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EDITORIAL BRIEFS.

BY PRESIDENT I. M. ATWOOD, D. D.

He was run over by the cars and killed—"an unknown man." In one of his pockets was found an empty whisky bottle; in another some letters. Among the letters was one, much worn, beginning "Dear Papa," the refrain of which was, "Now stop drinking and be a man." Hardened men, to whom even violent death was not an unusual sight, stood by apparently unmoved by the spectacle of a mangled corpse. But when they saw that letter, treasured evidently by the wretched father, though he could not or would not heed it, and listened to its pathetic appeal, they turned away and brushed hot tears from their faces!

"One touch of nature makes the whole world kin."

—At the opening of the war for the suppression of the Southern Rebellion in 1861, the "ordinary expenses" of the general government were \$60,000,000. At the close of the war in 1865, they had risen to over twelve hundred millions. That is they had multiplied twenty times. Such an enormous increase was explained and excused by the necessary cost and the inevitable waste of a great war, in which two and three-quarters millions of troops were engaged. How difficult it is to come down to a reasonable and normal level of expenditure, after familiarity with the use of large sums, is shown by the fact that the ordinary expenses of government have kept near the thousand million mark and have often gone above it since. Is it to be expected that such an excessive drain, continued during more than thirty years, shall be borne without any signs of pinch and strain? Our recklessness is only equalled by our stupidity.

—Secretary Alger must be something of a wag. Permission having been given to erect a Roman Catholic chapel on the grounds of the Academy at West Point, and divers indignant protests having been made to the Secretary of war, Mr. Alger solves the difficulty by ordering that there shall be no favoritism shown to any religious sect at the Military Academy. Every other denomination shall have the same privilege as that accorded to the Roman Catholics. So, if the thirty and more sects represented among the students, should think it necessary, to the preservation of the faith for each of them to have a chapel at West Point, a site shall be provided. The secretary has spiked the denominational guns, but he may evoke a denominational pandemonium.

—The financial condition of the Presbyterian Church, like that of the Universalist Church, might be better. The General Assembly has just met at Eagle Lake, Indiana. The Presbyterian Church is a large, wealthy and powerful body, carrying forward large operations at home and abroad. Its membership now is 943,716 and its ministry is something over seven thousand, though not more than five thousand are settled pastors. It seems that the increase of beneficiary churches and ministers more than keeps pace with the growth of the body, while at the same time the collections from the churches have seriously fallen off. It is pointed out, with some

severity of comment, that the institution of a large permanent fund in 1888 marked the beginning of a decline in contributions. If the despatches are to be credited only four per cent of the income of the denomination is absorbed by the expenses of administration. Such economy invites study from other denominations.

—The pastor of the Winter Hill Church, the Rev. I. P. Coddington, applies his ingenuity, which is not small, to the solution of the question, "Why is the annual parish meeting so thinly attended?" He suggests that the general neglect of this important event is not due so much to lack of interest as to excess of confidence. The people of the parish are satisfied with the way in which things are going, have implicit trust in the officers, and see no special reason why they should give the parish affairs their personal attention. It may be so on Winter Hill and in some of the adjacent valleys. We cannot accept it as a general solution, for we have observed that the meagreness of attendance upon the annual meeting is likely to reach its lowest point where the finances of the parish are similarly depressed. To our not very acute vision the phenomenon looks for all the world like an instance, (of which there have been many in history,) of the disposition of some people to let other people carry the heavy end of the log.

—In his remarks at the banquet tendered him by German Americans, Andrew D. White, our new Ambassador to Germany, drew out at great length the list of blessings this country has derived from fatherland. He seems to us to have a just appreciation of the strong points of the German character, but he endows Germany and its people with some qualities which they do not but should possess. If the description given by the Americans, long resident in Germany, of the ideas and usages prevalent there, are to be trusted, the United States would lose much more than they would gain by the transfer of German civilization to our shores. Neither the German student, nor the German soldier, nor the German baron, nor the German emperor is a model for civilized man. We should not be greatly improved by the German Sunday or the German church. The German view of women and the habitual German treatment of her are barbarian. Scholars, musicians, generals, economists, statesmen, and theorists of every grade Germany can supply. But the finest type of human being and the ideal human society must be sought elsewhere.

