise beyond the reach of settlement. Second. The cost of transportation has been reduced to so low a point as to bring into the markets of the world crude products which formerly would not bear removal, and were thus excluded from the exchanges of commerce. The practical result of these two causes has been to reduce the value of food products throughout the civilized world; and inasmuch as cheap food is the basis of all industrial development and the necessary condition for the amelioration of humanity, the present generation has witnessed a general rise in the wages of labor, accompanied by a fall in the price of the food which it consumes. I think it would be a very modest estimate of the improvement in the condition of the working classes as a whole to say, that in the essential elements of comfort the working classes of our day are enabled to earn and to expend at least double the amount which was at their command in any previous age of the world. This result appears to me to be due very largely, if not altogether, to the economy in the agencies of production made by the cheap steel of the Bessemer process and of the other inventions which have followed in its wake. These are material results, but they are accompanied with the slow but sure elevation of the great mass of society to a higher plane of intelligence and aspiration. No better evidence of this can be afforded than the association of working men together for the advancement of their moral and social condition. Troublesome as the trade unions may have been, they indicate a step in advance which should be the subject of congratulation among all the well-wishers of the race. I see nothing but good to come out of the modern tendency to association, and I hold it to be one of the chief glories of Sir Henry Bessemer that he has contributed more than any other living man to that condition of industry which compels all who are engaged in its conduct to combine on a scale unknown before his time in the work of economic production and equitable distribution.

The first striking result in the cheapening in the cost of the production and transportation of food products was felt in Great Britain, which is now compelled to import at least two-thirds of its consumption. The competition of our western wheat regions with the products of India in the English market altered the whole condition of agriculture in the British Isles. The profitable raising of wheat practically became impossible, and the farmers who had depended upon it could no longer pay the rents stipulated in their leases. A general reduction of rent, therefore, became necessary, which of course reduced the income of the land-

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lords. The aristocracy of Great Britain is a survival of previous conditions, depending for its existence upon the ownership of the land and the revenue derived from it. Hence a serious if not fatal blow at the domination of what may be termed the privileged class of Great Britain was struck, unintentionally, doubtless, by the invention of Bessemer. We have not seen the final result of the competition it has introduced, but enough is apparent to show that the structure of the British government will necessarily undergo very serious changes, all tending to the transfer of power from those who own the land to the commercial, manufacturing and working classes of the people. I think it is doubtful whether any event in modern times of equal significance has occurred. Sir Henry Bessemer has certainly been the great apostle of democracy, and although he may be inclined to disavow the claim, history will record the fact that he has been the most potent factor in the reconstruction of the British Constitution upon the basis, ultimately to be reached, of universal suffrage.

Turning from Great Britain to this country, the effects of the Bessemer invention have been even more pronounced and striking. The cheapening in the cost of transportation enabled us to increase enormously the sales of food products in foreign markets. In accordance with the well-known law of commerce that a nation cannot sell without buying, our imports of foreign merchandise have been increased in a corresponding degree. Under our fiscal system, made necessary by the war for the Union, a revenue has been derived enabling us to reduce our national debt in twenty-five years from about four thousand millions of dollars to less than nine hundred millions of dollars at the present time, notwithstanding the payment of a pension roll which now amounts to fully one hundred and twenty millions of dollars per annum. We can trace, therefore, directly to the Bessemer invention the ability to reduce our national debt, and finally to pay off the outstanding bonds at maturity. This proposition can easily be verified by examining the results of the operation of our railroads, by which it will appear that since 1870, when Bessemer rails began to be largely used, the rate of transportation has been reduced about two-thirds; and an eminent authority has recently stated that the difference in a single year would now amount to one thousand millions of dollars, a very large proportion of which is directly traceable to the greater durability of the track, due to steel rails and the capacity to haul increased loads, not only in the cars but in the train. I doubt whether it ever occurred to Sir Henry Bessemer to consider the effect of his invention in furnishing us the means of paying off our national debt, but it certainly ought to secure for him the gratitude of every American citizen; and I am glad to have this opportunity to bring this obligation to the notice of my countrymen.

