

one's feeling, so much demand for pew-comfort, that the preacher very often settles down into the mere pulpit dandy. Dandyism, at any rate, is less inconvenient than heroism. It is enervating to a true seeker of the truth to know, when he enters into the Madison Square Church, that he will be addressed and exhorted by a man who does not intentionally make a compromise with the devil for the sake of giving pleasure. It is not easy to find a man who is more fearless than Dr. Parkhurst of theological anathemas and social excommunications when it is his business to stand up for the truth. Such spiritual vitality as he possesses is strong enough to withstand all criticism. If you are afraid of hearing the truth, do not go to his church.

We fear that Dr. Parkhurst is not very popular with a class of people who are so pure and so clean that they cannot think of associating for a moment with those who are on a lower spiritual plane. They do not understand how a preacher of the Gospel can condescend, not only to throw the inkstand, but even the ink and the pen, at the devil. Let him stick to his business, they say, and they criticise severely if he does not. They would probably criticise Christ, if it were not the Good Lord, for speaking to the woman at the well. And yet, if ever any one knew his business, we imagine Christ did. The man who is afraid to come into the atmosphere where sin gives out its disgusting odors is not a fit subject to denounce sin. It is much pleasanter, of course, for a pastor to associate with the sheep than with the goats of his flock. It is very easy to preach in an inoffensive way, and be the pet of your parishioners. It is much easier to be led than to lead. It is much more comfortable to allow yourself to be shaped and guided by the community in which you live than to shape and guide it. But the world, in its last analysis, after all, loves and respects men who have the ability, as the phrase goes, to speak straight from the shoulder; who know no soft and evasive words. Dr. Parkhurst is one of these men. His effectiveness is due to the fact that his literary art only allows him to call things by their right names, and banishes niceties and vanities to the region of rhetoric.



### "Alóha"

By Mary B. Wilcox

"Alóha"—word with sweetest meaning fraught,  
From sea-girt isles its loving message sends  
To cheer the heart of its long-parted friends.  
Hawaiian speech to me has lately taught  
This simple phrase, to grace my kindly thought  
Of you, dear one, to whom my heart extends  
This soulful greeting, while its music lends  
A charm, with its significance inwrought.  
Shall I its import to you now disclose,  
Or trust love's subtle intuition clear  
To scent the fragrance of this foreign rose?  
Inbreathe, my friend, its dainty, rare aroma,  
The while I whisper in your very ear,  
"My love to you"—the meaning of "Alóha."



### The Power which Liberates

By Hamilton W. Mabie

In Dr. Parson's fine lines "On a Bust of Dante" there is a verse which suggests even more than it conveys:

Faithful if this wan image be,  
No dream his life was—but a fight!  
Could any Beatrice see  
A lover in that anchorite?  
To that cold Ghibeline's gloomy sight  
Who could have guessed the visions came  
Of Beauty, veiled with heavenly light,  
In circles of eternal flame?

The contrast between the outward and the inward life—the one all shadow and hardship, the other all splendor and

affluence—has never been more impressively disclosed than in the story of the Florentine poet whose brief and bitter years have in their train a fame of universal range and almost piercing luster. It may be doubted whether the "Divine Comedy" would have been so widely treasured if the story of the singer had been less pathetic and significant. If its authorship were unknown, it would still remain one of the incomparable achievements of art; but the personal anguish behind it lends it that spell which issues out of experience, and to which no human heart can be wholly indifferent. There are many to whom the poem would be incomprehensible; there are few to whom the poet would appeal in vain. If his thought often took wing beyond the range of the common thought, his experience shared with all humanity that visitation of sorrow from which none wholly escape. The very completeness of the shipwreck of Dante's personal fortunes makes the greatness of his achievement the more impressive; and the hardness of his lot lends a new splendor to his imagination.

