

side of better and purer government. Women may not hope to revolutionize and reform politics all at once; but they may preserve their sex from the evils that often prevail but which good men avoid generally.

SCIENCE AND RELIGION.

In the Forum for September Charles Kendall Adams reviews at length a work by Professor White, entitled *A History of the Warfare of Science with Theology*. The reviewer calls it one of the most important historical monuments yet reared by American scholarship. Great learning and patient research extending over many years have been treasured up in the volume of Professor White.

The aim of the work is, as the title indicates, to prove that there has been a steady war between science and religion, and that the interference with the former in behalf of the latter always has resulted in disaster to both, while untrammelled scientific investigation has had the opposite effect. The author endeavors to show that the statements on which theologians built their systems are really of no more historical value than the medieval myths that cluster round some prominent names in the Roman church. He thinks that the early history of the Jews was much like the early history of every other race and that much that is narrated as fact is simply fiction on a par with the story of Alice in Wonderland, intended for people of a low stage of intellectual advancement.

Strange to say, the author does not conceive that this view can result in any "harm to the Bible." He says:

On the contrary, this divine revelation through science has made it all the more precious to us. In these myths and legends caught from earlier civilizations we see an evolution of the most important religious and moral truths for our race. . . . What matters it then that we have come to know that the accounts of creation, the fall, the deluge and much else in our sacred books were remembrances of lore obtained from the Chaldeans? What matters it that the beautiful story of Joseph is found to be in part derived from an Egyptian romance? What matters it that the story of David and Goliath is poetry; and that Sampson, like so many men of strength in other religions, is probably a sun myth? . . . The more we realize these facts, the richer becomes that great body of literature brought together within the covers of the Bible.

This is Professor White's conclusion, the logical force of which probably very few will perceive.

As an illustration of the method by which the premises are established the reviewer of the work refers to the Old Testament story of the transformation of Lot's wife into a pillar of salt. The author points out that theologians for two thousand years believed that this pillar still remained at the shore of the Dead Sea, but when the matter was looked into, it was found that none had ever seen it. In a similar way he points out the gradual evolution from the Fetish to Hygiene; from demoniacal possession to insanity; from Babel to comparative philology, and so on. It is contended that on all these lines

science has slowly triumphed against religion.

As far as can be judged, the author in most of his arguments makes no distinction between the actual statements of the sacred books and the interpretations of theologians. It is the latter that have been the subjects of modification, and as far as known; it is between these and science, not between the Bible authors and scientists, that the warfare has been carried on.

An illustration of this truth is furnished by the Old Testament story referred to. Already Michaelis pointed out that the Hebrew author recorded the fact, not that the wife of Lot was transformed into a pillar of salt, but that "to her was a pillar of salt," which he takes to mean that her posterity raised a monument of salt rock in her memory. If this interpretation be adopted as correct—a question for Hebrew scholars to decide—the whole argument as to the mythical character of the narrative melts away.

It is no wonder, however, that theologians have assumed a conservative attitude towards the discoveries of science. It is partly the fault of the votaries of science themselves. Many of them have given out as facts their own suppositions founded on imperfect explorations of the various fields of knowledge.

This has been so generally recognized that new theories have always found opponents, not only among theologians but among the highest scientific authorities. Darwin's most irreconcilable antagonist was perhaps Agassiz, not the priests. Sir William Simpson's work on anaesthetics was pronounced a disgrace to the Edinburgh university. On the other hand some of the foremost votaries of science have been theologians, as for instance Copernicus.

The warfare science has had to wage has never been against true religion. It may have had to overcome conservatism and superstition, but these are no distinguishing mark of the believers, in a religious sense. The doctors of the various sciences have shown no more forbearance toward new ideas than did the theologians when they happened to control affairs of mankind. By leaving this fact out of consideration so injustice is done that should be foreign to a historical work claiming impartiality as one of its merits.

THE INDIANAPOLIS CONVENTION.

The convention of National Democrats, or gold Democrats as they are commonly called in the West, have completed their Presidential ticket, as given in last evening's NEWS—Senator John M. Palmer of Illinois for President, and General Simon B. Buckner of Kentucky for Vice President. Both men are highly esteemed for their personal qualifications, and there is no doubt as to their standing on the money and some other questions involved between the platform of the National Democrats and that of the regular Democratic convention. One thing can be said of the Indianapolis convention: It did not select candidates who will suggest inexperience because of their youth, for both are approaching the stage of octogenarians, Senator

Palmer being seventy-nine years of age and General Buckner seventy-five.

The platform, adopted arraigned the Chicago convention as having attacked individual freedom, the right of private contract, independence of the judiciary, and the authority of the President to enforce federal laws; advocated a reckless attempt to increase the price of silver by legislation, to the debasement of the monetary standard, and threatened unlimited paper money by the government; and abandoned for Republican allies the Democratic cause of tariff reform. Then the Indianapolis platform reaffirms the Democratic doctrine of a tariff for revenue only; advocates a liberal policy toward the American merchant marine, and comes out solidly for the gold standard, with silver as a limited coinage. At this point it opposes the free coinage of silver at any ratio, and also objects to the compulsory purchase of silver bullion in any amount; and in connection therewith pointedly endorses President Cleveland's policy. It upholds civil service reform, international arbitration, and liberality in pensions to deserving soldiers and sailors. Its closing declaration is aimed at the Chicago platform's references to the Supreme court, the Indianapolis convention saying: "The Supreme court of the United States was wisely established by the framers of our Constitution as one of the three co-ordinate branches of the government. Its independence and authority to interpret the law of the land without fear or favor must be maintained. We condemn all efforts to defame that tribunal or impair the confidence and respect which it has deservedly had."

As to what figure the National Democratic ticket will cut in the coming campaign is a matter of considerable difference of opinion, some giving it much greater importance than do others. The probability is that it will not secure an elector in any state of the Union, and in some parts will be hardly noticed; in other places it may have considerable of a following among those who refuse to subscribe to the regular Democracy's expression on free silver yet are averse to voting for a Republican. Its principal effect on the chief parties will be to draw some gold Democratic votes which otherwise might go to the Republican nominee; and in Illinois and Kentucky especially it may attract some old time Democrats who otherwise would have voted for the regular party candidates on general principles. Thus it will affect the prospects of the chief candidates but in a slight degree, with only a bare possibility of making a change in the result which would be reached otherwise.

STAKE CONFERENCES' WORK.

The various organizations known as Stakes of Zion hold regular conferences at which reports are made of the general progress of the people, their condition religiously and in temporal surroundings, and the prospects and intentions for the immediate future; at these meetings there are also given such instructions as divinely come.