The third point to which I would call attention is the vast extension and new direction of commerce which has resulted from the construction of steel vessels. The size of these vessels has enormously increased,

and the cost of operating them has been reduced in a corresponding degree, comparing very favorably with the reduction of cost upon land, which is about one-third of what it was ten years ago. The characteristic of modern commerce is the rapidity with which exchanges are made, and in the fact that all portions of the habitable globe are quickly reached. The commercial world has been converted into a vast clearing-house for the exchange of products. One country may sell more than it buys, or buy more than it sells, to a particular country, but the difference is counterbalanced by a corresponding sale and purchase from some other country. The balances are not paid in money, but are passed to the credit of each country in the general settlement which takes place in the banking centres of the commercial world. Thus the function of the precious metals is reduced simply to the payment of final balances, which in the course of any one year are small in amount. The economy in exchange thus effected is largely due to the improvement in transportation, made possible by the general use of steel, aided by the telegraph, and particularly by the submarine cables which now reach every part of the civilized world. The interdependence of the human race has thus been increased, and the possibilities of hostile action by war diminished in a corresponding degree. The name of Bessemer will, therefore, be added to the honorable roll of men who have succeeded in spreading the gospel of "Peace on earth and good-will toward men," which our divine master came on earth to teach and to encourage.

[Mr. Hewitt's remarks lead us to one very clear conclusion—that as an "apostle of democracy," (whether consciously so or not), Sir Henry Bessemer has by his mechanical improvements done more to benefit his fellow men in one generation than had been accomplished by the moral and religious teachers of the fifty preceding generations. And if to-day the masses have only very partially reaped the benefits arising from those improvements, this is to a large extent due to the false teachings of those so-called moral and religious agents of a "divine master." With the "Brotherhood of Man and Fatherhood of God" upon their lips, their sectarian disputes and bigoted intolerance have divided men—families and nations alike—into hostile camps full of false and conflicting notions of each other, and ready at the beck of a few politicians and priests to fly at each other's throats like wild beasts. The real work of teaching men the true significance of the doctrine of human brotherhood, and of exhibiting its actual and present-day benefits, has devolved upon the mechanical inventor. And the masses will learn the lesson, not from a heavily-salaried priest, clothed in "vestments" and standing in a presumptuous pulpit, preaching doctrines the very reverse of those he lives up to, but from their own co-operative efforts, which alone will enable them to gather the fruits which men like Bessemer discover and place within their reach.—Ed.]

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THE STORY OF THE GREAT INDIAN MUTINY.

BY E. W. L.

X.

A TALE of "derring do" is connected with the tragedy of Jhansi; it is a short sad chronicle of brave deeds and unavailing valor. Frank Gordon, Mr. and Mrs. Skene and one or two peons sought refuge in a small tower early on the 4th of June. Gordon was addicted to sport; he possessed quite an arsenal of rifles, revolvers, and fire-arms generally. Moreover, he was a cool-headed man and a good shot; Alick Skene resembled him in these points; and Mrs. Skene appears to have been a courageous woman. When the fifty-five Europeans in the fort had been so cruelly butchered by order of the Ranees who had bided her time, the Sepoys turned their attention to the little tower. This little tower formed a part of the fort. The forts in India were formerly little more than a thick, high wall surrounding all or a portion of the town they protected. Thus it was that so many natives were in the fort which surrendered on June 4. The small garrison of the tower stationed itself on the roof. Gordon and Skene did most of the shooting, Mrs. Skene loading for them. The mutineers were supplied with scaling ladders, but so hot and deadly was the fire from the tower that several attempts to storm it failed disastrously. At last Gordon fell, a bullet through his forehead. Skene saw that the Sepoys could not be beaten off, the odds were too great. Thirty-seven of the mutineers had been killed and some more wounded. A high price had the natives paid for the lives of three Europeans. Skene kissed his wife, shot her and then turned the deadly revolver on himself.

