

fail seasonably to heed and to answer their appeals. What a beneficent work might we accomplish for the elevation and welfare of humanity were we but unanimous on this one great principle—the recognition of all human rights, and to all classes. We need, above all else, to have this radical element of humanity and its claims so inherent in our social ethics, so installed in our daily intercourse that we shall recognize in every laboring man and woman

an equal, and, as it were, a brother and a sister, having constant claim on our good-will. “He who loveth not his brother, whom he *hath* seen, how can he love GOD, whom he hath *not* seen?” Here, surely, is a direct recognition of a true philanthropy as the only genuine indication and definition of true piety and religion. Let us see to it that we have such a religion by the fulfillment of its conditions.

G. S. H. 1

CHRISTIANITY AND REFORM.

BY MRS. JULIA WARD HOWE.

ADDRESS IN APOLLO HALL, UNDER THE AUSPICES OF THE NEW-YORK REFORM LEAGUE.

I HAVE gone to church in the streets to-day, and whereas I came here to New-York to preach, New-York has preached to me. Not that what I have seen has caused me to dismiss a single conviction ; but that, standing and looking at the multi-form current of life that rushes by, I have been compelled to acknowledge the insufficiency of foregone conclusions to deal with an element so uncertain, so difficult of government. The material distance between New-York and New-England is but about eight hours by railroad, but the moral distance has the whole breadth of the Atlantic in it. Europe is visibly here. The power with which your city draws to itself this vast arterial current of life illustrates to me the two-fold character of human nature.

Rascality hovers here like the moth about the candle. Villainy is nowhere more desperate, more unscrupulous. On the other hand, thoughtful souls also must come to you. Hidden under your rank and florid prosperity are elements so precious, sympathies so sincere, that the household of faith itself would be incomplete without the New-York relations. So we who hear accounts of disorder and misrule, who read Mr. PARTON'S record of the City Hall, and Mr. ADAMS'S account of Erie, know that you have better things than these with which to meet and stem the tide of unrepublican tendency which ever threatens you. Woe to you and to us if you had not ! The time that each of us can occupy this evening is necessarily so short, and the subject given to us to

deal with so momentous, that even I, who come first, can afford to waste no time in preliminaries. Religion in its relation to reform is a theme whose proper entertainment would fill volumes. First let me say that, to the human race in general, to reform is as constantly necessary as to form. Nature only half makes us; she leaves us much to finish, and something at every step to undo. So reform is always a word of good society; for if we do not constantly reform and transform, the enemy deforms. Religion is, I need not say, the true, only reformatory power. She sometimes wears one garment, sometimes another. The crown of art, the veil of philosophy, the hard and shining armor of the law—all of these by turns disguise her; but when these various forms effect any thing, we find that religion was at the bottom of what was done. Our applications of religion are often defective, often at fault. Men build stone cathedrals in place of living temples, and invent stony creeds in place of discovering vital doctrines. In view of this, I would repeat one of the prayers familiar to my youth. I was taught long before I knew any thing of spiritual or other anatomy, that God would take away my heart of stone and give me a heart of flesh. So now I will pray that God would take away our church of stone and give us a church of flesh, with the living blood of the body politic circulating through it. Religion has necessarily a certain opposite to remove that society naturally develops. It is not the less occupied with explaining and recognizing the right of what exists. This two-fold task results in conservatism and radical-

ism, from whose opposition a certain reconciling chord in time develops itself, whose thoughtful experiment shows that radicalism is true conservatism. It is most blessed to hold these two poles in our consciousness, and thus to see the justification of God and man. True Christianity eminently effects this reconciliation, and its ascendancy in individuals may be measured by their combined power of appreciating what is, and of apprehending what should be. Reform, however, takes its stand on the former of these, and reaches out toward the latter. Let me try to feel a little after the most pressing reforms demanded by the time and the place in which we find ourselves. It first strikes me in looking at New-York, that our real New-Yorkers do not know how much work they have to do. In their thoughtful moments they despair of extending through all grades of society the influences which they have most reason to prize. In this they are wrong. "What a man sows that shall he also reap," is a true promise. He who sows immorality shall reap immorality with all the increase of scriptural promise. I know there are here enormous provisions for instruction and beneficence; but if you knew how much divine work is yet here for every man and woman to do, there would be less dressing, dancing, and fashionable visiting, and also less ignorance, misery, and crime. Simplicity, my dear friends, is waiting to be cultivated here, simplicity of life, leaving time for study—human life is so short, it is usual for the world to waste it in consuming what is costly instead of in producing

