

Madagascar. As *The Outlook* has more than once pointed out, the state of affairs in that country is anomalous, and the difficulties of a dual government—the French, under the form of a protectorate, managing foreign affairs, and the native Government managing home affairs—are becoming insuperable. These difficulties are increased by the fact that the trade of Madagascar is almost entirely in English hands, and therefore the principal relations of the island with the outside world are with the English. Moreover, whatever civilization there is in the island has been created mainly by English missionaries, and it is said that the Queen, the governing classes, and a large part of the city population are Protestant. It will be seen, therefore, that the French have a double antagonism to meet—the antagonism of the native population against their conquerors, and the commercial antagonism excited by the fact that the trade is almost exclusively in the hands of a rival. Since the establishment of the protectorate nine years ago friction has been steadily on the increase because the Malagasy Government has continually refused to respect the conditions of the protectorate. It has continually interfered with the French control of its foreign affairs, and this has now gone so far that a deadlock has been created which it appears hopeless to break by pacific means. The position of the French Resident became so uncomfortable, on account of the policy pursued by the native Government, that he has returned to France; the Queen has withdrawn from the capital by way of further emphasizing the severance of relations; and the French have now sent a diplomatist to Madagascar to present an ultimatum. It is significant of the character of his mission that he takes with him quite a fleet of war-ships. English interests are a good deal disturbed by this state of affairs, but England is powerless to interfere, because four years ago, as an offset for the English protectorate in Zanzibar, Lord Salisbury recognized the French protectorate in Madagascar. It is reported that the English and American residents in the island are stirring up the Malagasy Government against the French protectorate. However this may be, it is certain that a dual government of the kind which the French have endeavored to maintain in Madagascar must break down in the end, and the foreign power be driven either to relinquish its hold or to strengthen it.

The French Republic is fortunate in the character of the men who claim the right to the French throne. There are four of these gentlemen now living. The Count of Paris was a very estimable gentleman of no small abilities and highly respected, but he did not half believe in his own pretensions; he was a good deal infected by modern ideas, and he lacked the resolution, the unscrupulousness, and the genius for intrigue which a modern pretender to a throne must possess. Moreover, his unwise and undignified affiliation with Boulanger not only discredited him but demoralized his supporters. His son, the Duke of Orleans, who now unites the claims of the elder and of the younger Bourbon lines, promises to be even less dangerous as a pretender than his father. He does not seem to have been touched by modern ideas at all, and he is so far devoid of the sense of humor that he takes his position with solemn seriousness. He has not as yet published a programme, but he has made a declaration of his uncompromising devotion to the monarchical idea and to his right to illustrate it; he has appointed a kind of Prime Minister, and he has dismissed the political intimates and associates of his father, with the intention of gathering about him advisers of his own age and temper. If these facts mean anything, they mean that the young gentleman is disposed

to take an aggressive line, and that he is not willing to live in retirement and watch his chance as his father did. This is precisely what the most ardent Republican would desire, for nothing could be more absurd in this decade than a solemn reassertion of the old Bourbon ideas in a country so permeated with modern ideas as France, and among a people so sensitive to ridicule. A resolute, adroit, and able pretender might have some chance in one of those reactions of opinion which sometimes sweep over France, but a melodramatic pretender will simply entertain his countrymen, in whom the Gallic love of shows and of the farce is as strong as ever.