In Jhansi portions only of two regiments were stationed; the balance of these occupied Nowgong. A small band of Sepoys sided with the Europeans to this extent: they protected a party of Europeans when the revolt broke out at Nowgong, and escorted them out of the place. These Europeans were then left to shift for themselves; a few of them reached Banda. The rest were either murdered or fell exhausted on the road. The other Europeans at Nowgong were shot. At Futtehpore on June 10th Mr. Tucker, magistrate, and his friends made a gallant stand against a company of Sepoys. The magistrate's house was rudely fortified; and here the stand was made—the accurate shooting of the magistrate and his party kept the Sepoys at bay. A temporary retreat on their part gave the besieged an opportunity to escape. The magistrate excepted, the Europeans profited by this chance, crossed the Jumna, and made their way to Banda. Mr. Tucker would not desert his post. The Sepoys returned; one European against a host. Sixteen Sepoys fell dead before the magistrate was

captured. With grim irony the magistrate was tried, found guilty of having committed sixteen murders, and sentenced to be executed. These Sepoys appear to have read the story of Adoni-bezek, and wished to follow his example *modified* to suit their fiercer taste. The hands and feet of the magistrate were cut off, and then his head was severed from the body.

By the 10th of June five important stations in Oude had revolted. North of Lucknow was Secrora, where the Commissioner of that Division, Mr. Wingfield, was staying. As premonitory signs of mutiny were seen, ladies and children were hurried off to Lucknow. These were met by Sikhs and escorted safely to their destination. This was on June 7th. Wingfield made off for Bulrampore. The next day the Sepoys advised their officers to escape; they sought refuge in Gonda. Lieutenant Bonham, believing he might yet induce the Sepoys to return to their allegiance, lingered another day; the hope being baseless, he escaped to Lucknow. The mutiny spreading, the refugees in Gonda were forced to move; eventually they found a place of safety in Gurruckpore. Three European officials, disguised as natives, tried to escape from Bareytch. They were recognized in crossing a ferry, set upon by Sepoys, made a brave fight for their lives and then lost them. Butchered!

Fyzabad is a Division, the chief city of which bears the same name. This city is built on the Gogra. Early in 1857 a bloody feud had here broken out between the Hindoos and the Mahomedans. The place was noted for its fanaticism. A moulvie who had travelled nearly all over India, exhorting the natives to rise against the Government, was lying in the Fyzabad gaol. At Fyzabad were stationed two regiments B.N.I., a cavalry regiment and a horse-battery. The Europeans were certain these troops would mutiny; all the wives and children (except those of a few officers) sought the protection of Rajah Maun Sing, and located themselves at Shahgunge. Agents from the 17th B.N.I. entered Fyzabad and besought the native troops to join the mutineers. This they did boldly, boastfully declaring they were strong enough to hang all the hated Feringhees. Yet these very men went to their officers, supplied them with boats, money and provisions, and bade them save themselves. Twenty officers and sergeants and a lady took advantage of this offer. Was it not kind of the Sepoys to act so generously? Of course it was; but their kindness did not end here. It lasted till the four boats in which these 21 Europeans were seated reached Begumunge. At this place the full extent of these Sepoys' kindness was made manifest; they had sworn not to hurt the 21 Europeans, and they kept their promise. But they had hired a strong party of the 17th Sepoys to slay the refugees. As soon as the four boats reached Begumunge the hired Sepoys opened a heavy fusilade upon the betrayed Europeans. Two of the boats grounded. Colonel Goldney told all the Europeans to save themselves as best they could,—“I am too old to run.” Then the grand old veteran marched

straight up to the Sepoys. "Surely," he cried, "you will never disgrace yourselves by murdering an old man!" A score of bullets gave him an answer. Of the twenty-one Europeans six only escaped.