For Dante the imagination meant not only the power of creating on a great scale, but also liberation from the iron bars of circumstance which imprisoned him. He was banished from Florence, but no decree could shut his thought out from the streets and squares that were so dear to him. It is true that he has spoken in memorable words of the sadness of revisiting in dreams alone the places one loves; but there was, nevertheless, in that power of passing at will from Verona to Florence, a resource of incalculable value. The body might be bound; the man was free. This faculty, which sets us free from so many of our limitations and gives us citizenship in all ages and countries, is not only the one creative power in us, but is also our greatest resource. No gift is so rare and none so priceless as a powerful and productive imagination. That it is rare the mass of contemporary verse-writing demonstrates with almost pathetic conclusiveness; that it is above price the great works of art abundantly prove. But from the purely personal point of view—the interest, the variety, and the power of the individual life—no gift is so much to be prized. To the possessor of this magical faculty the outward happenings are, at the worst, of secondary importance. Homer will not find blindness too great a trial, if Troy still stands in his vision with the hosts contending about it, and the white-armed Nausicaa still greets the much-traveled Ulysses on the beach; and Shakespeare could have borne heavier sorrows than most men have known, the Forest of Arden, Prospero's Island, and the enchanted woodland of the Midsummer Night's Dream being open to him. Spenser could find refuge from the tumult of Ireland in the dominion of the Faery Queen; Milton, with sealed eyes, solitary in an age apostate to his faith and hope, saw Paradise with undimmed vision; and Browning, in the uproar, contention, and uncertainty of this turbulent century, heard Pippa, unconsciously touching the tragedy of life at so many points, still serenely singing her song of faith and peace.

It is doubtful whether any of us understand what the imagination means to us simply as the liberating force which throws the doors and windows open. When imagination withers and art dies, discontent, misery, and revolutions are in order. It is the outlook through the windows, the breath of air through the open door, that keeps men content in their workshops; where the outlook is shut off and the air no longer comes fresh and vital into the close room the workers grow reckless and hopeless. For without the imagination—the power to look through and beyond our conditions—life would be intolerable. Better a great activity of the imagination and hard conditions than ease of condition and poverty of imagination; for men are never so dangerous as when their bodies are fed and their souls starved. A perfectly comfortable society, deprived of the resources of the imagination, would invite and foster the most desperate anarchism; for men live by ideas, not by things. A man who sees a great purpose shining before him can endure all hardness for the glory that is to come; the man who no longer has desires, because all his wants are met, suffers a swift deterioration of nature, and is at last the victim of his own prosperity. The Roman noble,

in Mr. Arnold's striking poem, finds life unbearable because his passions are sated, his appetites fed, and his imagination dead. He is suffocated by his own luxury. Dante, on the other hand, feels keenly his condition, but lives more deeply and gloriously than any man of his time because, in spite of the hardness of his lot, his imagination travels through all worlds, and beyond the barren hour discerns the splendors of Paradise. The prophets, teachers, and poets, who alone have made life bearable, have been the children of the imagination, and have had the supreme consolation of looking through the limitations into which every man is born into the great heavens flaming with other worlds than ours. For it is the imagination which realizes the soul in things material and reads this universe of matter as a symbol, and so liberates us from the oppression which comes from mere magnitude and mass; which discerns the inner meaning of the family, the Church, and the State, and, in spite of all frailties and imperfections, makes their divine origin credible; which discovers the end of labor in power, of self-denial in freedom, of hardness and suffering in the perfecting of the soul. "I am never confused," said Emerson, "if I see far enough;" and the imagination is the faculty which sees. Of the several faculties by the exercise of which men live it is most necessary, practical, and vital; and yet so little is it understood that it is constantly spoken of as something very beautiful in its activity, but the especial property of artists, poets, and dreamers!

### The Life Eternal

By W. E. Davenport

The Life Eternal is no rumored dream,  
Conjectural and strange and hard to prove:  
'Tis the inspired daily life of love,  
And never distant nor unreal could seem  
If only we were true to things supreme,  
And shared the faith that Jesus witnessed of  
In every act and word whereby he strove  
To prove the human heavenly, and redeem  
The natural functions of the flesh on earth—  
Eating and drinking, talking, sight, and sleep—  
From terms of us to infinite symbols dear  
Of spiritual relationships, whose worth  
The soul avoweth, as life makes more deep  
Our consciousness of Him—than self more near.

### The Legal Aspects of the Disorder at Chicago

By Austin Abbott

Dean of the New York University Law School

The duty of the Government is well described in the oath which we have required our public officers to take.