CANTON THEOLOGICAL SCHOOL.

OUR CONTRIBUTORS.

SPAIN IN HISTORY.

BY REV. MARY J. DE LONG.

FIRST PAPER.

Spain was known to the early Greek as Iberia, meaning, possibly, shadow land, or something akin to it, and its people as Iberians. The Iberians came originally, as is supposed, from Africa, across the straits of Gibraltar, either on dry land over an isthmus which separated the Mediterranean from the Atlantic at this point, or by means of a canal and a bridge built by the Phoenicians in their trading voyages around the Mediterranean shores. They were a fierce, contentious race, knowing no means of defence except by the use of the club, or the bow and arrow. They shot arrows at the clouds when it thundered and drew their clubs against the tide when it threatened their possessions.

In the great movement of the Aryan race toward the West, one branch found its way either over or around the Pyrenees and established a foothold in the country of the Iberians, near the foot of the mountains. From these sprang the Celtiberians who were there when the Phoenicians came to the coasts to trade.

The Phoenicians were the Canaanites of the Bible. The ships of Tarshish, in one of which Jonah met with such a disaster, were the Phoenician ships which dealt with Tartessus, a district west of Gibraltar, in the south of Spain. This raving people, who were pirates as well as merchants, built up a strong settlement at Cadiz. They sold to the natives the merchandise they had brought from India, Persia, and the far East, and took gold, silver and iron in payment. They spread over the country in search of the mines which supplied these metals, prevailing upon the natives, who knew or cared very little for their value, to work them for their benefit.

Rome Against Carthage.

Rome, having subjugated all Italy, turned, by one pretext or another, its arms against Carthage, the rival power in the West. Having been deprived of the islands of Sicily and Sardinia by the defeat of its arms, Carthage resolved to make up its loss by taking possession of southern Spain, which promised not only good recruiting ground for its shattered

battalions, but plenty of gold and silver for its depleted treasury. The Carthaginians had able leaders in Hamilcar and his three sons. By the year 228, B. C., a flourishing empire was built up on the south and east coasts. The Romans watched this movement with discontent. As a consequence, at the close of the second Punic war, about 218, B. C., a Roman army entered Spain. By the year 205, B. C., Spain was fairly conquered and Hasdrubal, son-in-law of Hamilcar, was compelled to declare that the river Ebro should be the limit of his empire. Hasdrubal was murdered 201, B. C., and Hannibal, son of Hamilcar, then only twenty-eight years old, was chosen leader. Time will not permit me to tell of the prowess and intrepidity of this renowned military leader. There is a story, perfectly authentic, which recounts in Hannibal's own words, the reason for his hatred of the Romans. He says he was nine years old when his father went as general to Spain. Before setting out on his expedition, Hamilcar went to offer sacrifices at the altar of Jupiter. Hannibal, standing by and watching the sacrifice, expressed a wish to go with his father. Hamilcar replied "I will take you if you will make the promise I demand." He took his son to the altar, made him lay his hand upon it and swear that he would never be at friendship with Rome. Hannibal kept his word. For nearly forty years he was the terror of Rome, and died finally, worn out with toil and exposure and chagrin, by his own hand.

The Roman Occupation.

During the four hundred years of Roman occupation, agriculture, trade and industry flourished throughout all Spain. Italy needed all the grain which Spain could furnish, so that the demand gave ample market to her farmers. For these four centuries Spain disappears from military records. As one of her ancient writers said, "All Spain fell into eternal peace."

This peace was rudely disturbed by the invasions of the Goths and Vandals in the fifth century of the Christian era. In this invasion, in one sense, the Goths conquered Spain, in another Spain conquered the Goths. Those who were conquered in arms, conquered their conquerors in the noble empire of art and learning. On the one hand the Goths, by manly intrepidity, took forcible possession of Spain; on the other hand, the arts, accomplishments and civilities of southern Spain took possession of the Goths. From that time on the descendants of these northern tribes have dwelt in France and Spain.

