

## THE IDEAL AND THE REAL.

A SHORT time since we heard a friend speak in a commendatory way of a magazine entitled the *Twentieth Century*, published in New York. The gentleman referred to appeared, in a general way, to endorse the logic and philosophy of the periodical in question. This incident caused us to procure a couple of numbers and thus be able to judge of the character of the thought conveyed in them. The result was a disappointment, the views expressed in them being anarchical.

It is not without interest, however, to observe the popular trend of thought, especially wherein it indicates a significant yearning after a universal condition with which to supplant the existing forms of government. The wanderings of thinkers in that line remind one of people groping in the dark to find the light. They are certain that somewhere the sun shines in splendor, but they cannot reach the opening which will enable them to bask in it.

The bent of the *Twentieth Century* can be to some extent estimated by some comments of its editor upon a communication from a correspondent in the Far West, who wrote to the magazine as follows:

"The West has had experience of Anarchy, and that experience is fairly conclusive that while it may be, as I believe, the ultimate goal of society, it is at present decidedly premature. Anarchy became so unbearable in California, Colorado and Montana that the citizens of various localities organized vigilance committees, and the practically unanimous verdict is that these committees were great blessings in spite of all that has been said against them. A year ago this town had no government to speak of, and it was rendered hideous nightly by gangs of drunken men, playfully firing their revolvers when they pleased, and insulting any woman that dared to venture in the streets. It then became incorporated and a police officer was elected, and it is now one of the quietest towns in the Northwest. Whatever my theoretical preference for Anarchy, I cannot shut my eyes to such facts."

The editor's views are conveyed in the following remarks:

"What is here referred to was not Anarchism. It was rowdiness. Anarchism has never existed, nor can it exist until public opinion is strong enough to bring about freedom from those statute laws that violate what should be the rights of all people to the use of vacant land, and entire commercial and social liberty. With such liberty, won by thought, a policeman would be as useless as a knight's armor now is. Anarchism cannot be premature, because it cannot exist until people are ready for it. But in order to be ready for it we need not all become angels; we need not become unselfish. We only need to be

fairly just and enough more selfish than we now are to grant others what should be their rights, for the purpose of increasing our own happiness. Anarchism does not mean disorder. It means order. But there never can be order until there is liberty. There never can be order while there are legal monopolies."

If "anarchism does not mean disorder," but "means order," its votaries should give some other title to their ideal condition of man, that there may be no conflict between them and the lexicographers, who define the word to convey a state of "confusion; absence of government." If the editor's explanation of the system—if a condition not regulated by law can be so designated—be taken as correct, the title is appropriate, including its meaning as expressed by Webster. It involves freedom from the statute laws in relation to acquirement by the people of the vacant lands. In another article the Magazine editor denounces the government for interfering with the people in their efforts to secure possession of the tracts in Oklahoma district.

Now, suppose there had been no such interference on the part of the government, what would have been the result in No Man's Land? It is no stretch to state that the almost inevitable consequence would have been that the rough and desperate element would have secured the entire tract, to the exclusion of the more peaceable and respectable claimants. Resistance on the part of the latter would have been met with violence, and horrible scenes of carnage would have been enacted. Where would have been the freedom in such a situation? It will be a sorry day for the country when the regulation of law, even when not administered with exact justice, is supplemented by the tyranny of mobs, which is worse than that of monarchical despots.

The idea that a high quality of popular goodness would not be necessary under a condition not regulated by statutory law, is fallacious on its face. That in such a situation an increase of selfishness would conduce to the existence of peace is not any more reasonable. That men would be more regardful of the rights of their fellows on the selfish basis that that course would conduce to their own happiness, is singularly absurd. To prove this it is only necessary to point to the fact that mankind are gradually drifting away from a belief in the immortality of the soul. This life is to unbelievers in the future life, all there is. If they are not unusually

good and unusually unselfish they will seek, unscrupulously to seize upon whatever ministers to their gratification during the mortal span. Even some of those who profess belief in an after life are not free from such sordid pursuits, being evidently willing to gratify the desires of the present at the risk of losing possible future bliss. Such grasping after the happiness of mortal existence necessarily, without the presence of the acme of goodness, involves encroachment upon the rights and well being of others which would run riot in the absence of legal restriction.

A satisfactory condition on the earth, under which the rights of all will be recognized and preserved, calls for three indispensable elements: (1) a perfect code of principles, the observance of which will preserve the rights and liberties of all alike. (2) A universal comprehension of the system in detail. (3) A commensurate disposition on the part of all to conform to the governing principles.

Such a system would require, for its establishment, (1) an advanced degree of intelligence. (2) The acme of unselfish goodness, of which Christ is the type.

Unless Divine Providence, in order to cause this creation to wheel into line with the moral universe of God, shall inaugurate a process of elimination, that the fittest may survive, the ideal social state is indeed distant, as morality, its chief and basic constituent, is being left far in the rear by the march of intelligence. The wider the separation the more remote the goal. The chief function of the work of God—some may prefer to call it that of the philanthropist—is to labor to bring about, in the conduct of mankind, a marriage between morals and intellectuality. When that point shall be reached, the ideal will become the real.

## THE CHURCH CASES.

At 10 a. m. September 16th as per adjournment, the examination into the doings of Ex-Receiver Dyer was resumed before Commissioner Stone. The court sat in Mr. Varian's office.

The first witness was Bishop John R. Winder, who was examined by Mr. Varian. He was shown a plot of the Temple Block, which he identified as a correct diagram of the property; the Endowment House was torn down about a year and a half ago.

At Mr. Richards' request a note was made on the diagram, stating