THE PULPIT.

Prof. Swing's Horoscope of the Next Four Years.

He Sees a Material and Moral Improvement in the Nation.

An Interesting Sermon on Liberal Orthodoxy by Dr. Thomas.

The Freedom Emanating from Truth—Discourse by the Rev. G. C. Miln.

FOUR GREAT YEARS.

SERMON BY PROF. SWING.

Prof. Swing preached to a large congregation in the Central Church yesterday forenoon, his theme being, "Four Great Years," in which he reviewed, in futuro, the policy and deeds of President Garfield's Administration. Following is the sermon:

So teach us to number our days that we may apply our hearts unto wisdom.—*Psalms, xc., 12.*

Most persons at most hours act as though their supply of time was simply exhaustless. Even at the age of 70 or 80 man, when in good health, has little realization that he is drawing near the end of his stay on earth. He is still prodigal of his time, and in winter wishes for spring and summer as though he had seasons to throw away. He wishes at night that it was morning, as though he had too much time upon his hands. By a plan of Nature to make her children happy, man is permitted to imagine that life is rich in the possession of this existence. He is suffered to feel that he is poor in money, or in furniture, or in education, or in fame, but he is not permitted to feel that he is poor in days and years. He has great stores of that delightful commodity. Could we see the whole truth in this matter we should feel sad to hear the ticking of a clock or the first song-bird of spring because such sounds would tell the heart that its stay upon earth was hastening to a close. While in kindness Nature spreads over the soil this delusion that it has vast stores of time, it yet becomes man's duty to count his days and weigh them far enough to persuade himself to live wisely. He must so number his days as to apply his heart unto wisdom.

Our ancestors in drafting and adopting the Constitution of their coming Nation broke up our political life into four-year periods. Great vicissitudes depend, or, what is about the same in effect, seem to depend, upon the change of dynasty which must come once in four years, and from this accidental fact the National life and feelings are made to flow in successive times rather than continuously. In monarchies the assembling and dissolving of Parliament or the accession and death of monarchs make divisions of national life in a kingdom. In our country the inauguration of a President announces a new era of greater or less significance. Such a new impulse or influence having just come to our Nation it should arrest the thought of all sober people in the street, or office, or in the house of God. It was once the boast of a certain school of monks that they did not know what political affairs were on hand in their own nation, and did not even know what King or Queen might be in power at their own Capital. Not only the monks, but some of the fathers who gave doctrine and shape to the Christian Church, avowed their contempt of earthly government. The influential Tertullian said: "Nothing is more foreign to me than the affairs of State." (*Nec ulla res aliena magis quam publica.*) Saint Augustine said that man being about to die should have no interest in his earthly country. Dean Milman in his history of the Latin Christianity says that the total abandonment of the world with all its ties and duties advanced the Christian's hope of salvation. He also states that in all the bloody battles fought by the Christians in the early and middle times the Christians fought in behalf of some dogma, and not to secure freedom or save their country. They did not desire to kill tyrants but only heretics. Chateaubriand says: "Saint Augustine and Orosius were debating over Pelagianism while they ought to have been defending Africa against the desolation of Attila." Traces of this old contempt for mundane things still remain in the Church, but, like most of the elements of monasticism, it has faded out of the modern soul, and to-day the Church,—the Protestant Church at least—confesses its deep interest in National affairs and its dependence for moral success on the general success of the country. Church and State are here separated in form only, to be better united in the great work of civilization. We reverse the maxim of Tertullian and say, "Nothing is nearer to our heart than the affairs of the Nation"; because only in a great nation can there live a great religion, or a great literature, or a race of great men. It is the condition of all else.

That religion may see its privilege and duty it must indeed survey the immediate past and know what works have been done and what men were made noble in such great employments, but it must also grasp a part of the future and feel the inspiration of a new era. Men move more by inspiration of the morrow than by a reflection over yesterday. Reflection writes our histories and philosophies, but inspiration does our great works. The winter back of us is only a dead matter of record; the spring and summer before us are fountains of love and hope. What is back of man appeals to his memory; what is before him wakes up his music. It must have been from such an estimate of man as a being who needs inspiration that Charles James Fox deduced his conclusion that "Poetry is the great refreshment of the human mind," "the only thing after all." He said "Poetry had seven muses, oratory none." "The poets had more truth in them than all the orators and historians together." Such praise from such a mind must have come from the conception of the poetic as something that awakens the sluggish human spirit.

All Christians, and indeed all persons who have passed out of childhood, should just now look into the next four years of our country and find in their outlines incentives to every form of industry and virtue and duty. In surveying the future one must assume the probable as being the real. No patriot dares wait for a certainty. The future contains nothing but prospects and promises. With this distinction or abatement in mind we must affirm that our Nation now sees before it four great years. Their greatness comes not from the simple fact that a certain man has taken his seat in the chair of highest office, but from the convergence of many facts which have taken shape in the past decade—which facts are secured now from detriment or overthrow for a four-year period. The new President brings to his office intelligence, and experience, and integrity, and the breadth, perhaps, of a statesman; but much of the beauty of the near future has for the past decade been weaving in the loom of time and is becoming now a finished fabric. In the fifteen years which have passed since the close of the Civil War, the Southern States have slowly approached the conviction that their future hopes lie in industry and education, and not in a peculiar institution, nor in the old barbarian pastime of war. Every year creates a greater harmony between the two civilizations that lie between the gulf and the lakes, and the whole fifteen years together have brought about a wonderful change in the estimate of any one who will remember how slowly national or sectional customs pass away. As one springtime is slowly creeping over the whole land, beginning now with leaves and blossoms in Florida and Louisiana and gradually moving northward, so one phase of civilization is as beautifully spreading over our continent, and, having scattered its perfume all over the old slave States, it will move onward northward to touch a Canada and westward to redeem a Mexico. The new President comes not to cause this diffusion of National character, but in time to witness the rising of a great people, and in time to help onward the movement in brotherhood. In our South some of the women, powerful in attachments and feeling, and some men, weak in the power of examining a large case, continue to affirm that they will never accept of Northern or European views, but will be the "South" forever, a "Separate South," and the owners of slaves; but nothing can be idler than such talk, for it is flung against the laws of human progress,—a snowflake against a planet in its course. How noble our earth appears when we recall what tempests have disturbed its waters! what tornadoes have swept through its forests! what railway-trains have run on its bosom day and night! what armies have marched in countless ranks and have made the hills echo to the mouths of a thousand cannon, and that yet the planet has rolled quietly on, not losing one second of time from all this human or elemental commotion. Equally noble is political truth when once thrown out upon its orbit. The storms of passion which rise must wear themselves away and subside; the threats of the selfish, or the disappointed, or the wicked, or the foolish, must at last suffer the mortification of perceiving that the world of civilization did not care for them, but rolled onward to keep its promise to humanity and its God. All through our South there moves to-day the might, sweet but powerful, of a new dispensation. The idea of a Nation is gradually displacing the old policy of independent States, and with this, or as another form of it, comes the conception of a brotherhood. In the comments of the Southern press upon the recent inauguration an improved state of feeling is manifested toward the men and the Nation against which once no words could be too bitter or too numerous.

