

IMMORTALITY.

"If a man die, shall he live again?"—Job 14.

BY MRS. CAROLINE L. PRICE.

The trees their leafless branches wave,  
And moon above the new-made grave  
Of one we loved but could not save.

And thus I muse: Is this the end?  
For hither all our footsteps tend,  
How'er our devious way we wend.

The generation pass away;  
Man liveth on, but to decay;  
And after death—Ah, who shall say?

I know that earth with quickened breath  
Will burst these bonds of wintry death;  
I list what her awakening saith,

I know that soon returning spring  
Shall wealth of bud and blossoms bring,  
And birds again their carols sing.

And these same leaves now sere and old,  
And mingling with the parant mould,  
Shall they again from bud unfold?

And roses of the last year's May,  
Their perfumed petals blown away,  
Say, shall they bloom another day?

So waves that dash on ocean shore  
May break in a continuous roar,  
But the same wave returns no more.

Oh, nature has no voice for me,  
No promise of the life to be,  
No word of immortality.

Sometimes within a voice I hear,  
'Tis still and small, nor always clear,  
It bids me hope, but still I fear.

A fitful light, a glimmering ray  
Plays o'er the darkness of my way,  
But gives no pledge of coming day.

Oh God! I thank Thee, not alone  
Thou'st left my soul in ways unknown  
To grope, and make unheard her moan.

Thy word dispels the shades of night,  
The morning breaks upon my sight,  
Immortal life is brought to light.

The Despair of Atheism.

LECTURE BY JOSEPH COOK.

Herman Lotze, in a book which has but just crossed the Atlantic, closes one of the profoundest discussions of modern times by proclaiming his faith in a personal God. "The true beginning of metaphysics," he says, "lies in ethics. I grant that there is something insufficient in this expression; but I am yet convinced that I am on the right way in philosophy when I find in what ought to be the ground of what is. I close my investigation with no consciousness at all of infallibility; with the hope that I have not been everywhere mistaken; and, for the rest, with the oriental proverb, 'God knows the truth better than I.'" Here is the peace of high philosophical culture face to face with all modern doubt and unrest. Lotze's philosophy, more influential than any other now in the best universities of the world, reposes on the word *ought* as itself the corner-stone of the universe. This philosophical creed is almost optimism, but not quite. It is the outcome of a long series of investigations, beginning with Leibnitz, who is not precisely an optimist, though he is often called so, and running on to Kant and Lotze. These names indicate the course of the great gulf-current in philosophy, and the safest quarter in which you can launch your ship, if you desire a prosperous voyage across the vexed oceans of modern discussion.

In contrast with this calm proclamation of theism I beg leave to place Schopenhauer and Hartmann, with their inculcation of atheism and pessimism.

It is singular how much instruction Carlyle gives us when he says that until a man has studied the portrait of an author he knows little of his system of thought. I have before me portraits of several of the renowned German professors—Kiepert, Lepsius, Curtius, Trendelenberg, Dorner, Schleiermach, Kant—all possessed apparently of a full intellectual equipment. They are men of marvelous breadth of brain. There are five radii which ought to be studied in every man's cranial development, whether you believe in mental physiology or not. From the central point of the ear draw seven radii: one to the chin, one to the tip of the nose, one to the center of the lower forehead, one to the upper forehead, another to the top of the head, another to the back of the head, and another downward to the shoulder. I undertake to say that when you find a man with these seven radii all long and fairly well balanced in comparative length you will not often hear from him eccentric opinions. The seven radii are all of good length in Socrates, Plato, Cæcylus, Cicero, Virgil, Seneca, Bismark, Gladstone, Washington, Franklin, Edwards, Webster. Only wholeness and size, or quantity, quality, and balance of being, give what Bacon calls the large, round-about sense

which in erratics, however brilliant, is always more or less conspicuous by its absence. There are other radii, not shown in the profile view, which are of characteristically great length in the broad German brain. I turn the page and show, von Schopenhauer. A withered, narrow, eccentric man I should judge him to be, were I to meet him on the street; a small brain, and angular cranial organization, a face apparently that of a soured student, with considerable literary capacity, any amount of audacity, a long chin and sharp nose, a good lower forehead but shallow upper forehead, and very unbalanced radii in the profile view.

When I sat down in Schenkel's lecture-room at Heidelberg, I found a head of just that type. Several students were before him, taking notes languidly, as if they felt his day had gone by; and yet that man is the leader of rationalism in Germany at this hour. I had seen in Julius Müller's lecture-room scores of students taking notes, as if—to use Goethe's phrase—the Holy Spirit were dictating. Dorner, whom I saw in similar circumstances in Berlin—what a head he had! what a heart he had! Surely, when I place Lepsius, or Curtius, or Kiepert by the side of Dorner, the latter does not need any apology. Here is Trendelenberg, certainly as noble a man in all natural equipment as any of these physicists around him. Here is Schleiermacher, side by side with Kant, and you remember what a head Kant had. Schleiermacher is almost as grand in his cranial development. What I mean to insist upon is that it highly behooves students, and especially does it concern busy men of affairs, to light up philosophies by the candle of personal portraits and biographies.