We have already briefly noted the failure of Lieutenant Peary's Arctic party to carry out its plans for last summer, and the return of Mrs. Peary and most of the party to this country. Mr. Peary himself remains at Falcon Bay, and will make another attempt next spring. The full story of the hardships and mishaps of the party is told in a letter from Mr. Peary published in the *New York "Sun"* on Wednesday of last week. It forms one of the most thrilling chapters in Arctic adventure. The plan was to begin the long inland ice trip to Independence Bay in early March, to reach Independence Bay about the first of April, and to then divide the party of eight into three divisions—one to push northward and to explore the northern Greenland coast; one to go south and east to Cape Bismarck, and thence to Whale Sound; the third to await at Independence Bay the return of the party which had gone north. The start was duly made on March 6, but on April 10 the expedition had only got one-fourth of the way to Independence Bay, and the abandonment of the attempt was inevitable. The cause lay in the extraordinarily severe weather and its effects on men and dogs—the latter suffering also from the dreaded "piblockto," a contagious dog disease. Two men gave out within a week from starting, reducing the party to six. Ten days later (March 22) the "equinoctial storm" began, and the next day the average temperature was fifty degrees below zero (Fahrenheit), while for a day and a half the average wind velocity was over forty-eight miles an hour. The sufferings of the explorers, exposed as they were to the full sweep of the wind over the ice-cap at an elevation of 5,000 feet, were intense. The poor dogs fared even worse, many of them being literally frozen to death in their tracks. As a result of this storm two more men turned back, one being frost-bitten and the other (Dr. Vincent) being sent back to take care of him. The remaining four members of the party struggled forward, only to meet another severe storm and to see their dogs dying day by day from the terrible "piblockto." On April 10, having gone only 125 miles in thirty-five days, the hopeless attempt to gain Independence Bay was given over. The season has been an unusually severe one in the Arctic regions. Great anxiety is felt about Dr. Nansen, though his plans would not in any event lead us to expect news from him for at least a year to come.

GENERAL NEWS.—President Cleveland has issued a proclamation granting amnesty and pardon to all persons convicted of polygamy in Utah and now undergoing sentence; the proclamation recalls the fact that in 1890 the Mormon Church declared that it would no longer sanction the practice of polygamy, that last year President Harrison granted pardon to many offenders of this kind, and that there is evidence that the Mormons are now living in obedience to the law.—It is stated that the Pope expects to issue in December an encyclical declaring the independence of the Apostolic Delegation in the United States, and

placing it under the direct control of the Pope.—The returns from the Japanese elections which have just reached this country indicate a defeat for the Government (or Liberal) party; 109 Liberals have been elected, 149 Opposition candidates, and 39 Independents, while there are three constituencies still to be heard from.—Henry W. Howgate, once the head of the Weather Bureau, was last week arrested in New York on a charge of having stolen over \$300,000 from the Government; he had been a fugitive from justice for about thirteen years, and had been carrying on a second-hand book-store in Fourth Avenue, New York City.—General Eguzquiza has been elected President of Paraguay, and will be installed in office on November 25.—A serious engagement took place on September 24 between the Portuguese troops and the Kaffirs at Delagoa Bay, East Africa; the natives appear to have had the better of the fighting; the Kaffirs are reported to number seven thousand men, and are besieging the town of Lourenzo Marquez.—Ex-Sultan Murad V., who was dethroned in 1876, is said to be dying.—Mr. Launt Thompson, the sculptor, died at Middletown, N. Y., on September 26.—The Lexow Investigating Committee has again begun its sessions in New York City.—Judge Jenkins's decision in the case of the Northern Pacific strikers has been reversed by the United States Circuit Court of Appeals at Chicago.—Messrs. Havemeyer, Searles, and Seymour have been indicted by the District of Columbia Grand Jury for refusing to testify before the Senate Sugar Investigating Committee.



Death, Resurrection, and Evolution

Rev. Lyman Abbott:

Dear Sir—In The Outlook of September 15, in "The Life of Christ," you speak of his resurrection and ascension. I have been led to believe that, like your great predecessor, you are an evolutionist. Can the two positions be reconciled? R.