The President is sworn "to faithfully execute the office of President of the United States, and to the best of his ability to preserve, protect, and defend the Constitution of the United States." (U. S. Const., Art. 2, sec. 1.) And the Constitution also prescribes that "he shall take care that the laws be faithfully executed" (sec. 3). It also says: "The Constitution, and the laws of the United States which shall be made in pursuance thereof, . . . shall be the supreme law of the land, . . . anything in the Constitution or laws of any State to the contrary notwithstanding." (U. S. Const., Art. 6.)

The judges are sworn "to administer justice without respect to persons, and do equal right to the poor and to the rich, and to faithfully and impartially discharge and perform all the duties incumbent on them as such judges, according to the best of their abilities and understanding, agreeably to the Constitution and laws of the United States." (U. S. R. S., sec. 712.)

What is required by the "Constitution and the laws" concerning such controversies?

The Constitution declares, as a fundamental element in the organization of the Nation, that "Congress shall have power . . . to regulate commerce . . . among the several States;" "to establish post-offices and post-roads;" "to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions; to make rules for the government and regulation of the land and naval forces." (U. S. Const. Art. 1, sec. 8.)

By sec. 3,964 of the United States Revised Statutes, post-roads are declared to be: all railroads in operation, letter-carrier routes, and all waters, canals, and roads during the time the mail is carried thereon.

Congress is nothing else than the representatives of the people and the States, chosen by them for such purposes because they cannot all assemble and deliberate together, and chosen after free popular discussion of the measures the people at large have desired as necessary for common welfare. Thus chosen for these purposes, Congress has prescribed the following rules for the promotion of the peace and prosperity of the country:

United States Revised Statutes, sec. 3,995: "Any person who shall knowingly and willfully obstruct or retard the passage of the mail, or any . . . carrier carrying the same, shall, for every such offense, be punishable by a fine of not more than \$100."

Id., secs. 5,336-5,440: "If two or more persons in any State or Territory conspire . . . by force to prevent, hinder, or delay the execution of any law of the United States . . . each of them shall be punished by a fine of . . . not over \$5,000, or imprisonment . . . not over six years, or both."

Id., sec. 5,298: "Whenever, by reason of unlawful obstructions, combinations, or assemblages of persons . . . it shall become impracticable, in the judgment of the President, to enforce, by the ordinary course of judicial proceedings, the laws of the United States within any State, it shall be lawful for the President . . . to employ such parts of the land and naval forces of the United States as he may deem necessary to enforce the faithful execution of the laws of the United States."

Id., sec. 5,299: "Whenever . . . domestic violence . . . or conspiracies in any State so obstruct or hinder the execution of the laws thereof and of the United States as to deprive any portion or class of the people of such State of any of the rights, privileges, or immunities or protection named in the Constitution and secured by the laws for the protection of such rights, privileges, and immunities, and the constituted authorities of such State are unable to protect, or, for any cause, fail to protect such rights, such facts shall be deemed a denial by such State of the equal protection of the laws; and in all such cases, or whenever any such . . . violence . . . or conspiracy opposes or obstructs the laws of the United States or the due execution thereof, or impedes or obstructs the due course of justice under the same, it shall be lawful for the President, and it shall be his duty, to take such measures, by the employment of the militia or the land and naval forces of the United States . . . for the suppression of such . . . domestic violence or combination."

26 Stat. at L. 209, sec. 1: "Every . . . combination in the form of trust or otherwise, or conspiracy, or restraint of trade or commerce among the several States, or with foreign nations, is hereby declared to be illegal."

Sec. 4. "The several circuit courts of the United States are hereby invested with jurisdiction to prevent and restrain violation of this act, and it shall be the duty of the several District Attorneys of the United States . . . to institute proceedings in equity to prevent and restrain such violations."

The origin of the present difficulty is that certain mechanics who have been in the service of the Pullman Company are unwilling to work for the wages offered by the Company, and claim that the Company can and should offer higher wages.

The employers refuse, and the general sympathy for the unfortunate mechanics, whose share of the general hard times upon us all is conspicuous, has engendered in the