The Saracenic Invasion.

Next came the invasion of the Saracens. By the end of the seventh century they had over run northern Africa and had converted the native Berber tribes to Mohammedanism. Early in the eighth century Tarik, at the head of 13,000 men, entered Spain. Roderick, known in legend and song as the last of the Goths, raised an army and went out to meet the invader. The contending armies met and fought somewhere on the bank of the river Guadalete.

The battle lasted a whole week and prodigies of valor are recorded on both sides. Tarik literally burned the ships in which his army had come from Africa and warned his men that if they gave way they must be driven into the sea. A part of Roderick's army were kinsmen of Witiza, who had been deposed by him. These soldiers deserted in the thick of the fight. This turned the tide and Roderick was defeated.

An old Spanish ballad says:

"The hosts of Don Roderick were scattered in dismay,
When lost was the eighth battle; nor heart, nor hope had they;
He, when he saw that field was lost and all his hope was flown,
He turned him from his flying host and took his way alone."

The fate of Roderick, the last of the Gothic kings of Spain, remains a mystery to this day. His horse and sandals were found on the bank of the river the day after the battle, but his body was not with them. The Goths clothed the memory of their king with mystery, as the English their King Arthur, and believed he would some day come again from some island in the ocean, healed of his wounds and ready to give battle to the infidel. At the end of two years Spain was reduced to a province which rendered allegiance to the Caliphate at Damascus. As the Goths had conquered the diseased civilization of Roman Spain, so they in turn, corrupt and immoral, became the prey of the virile sons of the Arabian desert. But the old Gothic race were not entirely conquered. Cooped up in the mountain fastnesses of the

Cantabrian range they sallied forth to fight and burn and pillage as they could. By the year 1028, A. D., the Arabs were driven into the south and we find in the north the beginnings of the Spanish kingdoms of Castile, Sion, Aragon and Navarre. This is the beginning of modern history in Spain.

Art and Literature in Spain.

Up to the fifth century the value of learning was very generally acknowledged by the people of southern Europe. Public schools were erected in almost all the larger cities of the Roman empire, and public instructors were set apart for the education of the young, who were paid out of the private purse of the emperor. During the barbarian invasions the liberal arts and sciences would have been totally extinguished had they not found refuge in the Bishop's palaces and the monasteries. If we expect some poor remains of learning yet to be found at Rome and certain cities of Italy, by the eighth century the sciences would seem to find the continent to find lodging in Ireland and Britain.

With the Arabs of the eighth century came some fruitful intellectual impulse. The Saracens, it has been said, over ran science as they did the shores of the Mediterranean. For nearly eight centuries, under her Mohammedan rulers, southern Spain set all European an example of an enlightened state. The professors and teachers of the Cordoba made her the center of European culture. Students came from all parts of Europe to study under her famous doctors. The Arabic verses of this period suggested models for the martial ballads of Spanish minstrels and the songs of the Troubadours of Provence and Italy. There were reckoned to be no less than 130,000 silk weavers in the city. Pottery was carried to great perfection. Wonderfully beautiful vessels of glass, iron and brass were made; some beautiful specimens of ivory carving are still in existence.

Among Christian people knightly education had a most civilizing effect upon popular manners, tending greatly to soften and polish social intercourse. The artistic spirit long suffered eclipse in Spain from the fact that the artist could paint or carve only such subjects as suited the priests, and according to an unalterable form of execution; hence we have in Spain no national school of art. The Spanish painters of the fifteenth and sixteenth centuries were feeble imitators of the Italian treasures which the enterprises of Charles V. opened up to them. At the opening of the seventeenth century Spanish art had no representative abroad, except Murillo and Velasquez. The best known of Murillo's pictures is the Immaculate Conception, now in Louvre. This is said to have been a favorite subject with him, he having repeated it no less than twenty-five times. Velasquez was a master in landscape, genre and religious composition. His Phillip IV. on horseback is reckoned as one of the world's twelve great pictures. Two hundred and seventy-five pictures have been attributed to him, seven of which are in this country.