It is true that I am an evolutionist, and also that I believe in the resurrection and ascension of Jesus Christ. If my faith concerning the resurrection were that which largely prevailed in the Middle Ages, and which is still entertained by some persons, though by a decreasing number, the beliefs would be inconsistent. For belief in evolution is belief that every effect has its cause; that in life each stage of growth or development prepares for and helps to produce the next stage; that each new phase of life grows naturally and normally, under divine law, out of the phase which preceded, as the bird stage grows out of the egg stage, or the blade stage out of the seed stage. But the mediæval belief in the resurrection put between the earthly and the celestial life a "long and dreary sleep," and conceived of a triple infraction of the laws of nature—first, in the miraculous preservation of the body from the processes of decay in the earth; second, in the miraculous revivification of the body in a general and simultaneous physical resurrection at the end of the world; third, in a resurrection of Jesus Christ wholly unlike this general resurrection, though anticipating and giving promise of it. In such a doctrine an evolutionist cannot well believe, unless he thinks that evolution is only the *general* law of life, and that the transition from the earthly to the celestial sphere constitutes an exception to this general law. That is not my opinion.

The mediæval doctrine of resurrection appears to me equally inconsistent with a sound philosophy and a rational interpretation of Scripture. It is born of an unspiritual state of mind, which identifies man with his body, and cannot conceive of life apart from its physical conditions. It is a pagan and materialistic graft on the spiritual and Christian

philosophy of life. Its fruit is a Dead Sea fruit that turns to ashes when, in the hour of sorrow, we pluck it. If one's mind conceives of life as physical, when the physical life stops, the soul seems to such an one dead; nor can he conceive the life recommenced without conceiving of the body as recreated. In the earlier Hebrew prophets this is a prevailing conception. "Can the dead praise Thee?" cries the Psalmist. Death and silence appear to be one. Yet even in these earlier ages a prophetic soul, inspired beyond his fellows, had a glimpse of something better. "Though worms destroy my body," cries Job, "yet apart from my flesh shall I see God." In this exultant cry of a feeble hope born out of the travail-pain of a great despair, is the first vision of that fairer faith which sees that the life is not dependent on the body, that the body is at once the instrument and the prison-house of the soul, and that death is enfranchisement and introduction into a larger and unhindered life.

The resurrection of Jesus Christ afforded a visible attestation of this truth, which from that hour began to grow from a vague intuitive hope to a strong and rational conviction. Christ's cry upon the cross, "Father, into thy hands I commit my spirit," is no figure of speech. His death and his resurrection are simultaneous events. As the body drops the spirit rises. Whether it returns to reanimate for a little while the body, or whether the eyes of the disciples are unveiled that they may see the spiritual body which has emerged from its earthly tabernacle, it is not material to inquire, and perhaps not possible with certainty to tell. In one way or the other a visible witness of the resurrection is afforded. But this resurrection thus attested is not unique and unparalleled. It is the type of universal experience; only the evidence which attests it is unique. Every death is a resurrection. The dying and the rising are always simultaneous. From every tent that lies in ruins on the ground the inhabitant instantly emerges. The dust returns to dust, never to be revived; the spirit to God who gave it, never to be re-tabernacled in flesh and blood.

In such a resurrection-faith as this there is nothing incongruous with the philosophy of evolution. The physical stage is seen to be a necessary precursor and preparation for the spiritual stage which follows. When the work of preparation is complete, it ceases; the conditions change; what was an advantage becomes an obstacle and drops into decay, while the emancipated life goes on in new conditions to larger development. Thus immortality is perceived, not as a miraculous creation of a new life, but as a natural continuance of this life in the next phase of spiritual evolution. Thus the figures which poets have always seized upon to illustrate their intuitive faith, but which mediæval theology has vainly endeavored to reconcile with its semi-pagan conception of life, are seen to be scientific as well as poetic illustrations of the truth. The body is a husk; when the spirit is ready for a larger life the husk drops off and dies, and the spirit emerges, brought into new life by the death of that which before was its life's instrument and protector. The body is a shell; at death the spirit breaks through, leaving the shell, which has served its purpose, in irretrievable ruin, while the spirit comes forth to sunshine and to song. Whether our correspondent believes this or not, he must surely see that it is not inconsistent with the processes of evolution, as exemplified in the seed and the bird. He may think that it lacks scientific evidence, but he can hardly think it inconsistent with the trend of scientific thought.

I am not concerned here to preach a sermon, only to answer a question. Yet I cannot forbear to add a question. If this resurrection-faith be true, if the terrestrial is