Sixteen officers and sergeants, accompanied by one faithful Sepoy (his name well deserves mention—Teg Ally Khan), followed the old colonel's advice and made a dash for life. Mr. Busher (one of the sergeants) and the faithful Teg alone escaped. The other Europeans of Fyzabad, incredible as it may sound, sailed down the Gogra and got away. For eight days a Mrs. Mills and her three children wandered about on foot; the friendly Maun Sing, hearing of her distress, sent men to escort her and the little ones to Gurruckpore, where they were safe. Poor Colonel Fisher, who believed so fondly in the fidelity of his Irregulars, the men who "liked their C.O.," apprehending danger, sent off the ladies and their children. These eventually arrived at Allahabad, alive but weary, footsore and nearly naked. Fisher was shot, as has already been stated. Several Europeans were protected by the native gentry and escaped. All Oude was now under native rule, all except Agra and the little garrison at Lucknow. The mutineers, by arrangement, marched to Newabunge Bara Baukee, where they concentrated their forces preliminary to making a combined assault upon the British garrison at Lucknow.

Here our story goes back to Delhi. Sir Henry Barnard, as we have seen, with a small force, was near this famous city. In this little army was the 60th B.N.I. Sir Henry feared the example, right before their eyes, of so many mutineers, might be too great a strain upon the fidelity of the 60th Sepoys; he sent them under command of Col. Seaton to Rhotuck. The men mutinied, but spared their officers, who returned to the army in front of Delhi. Hodson, it may be remembered, had carried a message to Meerut. Acting on the information so luckily conveyed, the Meerut force began their march to Bhagput. At this point a bridge crosses the Jumna. Col. A. Wilson was in command of the force, which consisted of half a battalion of the 60th Rifles, two batteries, two squadrons of the Carabineers, and some natives. On the 30th of May this little army reached the Hindun, one of the minor tributaries of the Jumna. At Ghazee-odeen-Nugger an iron bridge spanned this tributary. The King of Delhi's spies had brought him intelligence of this movement, and the king acted boldly. A strong force was waiting on the other side of the Hindun to dispute Wilson's passage across it. So well had the mutineers carried out their scheme, that hardly had the British commander heard of the enemy's proximity ere cannon balls were ploughing their way through his camp. Fortunately, the damage was slight. The British force was soon under arms. The bridge was occupied by a company of the 60th Rifles. Four guns and a body of dragoons attacked the enemy by a flank movement. A couple of 18-pounders opened fire in front, the mutineers wavered, and Colonel Jones, with another company of Rifles, led the

men on the bridge in a gallant charge. Five guns were captured. This had a depressing effect upon the mutineers, and they hastened back to Delhi. So was the first pitched battle in the Mutiny won by the British.

The next day, May 31, was Whitsunday. Again a battle. The Delhi rajah had sent out reinforcements. For two hours there was a duel between the artillery of the contending forces; then there was a British charge, and the enemy was swept from his position and made a run towards Delhi. But the mutineers were not pursued. Wilson ordered a four days' halt, and during this time his little army was reinforced by a hundred rifles and a battalion of Ghoorkas, with Major Reid in command.

The ubiquitous Hodson had ready a bridge of boats for crossing the Jumna. On June 4 Wilson began his march from the scene of his double victory, and on the 6th he crossed the Jumna at Bhagput by means of Hodson's bridge. The next day he and his command were with General Barnard, within ten miles of Delhi. Barnard's force (2,400 infantry, 600 cavalry, and 22 guns) were at Alipore, a suburb of Delhi. And now who was to do the dangerous work of reconnoitring? Hodson, of course; and right well did Hodson perform the work. Ere the sun rose on June 7th Hodson was in the saddle, and, accompanied by less than a score of *native* troopers, he dashed upon the enemy's vedettes. The vedettes rode into Delhi, and Hodson and his brave troopers cantered leisurely over the Delhi parade-ground. General Barnard built his plans on the information gained by Hodson, and the siege of Delhi was practically begun.