what is valuable. I know the distinctions of the market; but in morals, all should be producers. Simplicity of dress, in order that the human being as such may not be effectually disguised in the inhuman surrounding, in order that soul may have a little loop-hole to look out of, must recognize its sister soul. There is a sort of dress which absorbs the woman utterly; she is nothing but her toilet. You see this: looking into her face, you see there that she is curious of looks, silks, folds, ribbons, and false hair, a hat which is the crowning treasure of the whole, which, false to its ideal, neither covers nor shelters. How preachers aim through all this outwardness and unreality at a vital point, is more than I can imagine. To find the head under its many disguises is hard enough, but to find the heart must be a very discouraging search. Europe imposes these follies upon us; but we caricature Europe in this regard. Surely, in the bringing up of us women there must have been a large element of millinery. We had better let it go, I think. Taste can only improve by greater sobriety. Art will gain by the devotion of human talent to worthy objects. Do you not know how people who lead thoughtful, valuable lives please us with their rare splendors, and who grace some heart-festival, some world's rejoicing? As much does the perpetual self-announcement of trivial and overweening dress weary and displease us. Those notices which we receive of milliners' openings are followed and seconded by perpetual little notices to this effect: "I shall put on my spring suit to-morrow. I

have bought Mme. So-and-so's best hat. This Cashmeré is from the establishment of A. T. Stewart & Co." Really, a discount on purchases ought to be allowed to people who will give the articles such conspicuous display. No other advertisement is needed. Our friends the Quakers did a good work when they made their attire protest against the overweening display of their time. I feel great joy in certain symptoms which point toward a revival of the spirit of Quakerism without its obsolete forms. I find that there is a Friends' college here, and I am glad that that sect is not to leave itself without a witness in the higher walks of learning. I don't know whether President Grant counseled this incursion of the Friends of the Empire City; but I think their ministrations here will be as salutary as among the Indians. I shall always be glad of their influence in the department of education. For while I do hold them to have been illiberal as to æsthetics, I am sure that they have received and handed down the true germ and gospel of ethics as no other religious body has done. This leads me to another aspect of simplicity—simplicity of religion. It seems to me that the simple Gospel, as usually taught, very little deserves the name. This term is oftenest applied to a very complex system of metaphysical statement, of which the head points are transmitted by authority, learned by rote, and believed by habit. But this is not the simplicity of the Gospel. Try to bring back Christianity to the true doctrines of Christianity, and Christendom howls at your impiety. The process of education is a simplifying

one. The world is all complex to the child, to the savage. Science simplifies by formulating laws and grouping results. Religion needs to be simplified in like manner. The Gospel as an abstraction is as perplexed as other abstractions. Apply it in life, and you will find that it simplifies itself more and more. People may talk as much as they will of the subtleties which it delights mankind both to invent and to refute. This may be a harmless, even a useful mental gymnastic. But let us seek more and more for this applied Gospel, and for such purity of prescription and stringency of example as may help us more and more to its application. And one word more about simplicity. There are two opposite views of God, which, like other oppositions, should illustrate instead of excluding each other. God may be considered in

his three-fold aspect, for every true unity is capable of a three-fold interpretation. But the unity of God remains for Christianity the cardinal doctrine, the simplest, most scientific and practical. So pray let us hold to this divine unity, which does not exclude the study of trinity, but which must preclude any such division. I think you ought to have more Unitarian churches in New-York—more, and other. The want of centrality makes itself felt in this. Much thought which orthodoxy fails to crystallize does not enter into the faithful combination which forms a church; and this is the last place in the world in which such a concourse of consciences can be dispensed with. Here the faithful should constantly meet, and uphold each other in the constant, peaceable warfare against the wrongs that undermine society.

OUR INDIAN RELATIONS.

BY COLONEL S. F. TAPPAN.

"A SOUND of war is on the western wind;
The sun, with fiery flame, sweeps down the sky;
Athwart his breast the crimson shadows fly
Of fearless forms no fetters e'er can bind.

"The eagle plunges from his mountain nest,
And screaming, soars above the distant plain,
Plucking his plumes without a pang of pain,
Though stained with blood from his own beating breast."

AGAIN is the country startled by reports of an impending conflict, the hurrying of troops to the plains, and active preparations for an armed contest with the Sioux Indians. The excitement is temporarily allayed by an occasional telegram from Wash-

ington, that the general of the army is confident that there is to be no serious trouble after all. He is alarmed, and foolishly imagines that, having raised the storm, he can control it. He very well knew—for he is not an idiot—that when he, with his

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