

ever to know, in any high and correct sense, right from wrong? By cruelty, which this Society tries to prevent, there are thousands of children, in every crowded community, condemned every year to a debasing ignorance that blights the very possibility of better things. If these children can be removed from the reach of such cruelty and placed where the surroundings are morally and physically healthy, then these young people have at least the chance of which they would otherwise be deprived. This is the real work of the Society, and in eighteen years 69,737 complaints have been received and investigated; 209,000 children have been held in custody; 24,581 cases have been prosecuted, with 23,947 convictions, and 36,359 children have been rescued and relieved. Those figures are eloquent of meaning. The small discrepancy between the number of prosecutions for cruelty to children and the number of convictions shows that the officers have been careful, thorough, and disinterested in their investigation of cases brought to their notice. Of course there is a grim satisfaction in knowing that the heartless wretches who have been cruel to children have been punished for their heartlessness. But how much more satisfying to know that more than thirty-six thousand have been given a chance in life by the efforts of this Society! There are, notwithstanding the efforts of this Society and other organizations that seek to ameliorate the condition of the poor and unfortunate, thousands of children in New York to-day who have no more chance to ever enjoy the blessings of civilization than the most benighted cannibal in the fastnesses of unexplored Africa. It would be well indeed if the Society could extend its work so as to look after all of these unfortunates and give to each of them the opportunity now lacking.

New York was the first State to incorporate such a society and to enact laws to protect and care for children suffering from the cruelty of their natural protectors. Since the incorporation of this Society more than three hundred similar organizations have been formed in this country and in Europe, and now all of these correspond and, when necessary, co-operate in their work. The New York Society has been fortunate in securing the active friendship of persons able to assist in a substantial way by providing means, and therefore the institution is now quite adequately housed in a new building on the corner of Fourth Avenue and Twenty-third Street, just next to the United Charities Building at the corner of Twenty-second Street. In this building, besides ample room for the officers of the Society, there are dormitories and bath-rooms for boys and girls; a kitchen, with several dining-rooms; a robing-room for boys and another for girls; and at the very top there is a kind of roof playground where marbles, tenpins, and any kind of ball may be played. It might be thought that young people detained in such a place would not feel like playing. But they do. None of them, or, if any, very few, were ever so well off in their lives. The meals are regular, the beds are warm, the clothes are comfortable. And so they are very merry. A dozen little girls, the morning I was there, were singing a marching song and marching in time to the tune; some thirty boys were making no end of a noise in their play in their room before I entered. When I opened the door they quieted down, so I went away quickly, for I did not enjoy the notion of interrupting their sports. There are also rooms for completely isolating any children with contagious or infectious diseases. There are women in charge of the floors where the children are kept, and these matrons appear to be kindly and wholesome. Because of this these departments are much pleasanter to visit than those in the lower stories, where merely men are in charge. The men—and this is particularly so in the reception-room—have in their manner a business-like brusqueness that verges so closely upon the rude that I fancy a shopkeeper would dispense with the services of any clerk or salesman who had it even in a slight degree. The men and women who go to such a place are usually in some sad trouble; for such to be treated with something very near to harshness struck me as most inappropriate and undeserved. But I have noticed that in public institutions—hospitals, reformatories, prisons,

and asylums—the underlings are usually a high and mighty lot. Another thing. The person charged with preparing the record of cases for publication has been infected with the mania for picturesque realism, and he tells his sad tale in the graphic language that a fourth-rate newspaper reporter would employ when he felt that the circumstances demanded that he should do some fine writing. But these two small criticisms do not amount to much—one as to manner, the other as to taste. The great thing to remember when thinking of the Society for the Prevention of Cruelty to Children is that more than thirty-six thousand children have been given through its efforts the chance in life that otherwise they would not have had. This in New York City alone! Think, however, that there are three hundred other societies of the same kind engaged in similar work, and that all of these were, in a sense, an outgrowth of the New York Society. Surely the founders of this institution built wisely and well, and deserve the hearty co-operation and sympathetic assistance and good-will of those who would be glad to see cruelty and injustice banished from the world.



How to Reach Men

II.—Some Things New and Old

By the Rev. George D. Boardman, D.D.