(To be continued.)

ODE TO LIBERTY.

(With apologies to Ingersoll.)

O LIBERTY! thou art the god for me!
 The only god that loathes the bended knee.
 In thy vast unvalled, roofless temple stand,
 Beneath thy star-gemmed dôme, a happy bard
 Of worshippers erect. They nor cringe nor bend,
 Nor crawl nor bow the forehead, nor attend
 Thy shrine with prayer: thou carest not for prayers.
 On thy pure altars no dim taper burns,
 By Superstition lit. Reason her bright lamp bears,
 And on the broadening brow of Science turns
 The golden rays of Truth, the first herald ray,
 The coming dawn of a far brighter day.
 Thou takest naught from man except the things
 That good men hate, that cruel priestcraft brings—
 The whip, the stake, the chain, the dungeon key;
 Nor hast thou priests to stand 'twixt man and thee.

Toronto.

J. C. H.

LIGHT ON EARLY EGYPT.

If recent excavations in Egypt have the significance claimed for them, the recorded history of that country extends back for a thousand years before the so-called "ancient empire." Two despatches of great importance have reached this country within the last month. The French Egyptologist, Amelineau, believes he has discovered the head of the worshipped Osiris at Abydos, and Dr. Borchardt, of the Ghizeh Museum, announces that he has found at Negadah the resting place of Menes, the first king of the first dynasty, 5004 B.C. The name of Menes was revered throughout the ancient empire as that of the prince who made the canals of Egypt and who united Upper and Lower Egypt. Until now both Osiris and Menes have been regarded as more mythical than historical. They have been an Egyptain Cadmus and Romulus, but are now likely to be placed on the pages of living history much sooner than the latter more recent heroes.

In the late archaeological researches at Negadah, Abydos and Toukh—all not far below the First Cataract—no one has worked more enthusiastically than Jacques de Morgan, who until the last few months has been Director-General of Antiquities in Egypt. The probable meaning of his discoveries was first explained to a New York audience on the evening of the 10th of February, when Henry de Morgan, of New York City, described his brother's work in a lecture before the Numismatic and Archaeological Society. In 1895, Mr. Flinders Petrie obtained permission from Jacques de Morgan, then Director-General of Antiquities in Egypt, to make excavations at Abydos, and although Mr. Petrie followed the old school of archaeologists in ascribing the ruins to the late empire, the result of his work served only to convince Mr. De Morgan that it belonged to a much earlier date. The tombs themselves are archaic, and the inscriptions are hardly decipherable on account of the difference in language. The implements found there were remarkable for fineness, and made differently from those found in the tombs of the later empire. Last of all, tradition has always ascribed to Abydos great antiquity and peculiar sacredness.

The two great royal tombs at Negadah have been known for a long time, but the European archaeologists had avoided them until eleven months ago, when Jacques de Morgan, accompanied by Professor A. Wiedemann, of the University of Bonn, gave careful study to the place. One tomb had been ransacked by natives, but the other was intact, and became the special object of research. Here were found a quantity of amphoræ, unknown in the later imperial tombs. These amphoræ were sealed and contained grain, grapes, figs, fat and incense, and, while the grain and fruit had crumbled the fat was still oily, and the incense had not lost its resinous attribute. Decorative art had reached a high point. A flock of ducks in a fresco found at Negadah would not look strange in

a modern dining-room, and has nothing of the stiffness of later Egyptian art. The use of metal was practically unknown, but many ivory fish and ivory furniture legs carved in the shape of animals, show great skill. It is held by some Egyptologists that some fine stone carving reached its perfection in this period, having degenerated with the introduction of metal work. The stone vases of Negadah show a marvellous variety, and all kinds of stone were used in their composition. Many vases were made of obsidian glass, and this, it is said, must have been brought from a nearer point than the lower ranges of the Caucasus. The simple mural slabs of Negadah and their cuneiform inscriptions indicate an early date, and show a relationship to Babylon. Such cuneiform inscriptions were almost unknown in Egypt after the early empire.