Added to this reform in sentiment is the prospect of four more years of peace, four more years of gold as money, four years of Presidential honesty, four years of Presidential capability, and then, amid such conditions of success, there will come four more years of the greatest industry, and the most intelligent industry, which has ever marked the history of mankind.

Let us look at some of these elements of the immediate future. The fact of peace is almost perfectly assured. A war at home or abroad might possibly spring up, but such a disturbance of the noble pursuits of society is scarcely within the bounds of the possible, because the United States has no foreign colonies to defend and no adjacent nations to intimidate, and no standing army to be kept in perpetual action. There are nations which have lived by the sword, drawn either among the natives of India or Africa, but our nation lives for the occupations of peace. War must be forced upon it, and then it accepts of the calamity just as it accepts of a pestilence or an inundation. America repels a foe just as Holland drove back the sea.

In national life the value of a good form of money is almost immeasurable. For production depends upon market, and poor is the market where the money offered the producer is of doubtful quality. The desire to sell is always affected by the kind of pay the seller is to receive. When the desire to sell is feeble, equally feeble must be the motive to produce. Bad money is a perfect index of a bad everything. Nothing is right when the money of a land goes wrong, it being the type of values. By a singular coincidence, along with the improved feelings of the States as toward each other, and along with successive harvests the widest and heaviest our country has known, gold has come back as the money of our Nation. An American paper dollar is worth a dollar in gold, and in such an event industry finds its best stimulus. The reward of labor will not be a fluctuating reward, but will be paid out in a form good in all times and continents, in republic or empire. The new President did not bring this good; he finds it, as the final result of the wisdom of other men and of the long-continued smile of nature. God, and not man only, has given us gold—it came from the harvest field.

Having peace as a condition and gold as the shape of payment for all forms of service, the four coming years pass into the hands of a President who seems to have capability and integrity. Capability implies not only the power to watch a treasury or a foreign foe, but a grasp of mind that can see a Gulf-State as clearly as a Lake-State; that can compare the domain, and climate, and soil of Texas with those qualities of New York, and can read the wants of the coming millions in far-off times. Capability implies a mind able to see all the rights and wants of a black man, and a white man, and of an Indian, and the energy which can turn this vision into action and real achievement. The probability, almost the certainty, now is that our chief officer possesses this enlarged form of capacity. Assuming that our Nation, equipped with such peace, and such reliable money, and such an informed and able leader, is passing onward into a group of years where the public has industry, and education, and zeal, the scene is one which may well cheer the heart and yet oppress it with a sense of responsibility.

The practical inquiry comes now, "What must our common religion do while it is passing into and through such a great period?" Once it was only a century or a long reign of a king that merited the term of great, but the mind thinks and acts more rapidly now, and a decade is as large as an old century, and a Presidential term seems as full as an old lifetime. What is the Church to do with these beautiful and impressive years? Only one answer comes from reason or revelation,—Christianity must attempt to carry forward all the most needed reforms. In the highest welfare of the masses each one must find the happiness of self. The most universal of all pursuits is happiness. All seek it and seek it always. The suicide is the only one who has given up the chase. He seeks death because his heart has become empty of this love. But it has been demonstrated, again and again, in the experience of humanity, that the best pleasure in quality and duration is that which comes while each mind is seeking the happiness of others. Hence great reforms are the noblest paths in which the Church can walk as an aggregate or as individuals. Great love of self is called by all the repugnant names. It is self-conceit, or vanity, or egotism, or selfishness, or arrogance. Language has labored hard to find an expression of such a form of human failure. It is called a disease,—an infirmity; and, outside of all sympathy, it has furnished food for every wit and satirist. But the love of others always walks before us a goddess. The lexicon changes its vocabulary and calls this attachment by such holy names as "philanthropy," "humanity," "sympathy," "charity,"—a quality of soul never touched by pen of abuse or satire, but touched always by poet or orator, or optimist, who desires to exhibit the grandeur of man.

It is probable that the deepest of all the Greeks and the third or fourth great mind of the world, Plato, meant this when he said that love was the source of the universe. He must have meant that not even a God could consent to spend life in a self-happiness, but was led at some time in eternity to project a happiness of others, and in that to find his own. So far did Plato carry this idea that he thought the particles of iron and gold to be held together by friendship, and that all the stars were companions and sang in one chorus the music of the spheres. In the midst of this Platonic rhapsody we do see this, that finding or making the happiness of others is the best welfare of self. But the pursuit of the public good is what is meant by the word "reform," and that is the path along which the Church should journey in those years with an unwonted zeal. While an age of amazing material prosperity is doing its varied work, the friends of the spiritual side of life must move along with equal step. The ills of our country to-day are moral ills. The government is good, the money good, the demand for labor good, the harvests good, the machinery good; in morals is to be found the dark page in our daily record. If some of the old church governors were disputing over Pelagianism while the barbarian from the North was sacking their towns and murdering their people, so there is danger that we clergy of all denominations will define ideas and make distinctions, while such Attilas as intemperance and ignorance are sweeping our young men and mature men into either early graves or early dishonor. A few women, Miss Willard and Mrs. Carse, and a few others of kindred goodness and power, are making a heroic fight against that old and worst foe of man, but in years of such light as we now perceive to surround us, the uprising against distilled liquors, at least, should be as widespread as intelligence and charity. The young cannot protect themselves. They have neither the reflection that sees the right nor the will-power that can do the right. The youth of the land must be protected by a wisdom and action apart from themselves. Even wild beasts defend from all harm their young. That ought not to be called a civilization which will permit vile men for money gains to retail everywhere what was well named in the old dream "liquid damnation." A more fitting name could not be invented. Laws looking to the perfect safety of our youth should be passed and enforced, and city officers should be found and elected who have some conception of the value of public morality, and who can see what part the children of to-day are to take in the drama of to-morrow.

Protestant clergymen read with delight all that any Roman Catholic priest, or Bishop, or Archbishop says in favor of temperance and condemnatory of a terrible vice. What is demanded to-day more than anything else is that the Roman clergy should step over that chasm which old customs, and old wars, and old policies, and crafty politicians digged between them and the Protestant clergy; and should become public men, reformers of public morals. The Protestants would be inspired by such a companionship, and at the same time the Roman clergy would be made into the best benefactors of their own multitudes. A pastor is one who leads his flock. The word is the Latin of shepherd. Too much have those Roman pastors busied themselves over the task of leading their flocks to Heaven, without leading them through the best fields of earth. It was a question among the schoolmen of the middle ages: Whether a spirit could pass from one point to another without going through the intermediate points? The question should come back to the clergy of all names, "Whether a human being can go from earth to paradise without first passing through some noble and holy fields in this life?" Can men stagger along through a series of dram-shops and at last tumble into Heaven through pearly gates? Evidently the best way to reach Heaven is first to reach the best possible condition of earth. The true shepherd must be most concerned about how he leads his flock in those pastures which spread out this side the tomb. It is particularly desirable that the Roman clergy should espouse the temperance reform because their voice is potent with their own people. Their congregations have been trained for generations to doubt the wisdom of any advice or argument or pleading offered by Protestant clergy, and equally trained to feel that the words from their own priests or Bishops are wise as those of God Himself. This great reform waits anxiously for the help of the Roman Catholic leaders, and therefore all the words which some of these are now speaking are worthy of them, and most fitting to the epoch in which we live.