Often the gap is in the training of an erratic, rather than in his brain. Stuart Mill from the very first hour of his life was educated to oppose Christianity. Schopenhauer had no university education, and his experience in other respects was such that he naturally became bitter against the family.

I have received more benefit from the study of erratic men face to face than from the study of their works. I keep several shelves in my library for erratic literature, and collect there specimens of all the sharpest briars that grow in the lawless fields of thought. When I need to reply to these authors, I usually turn over a collection of their portraits and biographies, and find in some gap of organization or culture an explanation of erratic opinion. This is a rule of no infallible merit. I am not claiming that the erratic is always angularly organized or cultured only in spots; but that he usually is. I am not claiming that there have not been erratic Christians as angular as ever any infidel was. There is a great difference between the man who is angular, but who tries to harmonize himself with the laws of the ascent of life and with the ideal of human nature at its climax and another angular man; who fosters his idiosyncrasy as if in every particular they were a personal inspiration. There is a great difference between the angular man who endeavors to wear off his angles symmetrically and the angular man who makes out of his angles Mount Sinai. Some men ascend the excrescences of their nature as if they were holy mounts, and sit in the mists of individualism as if communing with the flames of Heaven. [Applause.] We have had something of that with men in New England, where the radii are not of equal length. [Laughter.]

1. Natural law permits only man at his climax to act out his nature without hindrance or mischief.  
2. It is the teaching of a false culture that a fragmentary nature may follow its own impulses and not meet with hindrance from natural law and produce no mischief in society.  
3. The laps of man from his climax is a most indisputable fact of his past and present history.  
4. Any system of philosophy or theology which does not provide for the wants of human nature at its climax is out of harmony with the law of the ascent of life, and, as a consequence, is narrow, fragmentary, and mischievous.  
The objection to the philosophy once taught at Concord is that when it teaches pantheistic self-reliance it allows and exhorts a man of low tastes and vicious passions to act freely from his fragmentary nature. Pantheism must do that, for all our impulses are divine, according to the doctrine which makes everything divine. "If I am the devil's child," says Emerson, "I will live from the devil." It does not escape me that I am saying audacious things; but I hold here in my hand a number of extracts which teach not what is the outcome of Emerson's present Theism, but

what was the outcome of his former leaning toward Pantheism. (See citations in the 181st Boston Monday Lecture.)

Some of you accuse me of teaching Emersonianism of the old sort under new forms. Not I. Under Emersonianism of the old form, when and where did you hear the law of the ascent of life emphasized? Under Emersonianism of the pantheistic type, when any where did you hear that the highest outcome of the law of the ascent of life is conscience in the individual and the Christ in history, and that we must harmonize ourselves with man at his climax, as represented by the Christ, otherwise we can have on harmony with the law of the ascent of life and no peace with our environment by the forces of the universe which have brought forth that law. I am obliged to throw away all proof-texts here but those of the book of Nature. The law of the ascent of life is written in flaming characters upon all the stratas of the worlds, and the outcome of that law is the conscience in man and the Christ in history. I must learn sympathy with these; otherwise Nature, which has brought these forth, will crush me. Is that Emersonianism? [Applause.] The doctrine that if a man is the devil's child he is to live from the devil is the doctrine that we are to rely on man when he is only a fragment. Natural law permits such self-reliance only to the whole of human nature. The doctrine of self-reliance taught by the pantheistic philosophy does not recognize the law of the ascent of life nor man's laps from his climax, and so is mischievous.

I am not answering Emerson of the present hour; but the Emerson who glittered in the Boston firmament twenty-five years ago—a luminary fascinating the cultured youth of the land, shedding its rays abroad into Europe, and to this moment the pole star of many circles which look haughtily down on Lotze himself, because, forsooth, he is not a Pantheist nor pantheistic. Neither is Emerson, in his final opinions. The star has turned toward us another side; and my profound conviction is that the first side which it turned toward us reflected the light from the nether fires, and that only in this last posture of the luminary do we have shed down upon us from it a few of the rays which burst out of the Great White Throne. [Applause.]

5. To man at his climax or to man struggling to come into harmony with the law of the ascent of life it is foolishness to ask whether life is worth living.

6. It is only to fragmentary natures or to fragmentary culture that this question has importance.

Without a belief in a personal God and immortality, is life worth living? That question has singular prominence among circles poisoned by materialistic philosophies. (See Mallock's "Is Life Worth Living?" and the replies to it.) Hinduism discussed that question centuries ago, and decided it in the negative. There is a Hinduism in British materialism and in German materialism. Schopenhauer here, with his narrow brain, teaches us that this is the worst of all possible worlds. Hartmann says that he agrees with Leibnitz in affirming that ours is the best of all possible worlds; but that the best is so bad that it would have been better for the human race if the world had never been created at all. Hartmann and Schopenhauer are men who have carried the principles of materialism straight out into this doctrine that ours is the worst of all possible though not the worst of all imaginable worlds.