The two ancient cities mentioned afford an interesting illustration of the growth of proper names. On the earlier slabs at Negadah a man is made known by his one "banner name." Slabs of a somewhat later date give a second title with the "banner name," and at Abydos the title "King of Upper and Lower Egypt" was found added for the first time.

But the feature that most distinguished these early people from those of the later empire was their religion. This is proved by their treatment of the dead. In place of the later Egyptian religion, which preserved everything, theirs was an Asiatic religion, which sought to destroy. The king being divine, his body was cremated, that the smoke might waft his soul to heaven. Thus the ruins searched by Jacques de Morgan at Negadah consisted of a brick cellar filled, for the most part, with charred remains that fell with the burning upper structure. There were about twenty-five chambers surrounding the royal room, where a few bones of the king were found. M. Amelineau, in his anti-Christian spirit, supported the theory that these burned tombs had been destroyed by the spite of the early Christians, but the recent discoveries disprove the supposition. Although common mortals were not cremated like their king, the disposal of their bodies shows the same idea of destruction. The corpses were either twisted out of shape or more commonly broken in pieces and scattered in their tombs. In the latter case the bodies seem first to have been buried in temporary graves, then the bones taken out and scraped. The head alone was left intact, and this makes clear the direction of an ancient ritual. "Do not cut off the head of the dead." So long as mummifying was regarded as the one Egyptian method of sepulture, this direction was blind to modern scholars. Now it is thought that the traditional cutting off of the head of Osiris may have been only the custom of his time. The discoveries at Toukh have been corroborative of those at Negadah and Abydos. One peculiar feature of the work there has been the excavations in the ancient refuse heaps, or kitchen-middens. These have brought to light many curious utensils.

The discoverers of to-day are rapidly proving the existence of a distinct people and civilization at the ushering in of the ancient empire. This nation was of a white, Libyan race, who came as conquerors from the

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regions of Babylon. With them they brought wheat, barley, oxen, sheep, goats, the beginnings of writing, and, perhaps, tools. Traces of this race are said to be found yet in the Balearic and Greek isles, as well as in the Nile Valley. The inveterate lying of the natives and their habit of ransacking the tombs greatly hinders the work of the Egyptologist. Still, the very fact that the tombs are being pillaged urges on the work in the many places where no excavations have been made. Until recently the more ancient tombs have been little harmed by the natives, as they contain practically no jewels. But now the flourishing trade in anything that is an antiquity has tempted the natives to enlarge their work of desecration.—*New York Tribune*.

BUDDHISM IN CHINA.

BUDDHISM, the creed of the Tartar dynasty, began to appear in China about 217 B.C.; and in 120 B.C. a Chinese general, after defeating the barbarians to the north of Gobi, brought back a golden statue of Buddha as a trophy. In A.D. 65 it was officially recognized by the Emperor Ming-ti as a third state religion. Soon after, the life of Buddha, *Lalita Vistara*, was translated into Chinese by imperial order, and 300 years later began the great stream of Chinese Buddhist pilgrims—Fahian (A.D. 390), Hsüi-seng, Song-yun (A.D. 518), Hiouen-thsang (A.D. 648), Kih-nie (A.D. 964), whose travels, along with the *Itineraries* of the 56 monks (A.D. 730), are all extant, some of them translated into European languages. The story of Hiouen-thsang, translated by Stanislas Julien, is a graphic romance and an invaluable history. He returned in honor to China with a great number of Sanskrit works on Buddhism, which he afterwards translated in 1,335 volumes. There are now in the Pekin temple wooden blocks for printing upwards of 6,000 Buddhist volumes. In Chinese, Brahma became Fanlon-mo, and Buddha became Fo-to, which was vulgarly shortened to Fo. Buddhism is a creed of ideal purity; its Pentologue enjoins not only moral duties, but abstinence from marriage and wine. But even these fundamental precepts are disregarded by the mendicant priests of China, whom the best authority has called "a lying, shameless, wicked class." They extort money from the poor not merely by begging on false pretences, but by impostures in the temples. Thus, at the shrine of Kuan-yin, goddess of mercy, at Hong-Kong, the goddess prescribes certain drugs, which are sold by an apothecary who has an understanding with the priests, the priests themselves selling worthless bits of paper as counterfeits for money, which are then burned at the altar—a proof of the Chinese reverence for the "written word" in whatever form it may appear; even a pawnticket or a newspaper is regarded as something sacred.—*Er.*