Not until the opening of the twelfth century do we find the beginnings of a Spanish literature. The Romance poem of the Cid is one of the great literary products of the middle ages. There is some doubt as to whether Rodrigo Diaz, the hero of the poem, really belongs to history. The Encyclopedia Britannica, relying mainly on the researches recently made by Prof. Dozy, of Leyden, says: "There is a Cid of romance and a Cid of history, differing very materially in character, but each filling a large space in the annals of his country, and exerting a singular influence in the development of the national genius. The history of the eleventh century is full of examples of the employment of Christian brigands by Moorish princes."

Historically the Cid was one of these; a Christian brigand fighting upon the side which promised him the most pay. In romance he is the type of knightly virtue, the mirror of patriotic duty, the flower of every Christian grace, the magnanimous, the invincible. The poem of the Cid is but a fragment of three thousand and seven hundred and forty-four lines. A passage quoted by Edward Everett Hale in his "Story of Spain" will give us some idea of the manner of celebrating the courage of this hero:

"The Cid was sleeping in his chair with all his knights around,
The cry went forth along the hall that the lion was unbound.
The good Cid awoke, he rose without alarm,
He went to meet the lion with his mantle on his arm."

The lion was abashed the noble Cid to meet,
He bound his mane to the earth, his muzzle at his feet.
The Cid, by the neck and mane, drew him to his den,
He thrust him in at the hatch and came to the hall again."

The song of Roland in its extant version is believed to be only an expansion of an early poem. It was composed in England between 1066 and 1095, A. D., and belongs to Spain only because Roncevalles is on Spanish soil. The golden age of Spanish literature belongs to the sixteenth and seventeenth centuries. The romance authors of this period led the way to our modern novels and plays, though like the painters, they were obliged to conform, more or less closely, to an ecclesiastical model.

May Meeting Papers.

HOW TO SUCCEED IN LIFE.*

BY S. W. ALLERTON.

REV. DR. CANFIELD, My Dear Brother: You desire that I should express my ideas of how men and women can be elevated to a higher manhood and womanhood. I have attended many discussions on this subject, generally based on theories, but give me the practical facts. The teachings of love, and charity, forgiveness and hope, should better every man and woman. Let us all put them in practice. Now, my idea is, let every man and woman who loves God and humanity do their duty to everyone they come in personal contact with, to elevate them to a higher manhood and womanhood. How can they do it? Teach them to save a portion of their earnings. Every man and woman who can save one hundred dollars is a silent teacher of economy, morality and temperance.

The greater number of our people do not seem to know how to invest their savings and they make bad investments and loose courage. Every intelligent man and woman should try to help and show them how to invest those earnings. God made man ambitious from knowledge and gain, and gave him a spirit of charity and good will to counterbalance too much selfishness, but that ambition for gain and knowledge we would degenerate.

We all know there has not been a boy born in this country in one hundred years, if blessed with good health, but that could have had a competency and all that is necessary for human comfort, if he started out right in life. In our country nearly every successful man started with nothing except courage, pluck, industry, economy, morality, temperance and self-denial. You may ask, how would a young man, whose father was a railroad man, ever succeed who had to be a brakeman. Resolve to save a portion of his earnings, not spend his time in saloons and billiard halls, but read good books and newspapers. If he love some noble young woman, tell her how truly he loves her, but have the courage, to say, we must save and get a home first. These few years of self denial and true devotion would give them greater happiness than the king on his throne and nothing could stop them from having a competency.

From your standpoint you think men are too ambitious for gain, and their wealth is used for purely accumulation. That may be so, but if used in developing industries to promote the welfare of mankind, the man who saves his money and accumulates is a public benefactor.