Time will not permit us to enumerate the various forms of benefit which the Church should seek to confer upon society in those prosperous years. Education of black and white should be granted a more generous aid, and those days should inspire many a man of wealth to devise and found institutes, or libraries, or galleries for the public culture and happiness. Our whole moral philosophy should turn its love toward the immediate spiritual wants of society, and should urge upon us all temperance, and industry, and economy, and righteousness. If the far-off Hebrew poet prayed that he might so estimate his days that he should apply his heart unto wisdom, with what fervor should that prayer be whispered by hearts which live in times so grand as these that are now passing. The opportunities of the youth of to-day are such as no other youth ever saw. What variety of pursuits! What wide-spread education! What arts! What sciences! What inventions! What political and intellectual liberty! And what rewards there are along all the paths of modern endeavor! To foresee four great years in such an epoch is to glance at a period in which a young man may find the deep foundations of a useful and happy life. In that short time the battle of earth can be won or lost. To us older ones not many such periods will come. Each has the appearance of being a final campaign. When the next chief officer shall have come to succeed him who has just sat down to his duties many of you oldest ones will have gone from the tasks and privileges of this earth. You are not persons fond of any dark survey of the future, but you are persons who know that the life we love has its boundaries, and no affection of friends and no love of this world can prevent us from being the children not only of cities, and towns, and homes, but also children of the tomb.

PROGRESSIVE ORTHODOXY.

SERMON BY THE REV. DR. THOMAS.

"A Progressive Orthodoxy" was the theme of Dr. Thomas' sermon to a large audience in the People's Church yesterday forenoon. Following is the discourse in full:

We having the same spirit of faith, according as it is written, I believed and therefore have I spoken; we also believe, and therefore we speak.—*II. Cor., iv., 13.*

I sometimes fear that the public will grow weary of the tedious and often unsatisfactory discussions of religious beliefs so common in our day. Indeed, I know that many are already weary, and they cry out: "Give us something by which to live; something on which the heart may feed; something in which the soul may rest." And this is undoubtedly the need of the age. But still there are so many different and often conflicting beliefs, and so many people who can hardly be said to have any beliefs at all, that the only path to a clearer understanding, and hence to a clearer faith, seems to lie across this field of tangled opinions. It is true that there are many who say: "Let all these matters of debate alone, and we will go on and live by the truths that are plain to the heart," and this, so far as the life of religion is concerned, is well; but there are others, and a larger class, who live more in their minds, and hence want and seem to need a clearer understanding of truth before they can well go forward in either thought or life. The way seems dark and they want it made clear; and in so far as this can be done the request is certainly not unreasonable.

Another difficulty in our time is that many things have been held and taught as a part of religion—a part to be believed along with the whole system of religious faith—that very many minds cannot accept; both their intellects and their hearts protest, and they say: "If that is so, if those things are essential in the Christian belief, then we are balked; we cannot go any further; we must stop." And hence there seems a necessity for a restatement of some truths in religion; and this involves a dropping off of some of the old forms of faith, and a taking on of some things that are new. And when this is attempted the cry is often raised that such preachers are heretics; or that they are drifting into dangerous opinions; or that they have nothing certain, nothing positive.

Now it is into such a troubled time that the preacher of the present day finds that his lot is cast. In the midst of all this doubt and questioning—this hunger, this want, this criticism—he must take his stand and do the best he can. What shall he do? If he wholly disregard the need of his age and go along as if there were no doubt, no unrest, only those who are unconscious of these things, or who are so settled in their beliefs as not to be moved by them, will care to listen to his words. Those who most need his help are left to struggle in the waves as best they can. If he attempt to carry along and defend all the old dogmas, he breaks down under the burden; the growth of the age leaves him hopelessly behind; for some of those old beliefs cannot be defended; they must be given up. There is, then, it would seem, but one way left open, and that is to "prove all things, and hold fast that which is good"; to love truth above everything else; to trust himself to the life of truth, and to grow with its growth in the world; to yield himself to its mighty currents and be borne forward.

And in doing this, it is becoming apparent to very many thoughtful and conscientious minds in our day that there is a middle way of truth; that, like our great Mississippi, its waters flow along near the centre of the continent, and not off on either border. And hence there is coming to the front what may be called a broad and progressive orthodoxy that refuses to be bound down to the past; nor can it go in all things with what are called the more radical or liberal schools. No effort has been made to call these minds together and formulate a creed or statement of beliefs, and hence no one can assume to speak for all the rest; and yet there seems to be such a general concurrence or agreement along certain lines that the boundaries of this new continent of religious beliefs, if I may so call it, are beginning to assume a quite definite shape.

In tracing the genesis or the origin of this broader belief, we find that it arises both from within and without the Church. Its great life is, of course, from within the Church; is a growth; but it is open to truth from all outside sources of scholarship, and by those has been and will be modified. That is, it will accept of facts from every field.

When we look more closely for the teachers and the disciples of this broader orthodoxy, we find them scattered more or less through all the Churches. Indeed, there may be said to be two parties in each denomination; a broad and a narrow, or a progressive and a conservative, or an old and a new, or by whatever name you may call them. It is so in the Methodist, the Presbyterian, the Congregational, and the Baptist Churches. It is less defined in the Methodist than in the others, because Methodism has been more a church of life and experience than of debate, and has always in the past allowed a large personal liberty with the clergy. The divisions of Methodism have been over forms of government, as the Protestant Methodists; or about slavery, as the Church South; or upon questions of dress, or of instrumental music, or secret societies, as the Free Methodists. But there are now quite plainly two parties,—a broad and a narrow,—though not formally organized, in the Methodist Episcopal Church. The younger men as a rule are entering upon the broader path of thinking. In the Baptist Church there is the close and the open communion party. In the Presbyterian there are the old and the new schools. In 1837 the General Assembly of the Presbyterian Church cut off four synods numbering some 40,000 members. This was upon the ground that they were not orthodox on the doctrines of sin and the atonement. A few years ago the old and the new schools sought to come together, and did unite upon a kind of compromise ground that allowed a larger personal liberty in belief. Fifty years or more ago there was the broad and narrow party in the Congregational Church. The extreme orthodox wing became almost Tri-theists in their definition of the Trinity, and this led to the formation of the Unitarian Church in New England. Then there came, twenty-five years ago, the Bushnell debate over the moral view of the atonement that came near dividing the Church again, but fortunately there had been growth enough in the Church to tolerate this larger and milder view of that doctrine, until now it is held and preached by many of their ablest ministers without trouble or opposition. But still there are within the Congregational Church of to-day two parties,—a broad and narrow party,—though there are no formal lines of distinction.