THE COMMEMORATION OF A HERETIC.

It is announced that Florence will have a celebration next May of the four hundredth anniversary of the heroic death of Savonarola, the martyr, whose "soul went out in fire." The Catholic clergy, headed by the archbishop, Cardinal Bausa, will hold a solemn service in his honor. It has been a custom in Florence to strew violets on the pavement where Savonarola suffered; but I am not aware that the excommunicated patriot-priest has ever been honored by the Catholic Church, in recognition of his virtues and martyrdom as he is to be in a few weeks.

The change of sentiment in the Roman Catholic Church respecting this great character indicates progress. As Jeanne d'Arc, who was accused of being a sorceress and heretic, who was tried and condemned by the Inquisition and burned at the stake, is now held in honor by the Church as a person inspired and guided by God, so Savonarola, who died in as deep disgrace, is now admired and honored in all Christian lands, and by none more than by Roman Catholics.

Savonarola, who was born in 1458, was a reformer and statesman whose high character was a shining light amidst the corruption of the Italian Renaissance. His wisdom as a lawgiver and as the head of a republic was that of a man of genius as well as of great virtues. A devout adherent of the Roman Catholic Church, he denounced papal corruptions without fear, and urged the pontiff to repent of his sins while there was yet time.

It is not strange that he was denounced by the Church, arrested, imprisoned, tortured, condemned to death, and executed. Some of his principles perished with him. "By a refinement of cruelty," says an Italian writer, "Savonarola was the last to suffer. His disciples' bodies already dangled from the cross before he was hung on the centre beam. Then the pile was fired. For a moment the wind blew the flames aside, leaving the body untouched. 'A miracle,' cried the weeping Pragoni; but then the fire leapt up, and ferocious yells of triumph rang from the mob. At dusk the martyr's remains were collected in a cart and thrown into the Arno."

Savonarola's party was annihilated at his death, but his disciples did not cease to admire his virtues and to revere his memory.

To-day the great Italian priest and reformer is the most honored as well as the most famous character of his country and time. In consequence of his bold protests against papal corruptions, his reliance on the Bible as a guide, and his deep religious and moral nature, Protestants have been glad to connect him with the movement which heralded the Reformation. Yet he never swerved from full faith in the doctrines of the Roman Catholic Church.

What is now worthy of note is the fact that the Roman Catholic clergy of Florence, headed by a high ecclesiastic, are soon to celebrate the four

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hundredth anniversary of the burning of a man who was condemned and burned to death as a heretic by the order of the Roman pontiff.

When Savonarola was about to be consigned to the flames, the Bishop of Vasona said, "I separate thee from the Church militant and the Church triumphant."

"Savonarola replied, "Not from the Church triumphant, that is beyond thy power."

These were the words of a man who had faith in the triumph of the right. No temporizing, pandering, popularity-hunting priest was Savonarola. He lost his life, but he maintained his integrity and loyalty to his convictions, and gained immortal honor. And now four hundred years from the sad and sorrowful day of his death the patriot-priest is to be gratefully remembered in the city in which he preached, and of which he was lawgiver and ruler, by a solemn religious service by the clergy of his own church.