Let me give you an example of a successful man, George F. Swift, the packer. He started with nothing but courage, pluck, self-denial, industry, economy, temperance, love of right and justice. He is one of the greatest business men in the nation. Has he done good? Every man he employs can be a partner. His success is a benefit to every man. His failure would be a loss to the nation, to labor and to all our industries. I claim that he is a public benefactor. The world is benefited by George F. Swift's ambition for gain.

Love to God and good will to man charity and hope, should elevate every man and woman. Kind words, how they reach the heart of every man! How well I remember when I first started out in life at twelve years of age. I commenced to drive sheep and lambs from America to Poughkeepsie, which took two days. I used to go by an old Quaker's house by the name of Howland. He had English cherry trees. To a hungry boy, what a temptation. I used to run up on his steps, break off the limbs and steal his cherries.

*Read at the May Meeting, Chicago, 27th ult.

Coming home with a farmer who had a son of my age, we asked Mr. Cline would he not ask Mr. Howland if we could have some cherries. He said, "Mr. Howland will give you all the cherries you wish." Mr. Howland said, "get up boys and get all the cherries you want." We filled our little ten cent hats. When we came down, Mr. Howland put his hand on the top of my head and said, "Are you not the boy who drives the sheep and runs up my steps and breaks off the limbs, and steals my cherries?" I said I was. I thought I would sink in the ground because I expected to be kicked out of the yard, but in the kindest voice, he said, "My son when you come along next week, get up and gather all the cherries as if they were your own, but do not steal them." How his kind words sunk deep into my heart. If he had kicked me, no doubt I should have had a feeling of retaliation and I would probably have fired stones the next time, but his kindness set me thinking and I resolved that when I got to be a man and owned any land, I would set fruit trees along the road side for boys to eat, and I have now set out many miles along the road side. Had he kicked me, I do not think I would have set out any trees or remembered his kind acts, which have been a guide to me through life.

CHICAGO, May 20.

THE WOMAN'S NOON-DAY REST.*

BY IDA W. MORGAN.

THE Klio Association, of Chicago, was organized as the Emerson Gounod Club, November 27, 1887, its objects being mutual improvements in literature, art and music. In October, 1891, its name was changed to that of "The Klio Club," and January 9, 1895, it became incorporated under the laws of the State of Illinois as the "Klio Association."

For seven years this association met regularly every two weeks, and enjoyed rare opportunities of hearing distinguished musicians, writers, and noted workers in the world of literature, art and philanthropy.

In 1894 one of the Klio members, Mrs. Jean Sherwood, visited Boston, and while there became much interested in the Lend-a-hand clubs, of which Edward Everett Hale was the founder. Returning to Chicago, Mrs. Sherwood enthusiastically presented to the members of the Klio the desirability of adding philanthropy to the work of club, taking some practical form, similar to the "Lend-a-hand" in Boston. The members readily responded to the idea, inasmuch as club life had strengthened and quickened the intellectual side of their natures, it had also developed a keen desire to impart some of the good they had acquired by this coming together year after year, the closer sympathy, and the great needs of a better understanding of human nature among the great mass of struggling womanhood.

The time was auspicious for undertaking a work fraught with so much love for the up-lifting of others. Committees were formed, friends were sought and found who responded with heart, hand and brain, money and influence, to this most worthy object. A Noon-day Rest for self-supporting women was established and opened May first, 1894, at No. 4, Monroe street. The Rest was designed for a place where young women employed in down town offices and stores, as well as students in the different schools, might procure a dainty lunch at a reasonable price, between the hours of eleven and two. Many eagerly sought admission, and the membership per month averages five hundred, although it has gone as high as seven hundred and frequently over six hundred.