Nor is this state of things confined to our own country. In Scotland the lines are clearly drawn in the debates in the Presbyterian Church. This is seen in the Robertson-Smith case, and the tendencies of thought are shown in a volume of Scotch sermons lately issued. The same fact appears in the Church of England. They have the Low, the High, and the Broad Church. There is this difference, however; the Church of England is large enough in its feelings and its policy to hold all three of these parties, and yet remain an individual church. The Church of England was so tolerant a hundred years ago as to permit John Wesley to live and die in her ministry, even whilst he was organizing a church on the outside, and cutting up and changing her articles of faith to make a creed for Methodism.

What we call the broad or progressive orthodoxy is, then, a growth from within the Church, or a development of the doctrines or beliefs that the Church has always held. And as such its distinctive or differentiating quality is that it is not willing to accept as final the definitions of the past; it cannot in all things accept those, and hence it gladly accepts the new and the higher and better statements of truth. The old party inclines to abide more by the past.

There is, then, a growth of doctrine in the Church. It comes from the growth of thought, the larger intelligence of the world, and hence from larger and better interpretations of the Scriptures. Whilst all Christians reverence the Bible as final authority in matters of religion, still the understanding of the Bible is necessarily shaped somewhat by the intelligence and moral sentiment of each age. Thus in the ages of despotism and slavery the Bible was construed to favor those forms of society. In times when man knew little or nothing of geology and astronomy they brought in the Bible to support their narrow views. And the same has been true in the great thoughts of religion. And hence with the growth of knowledge there has been a growth of doctrine. The doctrine of the atonement, to which I referred last Sunday, began in the thought that Christ gave Himself to Satan as a ransom for the souls of men. This belief lasted for many centuries. Then it was taught that He died to satisfy justice,—that the penalty of man's transgression was actually executed upon Him, and that this was necessary to reconcile God and to make it possible for God to forgive sin. Many believe this yet. Then the death of Christ was explained to be a governmental act in which the equivalent to a penalty was paid; and later still that the death of Christ was such a declaration of justice as secured the ends of penalty. God could thus be just and the justifier of him that believes in Jesus, for in Jesus God is seen in all the strength of justice and the tenderness and vicariousness of love coming forth to save sinners; and belief in this, acceptance of God as thus revealed, is salvation; it is coming into the life of Christ. And thus we see that this one doctrine has traveled along for hundreds of years, and, like the human embryo, has been one thing at one stage and another at a later period; but like the embryo it has had the germ of a high life within, but it has taken a long time to reach its proper development, to reach the time of its birth. It was at one time or stage of development Satanic, at another penal, still later it was governmental, and now at last it is the love of God in all its vicariousness and suffering coming forth to save sinners; to save them from sin; to save them into the love and life of Christ by the power of the Holy Ghost, and to thus bring them into the great law of vicariousness, of the sufferings of love one for the other. This reveals God in His fullness, God as Father, as Savior, coming forth in sacrifice to save; it reveals the great moral order of the universe in which all worlds and all beings, angels and men, are bound in one law,—the law of love.

Another example of the growth of orthodoxy, or of belief in the Churches called orthodox, is found in the doctrine of endless punishment. It was formerly maintained that Hell was a literal lake of material fire into which the souls and bodies of the wicked were cast. This was the teaching of both the Catholic and Protestant Churches; and no language or figures were too strong to set forth the intensity and the severity of the punishment. President Edwards compares Hell to a literal furnace of the greatest heat; and speaks of entering its door, then of being in its flames for one minute, and for fifteen minutes and an hour, and a day and a year, and a forever. Jeremy Taylor says that "if all the trees in the world were put in one heap and set on fire he would rather burn there till the day of judgment than to suffer for one hour in the fire of Hell." A Roman Catholic writer says that the fire of Hell is so intense that if one spark were to fall into one of our oceans it would dry it up and burn the world. Now from these terrible views the Church has grown away until the more thoughtful no longer believe them, although they may still remain in the writings of Edwards, and Wesley, and Clark, and now orthodox divines maintain that any existence that God will permit to continue for ever must be better than no existence. It was formerly taught by many that all the heathen would be lost; but now we find the belief going the other way, and the thought is gaining ground that only the few may fail of Heaven at last; that compared to the saved the number of the lost will be very few, but as the malefactors of the universe. It was formerly taught that all men were deserving of eternal death because of the sin of Adam; it was taught that sin was of infinite demerit,—that each sin deserved eternal punishment, and that it was for the sins of this life that souls would suffer eternally. Now it is claimed that men are not and cannot be guilty for Adam's sin, but only for their own sins, and that eternal punishment will rest upon eternal sinning.

The same general fact of a progressive orthodoxy may be seen in its broader interpretations of the doctrines of the Creation; in yielding the point of the "Six-day theory"; and in the admission by many of the theory of a Theistic evolution; and in the broader ground in reference to the inspiration of the Bible.

Now, in all this we have seen a growth of doctrine and inspiration,—a growth that in many instances may be said to be an entire change. And we have seen that this growth is from within the Church. Sometimes it has broken away or been driven out, and had to form itself into a new Church; sometimes it has been an almost unconscious growth of drifting from the old theories. Many of these old theories are in form still in the Churches; and over some of them there is going on a struggle. Some still maintain the old ideas; others who find they have grown away from them say nothing about it; others think that to be honest they should leave their Churches and go to some professedly more liberal. Others again claim that the duty of growing men is to stay in the Church, and if the Church is not broad enough to hold the growth of truth, try to make it broader.

This is the position of the progressive school, or of the broader orthodoxy. It claims to be orthodox; that is, to hold to the living vital doctrines of religion; it holds to the doctrines of the Church in their advanced and purified forms. And it claims the right to do this, that in doing so it is maintaining the present, the real or living faith of the Church; and that in doing this it is serving best the cause of Christ. It claims the right to do this in the Church. It is not only a right, but a duty; that is, if the old organizations are to last.

These changes are not a loss, but a very great gain, to the cause of religion. This is the answer to skepticism or infidelity, when it says that the Church has no truth because it is changing its positions or its forms of belief. We reply: yes, we change, or we advance with the growth of the world; and this is an evidence that we are not dead; that we have something that has life in it, and hence that can grow. If it be asked why the Church did not understand from the first, we may ask why did not Science understand. But it is said the Church had the Bible; that is true; but Science had Nature—God's other great revelation. We are moving along as best we can. It is also the answer to those in the Church who fear that truth and religion may suffer by these changes. They may for the time in some cases,—that is, individuals may suffer; but truth will be strengthened. Does any one think now that the Church could prosper were it to stand for all the old ideas of 1,000 or 500 years ago? Certainly not. And simply because the world has grown away from those ideas. To try to defend them now would be worse than a waste of time. And one of the greatest weaknesses of the modern pulpit is found in its apologetic position in reference to many things that it would still hold on to, but which are no longer defensible; in its efforts to prove the Bible critically infallible in all parts, or to make the Bible teach science; or to still cling to a penal atonement, or strictly endless punishment.