I. "How ought the minister to preach so as to reach the hearts and lives of men?"

I cannot answer so well as in the words of our Chief Minister:

Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Let us glance at this suggestive declaration in the order of its details.

"Every scribe:" Then every minister ought to be a scribe in the true sense of the word; that is, a teacher learned in the sacred writings of both Covenants. If ever there was need of Christian seminaries of the highest grade, it is to-day. "Who hath been made a disciple?" Then every minister must be a learner. Our Master will have none for teacher who is not also a scholar. Pupilage is the only true doctorate. Discipleship is the sole key to theology. "To the kingdom of heaven:" That is, God's Messianic reign in man's soul. Every minister, then, must be trained in Messiah's principles, applications, methods, service. "Is like unto a householder:" Then every minister is charged with the administration of Christ's affairs, or economic management of his truth; he is a steward of the mysteries of God. "Who bringeth forth:" Then every minister must not only take in—he must also give out; he must dispense as well as absorb. "Out of his treasure:" Then every minister has his treasury—the treasury of Scripture, nature, observation, experience, scholarship, ability. "Things new:" Then every minister must preach new things—not new in the sense of novelty, but new in the sense of freshness. He must preach fresh interpretations, fresh applications, fresh methods, fresh ideas, fresh results. But he must beware of encouraging itching ears. "Things old:" Then every minister must preach old things—not old in the sense of antiquity, but old in the sense of primariness. He must preach old truths, old fundamentals, old obligations, old revelations. But he must refuse old wives' fables, or myths of womanish rabbins. "Things new and old:" Then every minister must preach a whole, symmetric Gospel. On the one hand, he must preach new things, and so avoid archaisms: for example, teaching Genesis without Revelation, Exodus without Acts, Leviticus without Hebrews, Deuteronomy without Romans, Numbers without Ephesians—in brief, old theology without new readjustments. On the other hand, he must preach old things, and so avoid modernisms: for example, teaching modern science without ancient scripture, current events without Bible history, recent discoveries without pristine landmarks, modern hypotheses without ancient traditions—

in brief, optionalism without orthodoxy. But by preaching things new and old, he avoids defective, one-sided teaching, blending the nobility of progress with the stability of basis. Thus preaching, our minister will surely reach men's hearts and lives.

II. "How ought the Church to carry out its work—with what methods and forms of organization—so as to promote that spiritual life?"

Here again I cannot answer so well as in the words of our Master:

No man putteth new wine into old skins, else the new wine will burst the skins, and the wine will be spilled, and the skins will perish: but new wine must be put into fresh skins, and both are preserved.

Homely as the parable is, it hints profound lessons.

First, there is such a thing as "new wine." In other words, we live under the law of evolution, which is but another name for God's law of progress. Accordingly, each age of the Church has had its own mission, and therefore its own method. For example (in way of rough characterization), the first age was the age of missions, the second an age of theology, the third an age of churchism, the fourth an age of scholasticism, the fifth an age of protestantism, the sixth an age of denominationalism. We are now entering on a new age—the age of unification along the practical line of the whole man, spirit and soul and body. Woe to traditionalists who fail to discern the signs of God's advancing times! There is such a thing as new wine.

Secondly, we must put the new wine into fresh skins. That is to say, Christianity being a living, ever-growing thing, we must ever keep adjusting forms to life. For example, we must adjust methods to providences—discerning the signs of the times. We must adjust dress to growth—the pinafore does not become the adolescent. We must adjust creeds to truth—the mediæval casket is too small for our modern jewels. We must adjust institutions to man—the Hebrew Sabbath is too rigid for Christian society. We must adjust organizations to the organism—no sect can comprise the Kingdom. We must adjust architecture to purpose—worship involves the service of the body as well as of the spirit. In short, we must adjust the Church to Christ, growing up in all things into him who is the head, even Christ. If we fail to do this, the wine of Christianity will be spilled, and the skins of the churches will perish. But if we do as our Master bids, adjusting form to life, method to progress, environment to evolution, both the new wine of Christianity and the skins of the churches will be preserved.

To sum up. If the ministry will constantly bring forth out of God's treasury things new and old, and if the Church will constantly put new wine into fresh skins, Christianity will ever tell "the old, old story," and therefore will ever sing "the new, new song."



