

of which should be to impress upon the young men entering the profession that the highest requirement of a legal education is to make a practitioner whose word is as sacred as an oath, and who would no more seek to impose upon a court, to bring a questionable suit, or to seek success by resort to other influences than evidence and argument, than he would enter the court-room to ply the trade of a pick-pocket. If in every college there is a chair of moral philosophy, I can see no reason why there should not in every law school be a chair of legal ethics."

At a time when some of the machinery of the law in this city is working with considerable friction and creaking—when not only police uniforms have been smeared, but a few spots have splashed upon judicial ermine—it is cheering to find a lawyer of such influential standing as Mr. Wetmore taking this ground.

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GENERAL NEWS.—The New York Republican Convention at Saratoga last week unanimously nominated the Hon. Levi P. Morton as candidate for Governor.—The platform adopted by the Ohio Democrats last week favors the unlimited free coinage of silver at the legal ratio of 16 to 1, with the legal-tender power.—Dr. Rafael Nuñez, President of the Republic of Colombia, died on September 18, at the age of sixty-nine; Dr. Nuñez was elected President for the first time in 1879, and has held the position ever since, with the exception of the year 1882 to 1883; he was a man of excellent education, and had traveled and studied widely in Europe and the United States.—Madame Fursch-Madi, the famous dramatic soprano singer, died at Mount Bethel, N. J., on Friday of last week, at the age of forty-six years; Madame Fursch-Madi was chosen personally by Verdi, the composer, to create the title rôle of "Aida" on its first production at Brussels, but her fame has perhaps been greatest as a singer of the first rôles in Wagner's great operas.—The Czar of Russia is still ill, and it is feared that he is suffering from a severe and dangerous malady.—The Dutch have the past week attained some military success in Lombok, having captured three forts and driven the native forces back.—The Parliament of Belgium was dissolved last week.



## Hints for Culture

In an editorial in The Outlook on "Culture and Life" these words were written:

"The world is full of men who are atrophied on every side except that through which they are gaining their daily bread—men who have sacrificed to immediate success about everything that makes life worth living. The immediate practical value of culture is that it adjusts the man not only to his business but to his life. It restores the balance so likely to be lost in the fierce competition and the perpetual strife. It takes a man out of his shop, his office, and his library into the world of universal life. Culture can never be the real, practical, downright enrichment of life which it ought to be until men have ceased to think of it as a luxury. In one sense it is just as open to the poor as to the rich. One pair of eyes, one pair of legs, one open mind, one honest heart, a few hours of leisure, a bit of country, and a dozen books supply the elements of deep and genuine culture for any one who knows how to use them. It is not a question of privilege; it is a question of making the most of what you have. It is true that some men have far greater opportunities than others, but essential culture—that is, the ripening of the soul by contact with the best that has been thought and done in the world—is quite as much open to the man of limited opportunities as to the man of great opportunities. The test is the desire for it and the intelligence to take it. The man who is willing to be simply a mechanic, a shopkeeper, a lawyer, a minister, or an editor, and nothing more, sells his birthright as a man."

Several letters have been received asking for practical suggestions by way of supplement to these words; suggestions to those who are eager to cultivate themselves but are uncertain with regard to the first steps. It is impossible, within the space available for this purpose, to

outline with any degree of completeness the course of study, observation, reading, and meditation necessary for that ripening of a human spirit which we call culture; but a few simple, practical hints may be compressed into few words.

I. It must not be forgotten that culture is not acquirement, but ripening; it is not putting information into the mind, it is the enrichment of the very fiber of the mind. A man is not cultivated because his knowledge is large; he is cultivated because that knowledge is a part of him, and modifies his views of things, his attitude towards things, his tastes, his pleasures, and his habits. A pedant holds his knowledge—which may be very great—as a territory outside of himself into which he walks at will; a man of culture does not hold his culture as a possession, because it is part of himself. Culture is never expressed in terms of quantity; it is always expressed in terms of quality. A man of culture absorbs knowledge of all sorts as a tree takes the chemical elements which feed it out of the air and the soil; you cannot trace or identify them; they persist only in the increased girth, the wider circle and deeper mass of foliage. A man of information knows a mass of facts simply as facts; a man of culture knows them as illustrative of the law and the life behind them.