The progressive orthodoxy has the immense advantage of freeing itself from these hard and impossible tasks. In doing this it comes to a point where it can meet and welcome the great good sense and good heart of humanity. Taking the broad view that the Scriptures contain the Word of God—that they give us the revealed will of God, that they are the rule of life, that they tell us of God, of Christ, and the future world, the general judgment of Christian nations is willing to assent; and all this discussion about the Bible becomes one, not of religion in any essential sense, but of literature and criticism, and its general moral power is not disturbed. And so of the atonement. The view that reveals God as love, God as Father making cost of Himself to save His children,—coming in the person of Christ to save the World,—silences skepticism. Men cannot argue against it, for they cannot argue against love. They may fail to realize it or to believe it fully; but they can have no motive to oppose it. It does not hurt the moral consciousness of men by the injustice of punishing the innocent to save the guilty; but it does melt the heart because the innocent Christ comes into suffering to save sinners. And so, too, of the doctrine of future punishment; the broad orthodoxy discards all the old and terrible ideas of Hell that make the conceptions of God impossible; but it holds to the strength and justice of Divine government; it believes and teaches that law has its penalty, that sin will be properly punished in the world to come, and that if souls sin forever they must suffer forever. And in this belief broad orthodoxy has with it the general faith of mankind. But broad orthodoxy does not affirm that the final and irreversible doom of all souls is fixed at the moment of death. It leaves the souls of men in the hands of a just God and Father. It cannot ask the world to believe that the black pall of despair has settled forever upon all the uncounted millions of the past who have died in their sins. It believes that the love of God fills all the past and all the future, and it looks with hope that God's saving work will go on through the eternal years.

And in those things it is quite safe to say that the progressive orthodoxy expresses very largely the real faith of our age. This is the light in which the great mass of intelligent men and women view the Bible, and Christ, and the future world. And as such it is the real, the living faith of the age. As such it makes a living ministry,—a positive ministry. It is the voicing of the faith of the people. It needs not to be apologetic, nor to be always on the defense, for it appeals to the good sense and the moral convictions of mankind. It holds sacred every great spiritual doctrine of repentance, and prayer, and pardon, and regeneration, and holiness. And in all this we have good reason to rejoice. Some may fear that truth will suffer, or that their theories may fail; but the real truths of religion are not suffering. All this change means growth; it means that the doctrines of religion are being unfolded; that they are coming out into a clearer light and in more beautiful forms. It means that religion is putting off the old garments that so disfigured the fair face of Christ and God and the hope of the future, and is coming to the people in such words, and principles, and experiences, and hopes as shall win their hearts and rule their lives. These great beliefs of the soul, unburdened and set free, will more and more be spoken. Released from the fear of censure and ostracism, mankind will tell of their simple trust in God's Word; of their joy in His love, and their hope in the future. Not as a form will those things be said, but as the deep faiths of the heart. And then will religion cease to be a debate, a controversy, and become a life of love, and hope, and good deeds.

TRUTH AND FREEDOM.

SERMON BY THE REV. G. C. MILN.

The Rev. George C. Miln preached to a very large congregation in Unity Church yesterday morning. Following is the sermon in full:

Ye shall know the truth, and the truth shall make you free.—*John, viii., 32.*

Thus did Jesus encourage certain "believing Jews" to follow him as disciples. They should grow thereby,—that is, through their association with Him,—into a knowledge of truth, and be rewarded with that spiritual liberty which truth always begets. You will observe at once the two-fold nature of the promise: First, "Ye shall know the truth"; and, second, "The truth shall make you free!" Knowledge of the truth and freedom here stand in the relation of cause and effect. Freedom from the tyranny of superstition, of ceremonial rites, and from the servitude of sin is the boon promised to all who enslave themselves to truth. An exchange of bondage is offered. The cruel shackles of error shall give way to the gentle bonds of truth; the grievous burden of sin shall be replaced by the burden that is easy and the yoke that is light. Now, such a promise is too full of significance to all of us to be a matter of indifference. We are all in bondage to some extent. The clanking of some old superstition, the rusty manacles of some effete dogma, or it may be the iron grasp of some darling sin, holds every soul in willing or unwilling bondage. I suppose there is no soul here or anywhere but feels at times the pressure of some despotic impulse, the chafing presence of some tyrannous inclination; no soul but knows what it is to sigh for greater self-control, for more complete emancipation from inherited and developed superstitions, for more entire victory over those easily besetting sins which accost us at every turn of life and embitter our highest joys. From every mortal heart at some time the aspiration after liberty has arisen, and from every human tongue the cry, "Oh, that I were free! Oh, that I were more completely master of myself!" has at some time ascended to Heaven. And so the word of Jesus comes to us with all its benign import to-day, proposing to each of us a "way of freedom," and opening to our gaze a career of unlimited liberty. "Ye shall know the truth; follow Me and I will lead you into it, and so at last you shall be brought to freedom," for "the truth shall make you free." And I confess that it was with a feeling that for all of us alike this promise is precious beyond expression that I determined to call your minds to it to-day.

Now, before we go on toward the heart of this subject, it will perhaps be well to notice a simple fact, by which this great truth is happily limited. It is this: The freedom which follows knowledge of the truth is not conditioned upon a possession of absolute truth. That there is such a thing as absolute truth I suppose we shall all agree, however far away from it we may feel ourselves to be. The exact and entire truth in regard to objects, the exact nature of sentient beings, the reality of God and of eternity, and not our faint approximations to those realities, may be spoken of as the absolute truth. Absolute truth, then, is exhaustive and complete; and it leaves nothing in the dark, but solves all problems and elucidates all mysteries. And so, for this very reason, it is something beyond the reach of finite intelligence. As Herbert Spencer truly says: "Positive knowledge does not and never can fill the whole region of possible thought. At the uttermost reach of discovery there arises, and must ever arise, the question, What lies beyond?" And I suppose that every great thinker the world has produced has shared the humility of Sir Isaac Newton, who said, when he considered the infinite reach of Truth, that he "felt himself to be but a little child gathering pebbles on the shore of this far-reaching sea." "The truth," says Frederick Robertson in one of his earnest and vigorous sermons, "is infinite as the firmament above. In childhood both seem near and measurable; but with years they grow and grow, and seem farther and farther off, and grander, and deeper, and vaster as God himself, till you smile to remember how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing or preaching the truth!" And so I do not think Jesus meant to teach that at some future time in the experience of the men before Him, in some enlarged sphere of being, perhaps they should come into a state of absolute freedom, through the attainment of truth in its entirety. This would have been like offering a child the stars for marbles at such time as it could grasp them in its tiny fist, and would have disheartened rather than encouraged those whose discipleship He sought.