Thus the scattered ashes of the great and good man who gave up his life and suffered torture and death for principle are gathered up into history's golden urn. Time fights the battles of truth, an unwearied and unimpassioned ally.

B. F. U.

DEATH-RATE AMONG THE BRITISH POOR.

Of the children that die before the age of five years, 32 per cent. die in houses of one apartment, and not 2 per cent. in houses of five apartments. There are about 21,000,000 town dwellers in England and Wales, whose average death-rate is 19 per 1,000; there are 8,000,000 country dwellers, whose average death-rate is 15 per 1,000. This means that town life, of which crowded houses and an insufficiency of fresh air are the chief features, every year kills 84,000 people in England and Wales. If we treat the Scottish and Irish statistics in the same way, we shall see that the annual "butcher's bill" of town life amounts to quite 100,000 premature deaths. In other words, as many deaths occur from poverty and ignorance and municipal negligence of proper sanitary regulations every year in Britain as occurred in the Armenian massacres. In the past 30 years, at the same rate, these deaths from mainly preventible causes must have totalled 3,000,000. During a large part of this period, however, the death-rate both in town and country was much greater than the rates given above, and it is but a moderate estimate to say that 5,000,000 deaths have occurred in Britain during the past 30 years from easily preventible causes. Who is responsible? Shall we say the infants were the weaklings, and the world is better for their exit? If so, would it not be as well to carry out this idea more stringently, and let the doctor who attends at each birth take with him a sort of choke-bath and apply it to the newly-born infant? If the infant survived the treatment, it might be considered sufficiently strong to join the ranks of the kickers; if it succumbed—well, like the witches who could not breathe under water, they would stand—or lie, as it would be—self-condemned. The suggestion may seem barbarous, but where is the difference, except that at present the infants' agony is drawn out for a few weeks or months?

A YOUNG COUPLE.

Genesis 5 : 23. And Noah was 500 years old, and Noah begat Shem, Ham, and Japhet.

Said masher Noah to his gal :
 " 200 years we've tarried
 Upon the flowery paths of love ;
 It's time that we were married !
 I'm just 500, and I guess
 You're not too young to mate, dear.
 You must be nigh 400, now ?"
She. " I'm just turned 98, dear !"
He. " Well, well, my love, we'll not dispute
 About your age, I know, pet,
 You're just as winsome as you were
 300 years ago, pet !
 But now I beg you'll name the day ;
 Don't keep me in suspense, dear,
 O ! say within 10 years from now——"
She. " We'll say 200 hence, dear.
 " I'm really far too young, you know ;
 My mother oft has told me,
 No maiden under centuries three
 Should wedded be—don't scold me !
 Don't look so sad ! don't turn away !
 I hate to cause you sorrow.
 Go ! get the ring and licence, pet ;
 Yes, we'll be spliced to-morrow !"
 So spliced they were, and Mrs. N.
 Ere long became a mother ;
 Young Shem was born, and 40 years
 From that came Ham his brother.
 When Ham was barely 10 years old,
 (In fact he'd scarce been weaned, sir)
 Japhet was born, and—well ! the rest
 May from The Book be gleaned, sir !

J. C. H.

" What I has to put up wid," said the Rev. Whangdoodle Baxter, " wi' three hundred an' fifty debbils in my church !" " How does you make dat out, Bruddeh Baxteh ?" " Why, don't you know yeh Bible ? I thought you knowed it fum de Garden ob Eden to de New Jerus'lem. Hab'n you read how de Lawd Jesus Chris' casted sebben debbils outen Ma'y Magdalum ?" " Yes, Bruddeh Baxteh." " Well, did you ebber read dat he casted 'em outen any odder woman ?" " No." " Well, den, all de udder women's got 'em yet, an' fifty come to my church las' Sunday."