II. This kind of knowledge is not acquired, it is absorbed. The pedant is formed by his memory, the man of culture by meditation and imagination. A wide-awake, keen-eyed, unimaginative boy, alert and curious, takes note of all that goes on about him in the fields and woods, and picks up a great mass of facts and incidents in the natural world; a boy of different temper, not unobservant but meditative and imaginative as well, sees the movements that go on in field and wood, but feels deeply the life which makes all these movements possible, discerns the inexhaustible vitality of nature, discovers beauty, and recognizes the spiritual symbolism of all that surrounds him. The first boy gains information; the second boy gains culture. This process is clearly not acquisition, it is growth—the expansion of the nature by the nourishment of knowledge—and, being growth and not acquisition, a vital and not a mechanical process, it requires time. A man does not become cultivated in a day or a year; he must take time for ripening. He comes to his maturity slowly. The material may be limited, but, if it is perfectly assimilated, the culture which results is as real and perfect as if the material had been exhaustless; the bulk is small, but the quality is of the best. It is said of James Smetham, the English artist, that "the question presented itself to him, How shall I order and direct my life: What shall I aim at? Both his moral and mental imperfection demanded a continuous and extended culture, and he began to formulate a plan of life, beginning in a course of long, disciplinary study, and intended to combine art, literature, and the religious life all in one." To this course of study he devoted twenty-five years, which he thought well spent. Goethe spent more than sixty years in the process of cultivating himself; and few men have wasted less time. Mr. Beecher, on the other hand, was not a close and methodical student, but he became a man of very genuine culture, in addition to being a man of genius, by the habit of feeding himself out of every kind of knowledge at hand. If books were at his elbow, he read them; if pictures, engravings, gems were within reach, he studied them; if nature could be seen out of the window, he watched nature; if men were about him, he learned the secrets of their temperaments, tastes, and skill. If he had occasion to travel by stage, he sat with the driver and learned all about the route, the country,

the people, and the arts of his companion; if he had a spare hour in a village in which there was a manufactory, he knew all about it before he left the place. And what he knew he knew, not as bare facts, but as facts illustrative of character and life; he put his knowledge together, so that when he discussed the deepest problems and expounded the highest truths, all the arts and occupations of men flashed their light upon the theme in luminous and beautiful illustration. "Shall I tell you the secret of the true scholar?" says Emerson. "It is this: Every man I meet is my master in some point, and in that I learn of him." On the other hand, the writer has known men of many cares and few opportunities who have become cultivated by lifelong study of Shakespeare or Plato, or some other great writer. The methods are as diverse as the men, the opportunities as varied as human condition; but, with time, patience, and an open mind, culture is always possible.