The idea which seems to me to lurk in these words,—an idea, by the way, far more practical than the one just mentioned,—is: that the truth should make them free in exact proportion to the extent of its possession by them, and its authority over them. Mark well the terms I use. 'Its possession by them, and its authority over them.' Both to possess and to obey the truth is to find the freedom of the truth. Let me enlarge upon this thought.

We see readily how the possession of truth liberates the mind from the opposite of truth,—that is, error. Take a physical illustration. A child ascertains in its school days that water, obedient to an inherent force, has a distinct disinclination to flowing up-hill, and a very decisive habit of running down-hill whenever opportunity affords. Now, the acquisition of that much truth liberates the child's mind from foregoing darkness upon the subject, and saves it from any future expectation of seeing the meadow brook run noisily to the hill-top. Or, if an illustration on a larger scale be sought, we need only consider our own experience. One by one we have learned to quit this or that practice, to deny ourselves this or that indulgence, because as the truth in regard to our physical being, and as to the effect of certain courses of conduct was borne in upon us, we learned that in abstinence here and temperance there lay the path of health and happiness. And so we came to know the truth, and the truth gave us our freedom.

And the same law holds in the moral realm. Vice, when it is finished, produces misery. "At the last it biteth like a serpent and stingeth like an adder!" 'Tis a sure, sweet poison, and holds such deadly enmity with blood of man that, swift as quicksilver, it courses through all the natural gates and alleys of the body, and sows the seed of death! But vice is often the child of ignorance. How many carry with them the stamp of vice into which sheer ignorance has led them. But ignorant vice is as inevitable in its results for the vicious as the sin which proceeds from intelligence. "The soul that sinneth it shall die" is an utterly inflexible law. And when the truth comes to a soul thus ignorantly beguiled into sin, when the law which has been infringed unknowingly is revealed to it, and a light shines showing the inglorious end of vice and the felicitous culmination of virtue, at that same instant the way of freedom is opened to the captive's feet. Thus the truth set free the ancient prodigal. He saw his offense of it, realized the evil of his way, and, turning from it, was made free.

Permit me to urge another illustration of this universal law. We see to-day on every hand the crumbling of effete theologies. Obsolete language and obsolete ideas in theology are in our day going to their long homes, and there are not many mourners in the streets. My own dear friend, the Rev. Thomas R. Slicer, of Brooklyn, of whose pure and excellent character I cannot speak too highly, as I cannot praise too much his intellectual grasp and spiritual insight, is the last conspicuous person who has given us a concrete illustration of this law,—that truth liberates the mind in proportion to its possession by the mind. Mr. Slicer once believed, I suppose, in a divided God; he once believed in an imploring Son as coaxing an angry Father to let the sinner off scott free; he once believed in an eternal Hell; he once believed in a commercial atonement by which the sinner is bought off from his righteous Judge! But he no longer so believes. Why? Why, because he has thought! He has studied God in the face of His noblest Son,—Jesus,—and cannot longer believe the harsh things that some still continue to think, though they dare scarcely say them. The voice of Jesus has called him, and he has arisen to shake off the grave-clothes of a dead theology! The truth has made him free. The truth that God is love liberates him from the error that God is hate, and that is the absolutely necessary postulate of an eternal Hell. The truth that character is salvation liberates him from the error of thinking that any man can be lifted into a heaven whose candles he has not first lit himself. The truth uttered in his soul by the eternal "Word"—God bless him—has freed him from slavery to the letter of the written word. Thus has he gradually and by no forced growth, and in the spirit of love, uttering no unkind word to those who still linger in Egypt, entered into the promised land of liberty! And I only hope that God may lead him into a career so grand and useful that its sweet comfort and achievement may take the sting from every bitter thing that may be said of him, even as my own asylum with you, and your grand, loving welcome, has made me indifferent to the envenomed words of many a narrow mind.

And now let me press the other half of this law upon you. That obedience to the authority of truth is essential to its freedom. "He that doeth My will shall know of the doctrine" is susceptible of a paraphrase like this, "He that obeyeth the truth shall know its freedom!" When the soul of Washington glowed with the truth that tyranny justifies revolution, had he lifted no hand to strike the tyrant, where would "independence" have been? He knew the truth, he obeyed the truth, and the truth gave freedom to himself and his countrymen forever. The great Brighton preacher, whose aid I have before invoked, says in one of his letters: "The way of reaching new truth is by obeying the truth you know." And he might have said as truly that knowledge of the truth without loyalty to its dictates but aggravates the heinousness of vice. Give a man intelligence on any subject, and disobedience to the light he has makes his offense doubly odious. And so we see and appreciate the righteousness of that word of Jesus. "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

And now with this truth before us, what, let me ask you, appears to be the great duty of life for all of us? What less than to seek for the truth throughout the world, and, having found it, to obey it. "Buy the truth." Buy it at any price, but buy it, "and sell it not!" Oh! ye strong men, sell it not. Sell it not in the marts of trade for money; sell it not in the courts of law for success; sell it not for the momentary thrill of sinful pleasures; sell it not for place, for fame, for preferment! You remember the fine line which Bulwer Lytton puts into *Richelieu's* mouth:

France, I love thee!
All earth shall never pluck thee from my heart!
My mistress France; my wedded wife, sweet France;
Who shall proclaim divorce for thee and me!

O my friends, would to God we all might feel like changing that word "France" for the word "Truth," and saying:

Truth, I love thee!
All earth shall never pluck thee from my heart!
My mistress, Truth; my wedded wife, sweet Truth;
Who shall proclaim divorce for thee and me?

I need scarcely add at the close that our quest for truth should be made in a docile, a loving, a fearless spirit,—docile, that we may quickly find it, for truth comes soonest to the humble and sincere; loving, that we may patiently bear the weakness of others and be quick to help our fellow-learners; fearless, that hell itself may not shake us in our object. Then, though loyalty to truth lead to ostracism, we shall not quail. Secure in the secret joy of one who has a hidden treasure we can answer the harsh and thoughtless world:

Boast not, ye sons of Earth,
Nor look with scornful eyes;
Above your highest mirth,
My secret joys I prize.
For, though my cup seemed filled with gall,
A secret something sweetens all.

And though we seem to fail; though at times we may think the stream of progress may be stopped; though the Truth seems to fall helpless and bleeding at our feet,—ours still the inspiring prophecy:

Truth crushed to earth shall rise again;
The eternal years of God are hers.
But Error wounded writhes in pain,
And dies amid her worshipers.

Y. M. C. A.

FIRST DISTRICT CONFERENCE.

Special Dispatch to The Chicago Tribune.

EVANSTON, Ill., March 12.—The conference of the Young Men's Christian Association for the First District closed this evening after a most profitable and successful session of three days. Most of the delegates of the two preceding days remained over, and the audiences were much larger because of the day being Sunday. In the morning but one meeting was held, a conversation meeting, which preceded the regular morning service, and was led by Mr. J. W. Dear, of Chicago. In the afternoon, at 4 o'clock, a Gospel meeting was held in the Methodist Church. Mr. L. D. Wishard, of New York, discussed the value of personal work, in which he contrasted it favorably as regards the results from preaching or addresses. At the same time, in the Presbyterian Church, a children's meeting was held, in which the members present generally took part. Singing and short addresses were the order of the hour. The evening service was held in the Methodist Church. At 6:15 a union people's meeting was held, led by the Rev. A. Whalen. This was followed at 7:30 by a union service, at which addresses were made by L. D. Wishard, the Rev. Mr. Patton, W. J. Midler, and others.