Bronson Alcott's Career¹

By the Rev. J. H. Ward

It would be hard to single out any individual in this country, since the discovery of America by Columbus, who lived a life so unique, at once so foolish and so wise, so impractical and so serene and perfectly pure, as that which was led by Amos Bronson Alcott during more than eighty years, in the eyes of all New England and in the face of the whole country. As Byron said in his "Monody on the Death of Sheridan,"

Nature ne'er made but one such man,
And broke the die in molding Sheridan.

Mr. Alcott was a Connecticut boy, born November 29, in the rural town of Woolcot, in the last year of the last century, and lived until 1887 in this. He was born as a Connecticut Yankee, and had all the sins of omission and commission that this creature is supposed to indulge in

during the period of youth. His father was too poor to send him to college at New Haven, and when he was old enough to be teaching school in the rural districts he went down to Virginia and the Carolinas in order to peddle Connecticut nutmegs and other notions among the slaveholders and the poor whites, and to learn good manners, and to break his shell and come into contact with the wide world. When he had served this kind of apprenticeship for several years, and was over the period of sowing his wild oats, which were principally a display of his vanity, and went no further than venial sins, he began his career as a Cheshire schoolmaster, teaching for a mere pittance, but introducing into that school such notions of health and moral probity and high character that he left an impression upon the minds of his pupils that followed them through life. Had Mr. Alcott no other claim to the gratitude of posterity, he could be called the great American schoolmaster.

It was his school-keeping that gave him a wife. The news of his reformatory ideas in conducting district schools reached the Rev. Samuel J. May, who was then the Unitarian pastor in Brooklyn, Connecticut, and whose sister Mary lent a ready ear to the news concerning this young schoolmaster who was to make her brother a visit, and whose purity and elevation of thought and exalted unworldliness completely won the heart of the young maiden, who was a scion of one of the best families of Boston. Mr. Sanborn, in this biography, which is a good deal spun out, has not erred in supplying some of the correspondence that passed while Miss May was making preparations in mind and heart to become Mrs. Alcott. It was in September, 1828, that Mr. Alcott also came in contact for the first time with his friend Emerson; and thus the two greatest influences that wrought upon his career and did most to determine its course began almost simultaneously. While Mr. Sanborn has undoubtedly gratified a right curiosity in giving one-half of the first volume to the earlier career of Mr. Alcott, it seems as if all that is really valuable in his earlier life might have been compressed into a much smaller space. In 1838 Emerson wrote thus: "Alcott is a ray of the oldest light. They say that the light of some stars that parted from the orb at the deluge of Noah has only now reached our earth." In 1861 Emerson again wrote: "Our Alcott has only just missed being a seraph. A little English finish and articulation to his potencies, and he would have compared with the greatest." It was a piece of great good fortune that Mr. Alcott exchanged Miss May's friendship for the close relation of wife, and it was a rare blessing that came to him in the friendship of Emerson. Perhaps he was the only person in North America who could have understood him rightly, who could have looked beyond the foibles which lay upon the surface, and have seen the sterling strength of the man that was behind them. Certain it is that from the year 1834, when Mr. Alcott began to attain notoriety, on to the day of his death, he knew no kinder, truer, nobler, more disinterested friend. The writer of this article well remembers the anxiety which Mr. Alcott had about what Emerson thought of him, and whether, if Emerson survived him, he would do justice to his memory. One day Mr. Alcott ventured to speak to Emerson about the matter, and he was assured that in every respect this friend would be true to the knowledge of his higher and better character. Mr. Alcott had a certain amount of vanity which was undisguised, and which often lowered one's estimate of the man because it seemed to be so much below his style of being and the great thoughts amid which his mind habitually seemed to dwell.

The first steps which led to his notoriety in New England grew out of his select school, in which he undertook to teach the pupils of some of the first families in Boston according to a rationalistic method, in which the Gospels were handled by Mr. Alcott and his youthful friends as if they were qualified to take out the highest meanings which our Lord expressed in them. Emerson never believed much in this system, but with Mr. Alcott it was one of those well-meaning hallucinations which nearly always accompanied his grand thinking, and led him into absurdities that became a matter of ridicule with the public at large.

¹ *A. Bronson Alcott: His Life and Philosophy.* By F. B. Sanborn and William T. Harris. 2 Vols. Roberts Brothers, Boston.