Prof. Bowen did not do violence to a single historic fact when, in a recent incisive article (*North American Review*, November, 1879), he showed that Malthusianism is the father of Darwinism and that Darwinism is the father of pessimism. Malthus taught that population increases in geometrical ratio and the means of subsistence only in arithmetical. Population increases in the order of the figures 1, 2, 4, 8; means of subsistence increase only in the ratio, 1, 2, 3. These being the facts of natural law, who can deny that the world will be overpeopled by and by, and that the only way for society to preserve itself is to crush its offspring. This doctrine came into existence in England just after the French Revolution, and was popular, because the hard-hearted millionaires found in it an apology for neglecting the poor. On the basis of this theory in political economy. McCulloch taught that the masses of English workingmen must live in a state of "irretrievable Helotism." Malthusianism had great influence for about fifty years; but it was at last found out that it is only a fragment of the truth and it is now an exploded theory in social science. Nevertheless, when Darwin brought out

his "Origin of the Species," he wrote: "The struggle for existence among all organic beings throughout the world inevitably follows from their high geometrical powers of increase. This is the doctrine of Malthus applied to the whole animal and vegetable kingdoms." One may believe in development and not be a Darwinian. The doctrine of Darwin as to the "survival of the fittest" was, by his own confession, derived from Malthus. This abandoned doctrine of political economy has been transferred to biology. After running a great career there; after having, as it claims, mastered the world by the use of Malthusian artillery, the same doctrine has transmitted itself to theology, and the outcome is the teaching of Hartmann and Schopenhauer that this is the worst of all possible worlds.

This doctrine is no sounder in theology than it was in biology, and no sounder in biology than it was in political economy, and in the latter science the doctrine is exploded.

Schopenhauer's and Hartmann's ghastly creed, however, has great power in Germany to-day; but not with the leaders of thought. There is not a single official chair in Germany that teaches the doctrine of pessimism, and yet we have sickly girls in men's clothing who call themselves pessimists even in England and New England. Culture pretends that it has come to know that this is the worst of all possible worlds. Here is the giant Alexander Von Humboldt, broad-brained and of almost universal culture in physical science. In philosophy he was himself a pessimist. He stood on Chimborazo. He ascended Teneriffe. He wrote the "Cosmos." He also agreed with Lord Byron in these words of the latter:

"Count o'er the joys thine eyes have seen,  
Count o'er thy days from anguish free;  
But know, whatever thou hast been,  
'Tis something better not to be."

Mainlander, one of the bitterest defenders of pessimism, supports his position by this citation from the recent memoirs of Alexander Von Humboldt: "I was not born to be the father of a family," says Humboldt. "I regard marriage as a sin. I despise humanity in all its strata. I foresee that our posterity will be far more unhappy than we are. Should I not be a sinner if, in spite of this insight, I took care to leave a posterity of unhappy beings behind me? The whole of life is the greatest insanity. If for eighty years one strives and inquires, still one is obliged, finally, to confess that he has striven for nothing and has found out nothing. Did we, at least, only know why we are in this world! But to the thinker everything is and remains a riddle, and the greatest good luck is that of being born a flat-head." [Laughter.] This philosophy is the outcome of a court fashion, and of grave defects in philosophical training, in a man of almost universal genius and attainments in physical science.

President Porter has lately discussed Prof. Huxley's careless but haughty book on Hume (*Princeton Review*, Nov., 1879), and shown that it is the work of a tyro. The account which Huxley gives of the contents of the mind is so fragmentary, so strangely narrow and partisan that it, of logical necessity, ends in atheistic or agnostic errors.

Lotze is the proper respondent to Humboldt—Lotze, cultured in physiology, as well as in philosophy, and graduated from both the philosophical and the medical departments and himself a teacher in both. Lotze has ascended the Teneriffe and the Chimborazo and obtained some glimpses of the Cosmos of a complete culture, and, as perhaps the least fragmentary, is the most sound of the representatives of recent philosophy.

7. The chief error of the culture of our time is its fragmentariness and want of harmony with the law of the ascent of life. The specialization of modern professional studies produces narrowness of outlook.

8. Those teachers will be found to be the soundest who are the least fragmentary in native endowment and in training.

9. Erratic teachers are usually fragmentary, either in their natural endowments or in their training. Fragmentary philosophies and fragmentary heads often go together.

10. A fragmentary philosophy lies at the basis of materialism.

11. A fragmentary philosophy leads to atheism and to pessimism and despair.

12. The demand that culture shall recognize man's lapse from his climax and make room for the law of the ascent of life is, therefore, of supreme importance in philosophy, as well as in religious science.

13. The inevitable result of the course of thought here outlined is to place Christ

in the foreground of culture and to make him who was man at his climax and the highest outcome of the law of the ascent of life the supreme leader in philosophy, as well as in faith.

Is that Emersonian culture? It is Tennyson, rather, when he prays to be delivered from

"A twilight culture, lighted through a chink."  
[Applause.] —Harold, Act. III.

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