In a Western paper we observe: Mr. George F. Helderle, of Peru, Ind., says that he had suffered very much with rheumatism and used many remedies without benefit. St. Jacobs Oil gave him the relief sought.

SOCIAL ECONOMICS.

Physical and Technical Education of Children Demanded.

The City Council Asked to Organize a Statistical Labor Bureau.

List of Municipal Nominations Made by the Socialists.

A mass meeting of the Socialists of the city was held yesterday afternoon at No. 54 West Lake street. There were about 150 persons present and a fair representation of ladies. Mr. George M. Sloan was unanimously elected Chairman and Paul Ehman was designated to officiate as Secretary. The business first brought before the meeting was a report submitted by Joseph Gruenhut, of the Committee on Legislation, embodying the following resolution, which was referred to a committee consisting of Ald. Meier, Organizer T. J. Morgan, and the Chairman of the English Section of Socialists, Mr. Sloan:

WHEREAS, Apprenticeship has been virtually abolished in most trades, occupations, and employments in this city, and the present generation of young persons of both sexes have been deprived of the opportunities, chances, and means of learning a complete standard trade and occupation, by which they could support themselves and in due time bring up a family in decent circumstances, hoard some savings for sickness, accidents, old age, lock-outs, strikes, commercial crises, and other unforeseen incidents of industrial life; therefore be it

Resolved, That we deem it timely to ask the Board of Education to prepare a practical plan to amend the course of instruction in our public schools so as to afford physical training and technical education to the whole class of male and female pupils; devoting three hours a day to brain-work, and three hours a day to physical and mechanical training.

LABOR STATISTICS.

Organizer T. J. Morgan moved the following draft of an ordinance, which was referred to Ald. Meier (Sixteenth Ward), Sloan, and Morgan to report the same to the Mayor and Common Council:

Be it ordained, etc., That the Mayor, as head of the City Government, shall appoint a competent statistician to gather, assort, systematize, and present in semi-annual reports before the first day of January and July to the Common Council statistical details relating to all departments and kinds of labor, including all forms of occupation, service, or employment in this city, especially in its relations to the industrial, commercial, social, educational, and sanitary conditions of the laboring classes, and to the productive and distributive business of the population of Chicago.

Copies of all reports pertaining to the subject of this ordinance shall be sent to the Bureau of Statistics of Labor and Employment from all departments of the City Government.

The sum of $2,000 shall be appropriated for the maintenance of this Bureau, which shall be organized within ten days from the passage of the ordinance.

It was stated that the Trade and Labor Assembly appointed a standing committee to urge upon the Common Council the passage of an ordinance for the creation and maintenance of a Municipal Bureau of Statistics of Labor and Employments.

Ald. Meier stated that the Committee would have to work out the details of such an ordinance, the Common Council being overwhelmed by the work of revising the city ordinances and making the annual Appropriation bill and other electioneering work.

THE NEW PLATFORM.

Mr. Morgan read the new platform and declaration of principles of the party which were adopted by a Socialist Convention which met in the same hall last Thursday evening. They embrace the principal parts of the old platform and declaration, but are much shorter and more forcible in language than it.

After some discussion the platform was ratified with great applause.

ALDERMANIC NOMINATIONS.

The Secretary then made known for the first time the following nominations made by the Convention Thursday evening, and each was ratified without a single dissenting vote: Mayor, George Schilling; City Clerk, Paul Ehman; City Attorney, George M. Sloan; City Treasurer, J. C. Warner. Aldermen—First Ward, John McIntosh; Second, Jacob Glasser; Third, left to the Central Committee to make the nomination; Fourth, Arthur Hunt; Fifth, T. J. Morgan; Sixth, no nomination; Seventh, Samuel Goldwater; Eighth, left to the Central Committee; Ninth, S. R. Pratt; Tenth, John Touse; Eleventh and Twelfth Wards, no nominations; Thirteenth, Charles Wheeler; Fourteenth, John Blake; Fifteenth, Adolph Waltman; Sixteenth, C. Meier; Seventeenth, John Keagan; Eighteenth, no nomination.

The West Town ticket was left for the Central Committee to make up.

The following was unanimously adopted:

Resolved, That this meeting of industrial and social reformers of Chicago recommend to the agitators of the Socialistic Labor movement to call upon the masses of the voters of all political parties in the several wards and divisions of the city to participate in the agitation of the labor questions in the Socialistic meetings in all parts of the city.

Messrs. Morgan, McIntosh, Schilling, and others made ten-minute speeches, after which the meeting adjourned.

A NEW JUDICIAL CIRCUIT.

Special Dispatch to The Chicago Tribune.

WATERTOWN, Wis., March 13.—The Legislature has just organized a new Judicial Circuit, the Thirteenth, comprising the Counties of Dodge, Washington, and Ozaukee. The Judgeship provided for is quite an acceptable position, as, the circuit being comparatively small, the duties of Judge will not be very onerous or burdensome. The circuit is overwhelmingly Democratic, and it is not surprising that several Democratic gentlemen are aspirants for the ermine. The Hon. E. C. Lewis, of Juneau, is the most prominently mentioned thus far for the nomination. The Hon. H. W. Lander, of Beaver Dam, is talked of as a candidate. The Hon. A. Scott Sloan, ex-Attorney-General, of Beaver Dam, it is expected, will run as an independent candidate. The Democratic Convention for the nomination of a candidate for Judge will be held at Hartford, Washington County, on Wednesday, March 23. At the present outlook the chances seem to favor the nomination of Mr. Lewis. He is an old member of the Dodge County Bar, and well known throughout the entire district. The Republicans of the circuit will probably determine to place a candidate in the field, in which event it is not unlikely that the Hon. L. F. Frisby, of West Bend, will be the nominee,—a gentleman of excellent legal attainments, and in every way well qualified to fill the position.

The election for Judge of the Thirteenth Circuit will be held on the first Tuesday in April, as the time when a Chief-Justice and an Associate Justice of the Supreme Court are elected. The new Judge takes his seat in January next.

OFFICESEEKERS IN WASHINGTON.

To the Editor of The Chicago Tribune.

QUINCY, Ill., March 12.—Your editorial in the daily of the 9th inst. under the above title doubtless contains too much truth as to the sort of patriots who are now clamoring, figuring, and trading for positions. But is not somebody else to blame for such a state of things?

Suppose a good and in every way worthy man, who deserves and wants an appointment, keeps away from Washington, or does not send or have somebody there to "figure" for him, has he any show? Is it not a fact that a "bummer," with the cheek of a brass statue, is the successful office-getter?