The Rest is opened from eight in the morning until nine in the evening, and consists of a suite of eight rooms, reception, library, and reading rooms, lunch room, bed room, and toilet rooms. A circulating library of five hundred books, of the best standard authors, also works of the more recent writers and novelists. The library is opened for the distribution of books two days in the week, and is well patronized. The tables are always supplied with the daily papers and the latest periodicals, the Arena and the Forum, being most generally inquired for. In the library is a piano, and I cannot refrain from mentioning many fine musicians among our girls, who will snatch a few moments from the limited time allowed for luncheon, to play and sing for those present, a hush immediately

*Read at the May Meeting, Chicago, 27th ult.

falls upon all and the enthusiastic applause following shows the appreciation and enjoyment of the listeners.

Now we come to the lunch room, which is a large airy room, capable of seating at one time over one hundred guests, care is taken that the table linen should be clean and the food of the best; this is furnished at the lowest possible price, not anything on the bill of fare exceeding five cents, a good hot lunch can be obtained for ten cents. The management of the culinary department is under the able supervision of Mrs. Kate Knox. The manner of serving the lunch may be of some interest, all meats and vegetables are kept hot on steam tables, a salads, berries, etc., on cooling table; each guest helps herself to plate, knife, fork, spoon and napkin and then makes selection of food, passing the checker who counts up the amount, gives her a check for same which is paid to the cashier after luncheon. Membership tickets are issued monthly at 25 cents, which entitles the holder to all the privileges of the Rest. The control of the management rests in the hands of the officers of the Klio Association and five regularly elected directors, who together constitute the board of directors. From October to May inclusive evening classes in French, German, physical culture, art, stenography, dressmaking and millinery being taught by the best teachers, for the nominal sum of ten cents per lesson.

To give some idea of the value of the instruction given, I would mention an art class, under the direction of Miss Matilda Vanderpool; a mandolin class conducted by Signor Tomasso; and a singing class in winter by Prof. Tomlins. In addition to these regular classes, Mrs. Mary H. Ford has given Wednesday evening lectures from her wide range of subjects, which have been largely attended; Miss Julia E. Langworthy conducted a novel reading class, this past winter; Mrs. Jean Sherwood gave her delightful travel talks; and Mrs. J. D. Follet conducted a successful mythology class. We were unusually favored by having an occasional lecture by Rev. R. A. White, of Englewood, who in his inimitable way, took a class to Germany with the aid of a stereoscope, showing the Castles of the Rhine and relating the myths and legends that still linger around each. Dr. William Lawrence also gave us a fine lecture on Savon-orela. The Noon-day Rest is entirely self-supporting, doing an annual business of between eighteen and twenty thousand dollars, paying a rental of two thousand dollars per year.

Besides paying all expenses last year, the board were enabled to refurbish, repaper and repair the club rooms, add largely to the library, give two months memberships to the girls, August and December, carry on the classes, remember the employees generously at the holidays, and subscribe to many needy charities and philanthropies, such as kindergartens, the founding home, model lodging house, hospitals and settlement work; always keeping on hand a sufficient sum in the bank to run the rest several months at a loss, if need be.

An outgrowth of the Noon-day Rest, is the Aloha Club, composed of about 100 young women, whose object is self-improvement and philanthropy. Through the influence of Mrs. Sherwood, land at South Haven, Michigan, was given them for the term of five years; friends were solicited who subscribed \$2.50 each until a sufficient sum was raised to build a cottage, which will accommodate thirty guests at a time. The cottage is situated near Lake Michigan, right in the piney woods, and here the members go for their summer outings, gaining health and strength in boating and fishing, or resting in hammock, drinking in the life-giving tonic of fresh air and sunshine. This past winter, when there was such a demand for help among the poor and needy, the Aloha disbursed food and clothing, personally visiting the families, and by so doing, learning better what was most needed in individual cases.

—A Red Cross corps will be organized among the bicyclists of Chicago, having for its object the aiding of injured bicyclists and persons injured by wheelmen. The members of the corps will be drawn from every bicycle club and every section of the city, so that on the principal boulevards frequented by bicyclists and on the parks, wherever accidents are likely to happen to wheelmen, a Red Cross cyclist will be within call. Mayor Harrison has been asked to give the Red Cross wheelmen certain privileges to enable them to reach the side of wounded persons without delay.