III. "Name the dozen books" is the request of several friendly readers. It is easier to make the request than to comply with it, because tastes and aptitudes vary, and the essential thing in culture is the result, not the process. A man may cultivate himself as Goethe did, by long study of art and nature; as Mr. Beecher did, by questioning human life wherever he found it; as many a man has, by the intimate study of one or two books. He may cultivate himself by literature, as Mr. Lowell did; by science, as Professor Tyndall did; by history, as Mr. John Fiske has done. Each man must choose for himself the material which has the greatest attraction for him and from which he gets the largest returns. The essential thing is not the material, but the purpose, the spirit, and the steady fidelity. One need not go to Switzerland to learn to appreciate natural beauty. Let him get Ruskin's "Modern Painters" and begin to study the country about him; let him form the habit of observing trees, clouds, and birds. In a little time the world about him will begin to open on every side. Let him read Emerson's "Nature," the selection of Wordsworth's poems made by Matthew Arnold for the Golden Treasury Series, Burns, the books of Thoreau, Jefferies, and Burroughs. One need not read all books in order to get the soul of literature; that is to be found in the great books—the books of the race. The richest material for the unfolding and enlargement of the individual is found in intimate contact with the soul of the race; for the race has compassed all experience, sounded all life, and gotten at the heart of it, not only by thinking, but by feeling, by acting, by suffering. This final deposit, this vital quintessence of knowledge, is found in the dozen greatest books, because the great writers are the men who have seen deepest into the life of their race, mastered its secrets most completely, and revealed them most clearly. The man, therefore, who would get the richest material upon which to feed his spirit—that which the whole race has lived to secrete and accumulate—will have at hand his Bible, in some respects a unique literature, in all respects a literature of surpassing variety, power, and beauty; his Homer, in the translation he likes best; his Dante; his Shakespeare—and Shakespeare comes to us now in such available forms that a man may always have a play in his pocket for the odd ten minutes of waiting or travel; his Goethe; his Plato, also put into the most portable shape. The habitual reading and re-reading of these books, or any one of them—living with them year after year—will cultivate the man who thus becomes intimate with the greatest minds and the deepest experience of his race. These are the starting-points from which one may read, as he has opportunity, the books of power in every literature, the

books of history, and the books of science. The reader who is bent on culture will read to get at the heart of his book; he will brood over it; return to it again and again; keep it at hand, and finally get it into his heart. He will read always the best books; he will make use, not only of his leisure hours, but of his leisure minutes. If he needs to have definite suggestions at frequent intervals, let him buy Hamerton's "Intellectual Life;" and if he would confirm his devotion to his pursuit and have his faith reinforced, let him read Amiel's "Journal," and the essays of Arnold, Emerson, and Lowell.



## Mr. Gladstone on the Atonement

Mr. Gladstone has in the September number of the "Nineteenth Century" an article on the Atonement, which has for the student of life and thought a double interest. It will increase the general admiration for Mr. Gladstone to find this eminent statesman, when laid aside by age and infirmity from the cares of state, taking up such a volume as Mrs. Annie Besant's autobiography, interesting himself in her singular misapprehension of the Scriptural doctrine of atonement, and bringing the powers of his mind to bear on the elucidation of this, the profoundest of all spiritual problems. For that is essentially this: What is the moral value of pain in the world? And how does it operate, if at all, to promote the spiritual welfare of man? The American must acknowledge with regret that his own country has produced no statesman with either the moral or the intellectual ability to turn aside from discussions of tariff and currency to the consideration of a problem so purely spiritual as this.

The article is interesting for another reason. While it affords no indication of any special familiarity on Mr. Gladstone's part with recent discussions of this theme, while there is neither citation of nor reference to such modern theological writers as Maurice, Erskine, and Bushnell, his view of the atonement is very distinctly the view of what is known as the New Theology. It is so in two respects. It represents the atonement, not as a violation of or an intrusion upon natural law, but as an illustration of its operation in the spiritual life; and it represents the atonement, not as an external and purely forensic operation, but as distinctively spiritual and ethical. "I would strongly contend," says Mr. Gladstone, "that there is in Scripture, in Christianity, nothing forensic which is not also ethical; that these two are distinct but not clashing forms of expressing one and the same thing." And he points out more fully in another paragraph that the popular distinction between the two is due to our ignorance. We acquit a guilty man and treat him as innocent, because we are not able to determine absolutely whether or not he was guilty; if we were so able we never should be guilty of such a practical falsehood. "This forensic phraseology, and the responsibility of the comparison which some preachers have so vulgarized by treating the transaction as one across the counter, does not appear to belong to Holy Scripture." With God "there is none of the uncertainty as to true guilt or innocence which marks our imperfect efforts to establish criminal retribution; for all things are naked to the eyes of Him with whom we have to do."

The commercial interpretation of the atonement, "that God accepts from Christ the suffering which, but for Christ, would have been justly due to the sinner, and justly inflicted upon him," Mr. Gladstone repudiates; his view is practically summed up by him in the opposing