Buchanan, immediately after his inauguration, gave the crowd who then gathered there notice that the way to get an appointment was to keep away from Washington. I was in Washington at that time, a looker-on and a Republican. O, but it was fun to a few of us outsiders to see the boys "climb out" of Washington and swear anybody was a liar and villain who said they had ever been in that city.

All the would-be officeholders are not in Washington. It would just be fun for them to have President Garfield ask the "fellers" to "git" for home.

It would be rough on restaurants and saloons, and leave Washington in its normal dullness when Congress is not in session. OUTSIDER.

INDUSTRIAL ACTIVITY AT PITTSBURG.

Special Dispatch to The Chicago Tribune.

PITTSBURG, Pa., March 12.—A gentleman stated to-day that the Anderson Steel-Works in this city have actually been sold to a New York company, who will put $5,000,000 or $6,000,000 into the business of making steel by the Siemens process, which has been tested here and found to work admirably. It is also stated, upon good authority, that a company has been organized in this city with a view to purchasing the works and patent rights of the Interlocking Switch and Signal Company of Harrisburg, and removing the business to Pittsburg. The new Company is negotiating for the building and grounds of the Bidwell Plow-Works, and will commence manufacturing operations within a few weeks.

WAR AND MATRIMONY.

Special Dispatch to The Chicago Tribune.

LAFAYETTE, Ind., March 13.—Mrs. David S. Gray, of this city, unwittingly has found herself the theme of more or less conversation for several days,—to such an extent, indeed, that she has deemed it advisable to print a card in regard thereto. At the commencement of the War she resided in Wisconsin, and was the loving wife of a man named Gown. He enlisted as a private leaving his wife and daughter. From that time his wife heard nothing from him save that, at the battle of Chancellorsville, he was left upon the field. About ten years ago she married David S. Gray, under the full belief that she was a widow.

Some time ago she related those circumstances to an attorney, who said that, if her statement was borne out by the facts, she and her daughter were entitled to a pension. With the view of obtaining such pension, correspondence was had with the Adjutant-General of Wisconsin. From him it was learned that Gown was injured in the engagement, as related, but, instead of receiving a fatal wound, he had been taken to the hospital, from which he was discharged three months later.

The unfortunate situation of the lady was at once apparent, and she sought the aid of Mr. Orth, asking that the Department records be overhauled, and the fact of Gown's existence or death settled. This was done, and the discovery made that Gown had years ago applied for and received his pension, and that he was last heard of near Des Moines, Ia. Further than this nothing could be learned, save that for eighteen months last past no request had been made by him for his pension. The inference is that Gown is dead, as previously his money had been promptly demanded. There is, of course, no explanation of his conduct in absenting himself from, and failing to communicate with, his family for a period of ten years.

Of the lady's sincere belief that she was a widow at the time of the second marriage there can be no question. Even had she known that Gown was still living, his desertion for a period of seven years would have freed her in law.

SOUTHERN WAYS.

Some Methods of the "Chivalry."

To the Editor of The Chicago Tribune.

GENESEO, Ill., March 12.—Perhaps your readers may be interested in reading some of the "methods" of the Southern Chivalry in the last November election, and the "beautiful spirit" they show when those methods are touched upon by any lover of fair play. A friend of mine—Mr. C. B. Rice, of Brattleboro, Vt.—is spending the winter at Aiken, S. C. Having spent the two previous winters there, and naturally becoming well acquainted, he was shocked on this visit to find the most indisputable evidence that the negro vote was most openly and shamelessly bulldozed in the last general election. He is a careful man, and does not state a thing until he knows it; but the evidence was such that he wrote a letter to the *Vermont Phœnix*, from which the following is an extract:

"She has not overdrawn the truth in her description of the conduct of the election here last November, as related to me by several Northern people who were here on that day. Mounted Red-Shirts were on hand as early as 5 a. m., after having been riding about the streets until a late hour the previous night, firing pistols and yelling like fiends. A cannon was hauled into the street opposit to and pointed toward the polls; a local military company was under arms, and men were tramping about the streets armed with knives and pistols; several negroes were cut; even the candidate for State Senator was, I am told, on the street with his pants tucked into his boots and navy-revolver strapped to his side. When the negroes got to the polls, which was made difficult, they were detained from fifteen to twenty minutes answering all sorts of foolish questions, to consume time and prevent as many as possible from voting. Many colored men were scared from the polls by the cannon and conduct of the whites, while about 100 were in line waiting to vote when the polls closed at 6 p. m.; and yet the polls had been open since 6 a. m., giving ample time for all, both white and black, to vote, had there been a disposition to have a fair election here. What makes the conduct of the Democrats here and elsewhere in this State all the more inexcusable is the fact that, through the influence of Mr. B. P. Chatfield, of this place, and other white Republicans, no Republican State ticket was placed in the field, but the Republicans were to content themselves with voting for Presidential Electors and Congressmen. I have been told by a member of the Democratic party, who is editor of a paper in this State, that his party would make use of intimidation, bulldozing, and other means so long and as far as seemed necessary to keep the negroes down and continue the State Government in the hands of the Democrats."

The lady referred to in the first sentence is Miss Schofield, for fifteen years a teacher of colored schools in South Carolina, who had written the New York *Tribune* a history of the conduct of the white Democrats on election-day.

In due time the *Phœnix* containing Mr. Rice's letter found its way to Aiken, and there produced a first-class breeze. Newspaper-criticism was of all shades, from soft soap to savage, and, as a sample, I give you the following extract from a letter written by the Aiken correspondent of the Columbia (S. C.) *Register*, and printed in that paper:

"There are some of the most rabid Radicals spending the season here. Among them is a man named Rice, from Vermont, who is one of the most obnoxious and unprincipled characters we have ever been cursed with. He has written a very bitter letter to a Vermont paper, in which he abuses our people. He says publicly that, if we would treat the negroes as *gentlemen*, there would be no more trouble in the South; and that the United States Government has made a great mistake in not disfranchising all the white people in the South for twenty years. I did not think our young men should be blamed if they give him a *genteel cowhiding*. It is such men as Rice who keep the thinking people of the North continually arrayed against the South. These men poison the minds of the ignorant negroes, and cause them to do many deeds of violence that they would not otherwise be guilty of. We have no welcome for such men, either as visitors or immigrants. It would be better to import Bushmen from Africa than a colony of Rices. We think if there is not a 'lake that burneth,' there ought to be one."

Mr. Rice says there is some truth and much falsehood in the above; that he did not use the expression, "treat the negroes as gentlemen," but did say, repeatedly, if the South would treat the negroes as *men* there would be no trouble in keeping the State Government in intelligent hands; also, that he has said that he thought the Reconstruction policy was a mistake, and that the white Rebels should have been disfranchised for twenty years, and the light of suffrage should have been withheld from the negroes until they had obtained some education. All the *abuse* in Mr. Rice's letter is contained in the above extract. It seems to be a question of *facts*, and *facts* are what seem to hurt the Southern bulldozer. S. E. HOWARD.

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