

many complain as if they were new appearances in the life of men. In a progressive development stability is not to be sought in stationary conditions, but in the character of the change that is always taking place. The presence of God is evidenced by the fact that men are unable to rest so long as they are imperfect and the social order reflects their imperfection. Perfect peace can come only with perfect righteousness.

An Unburied Lottery

The State of Kentucky is still victimized by a lottery company. The State is not disgraced by it, because the State has done what it could for the lottery's suppression. In the new Constitution adopted five years ago the people of the State made the lottery an outlaw. But the Frankfort Lottery Company, enriched by a long-standing charter to impoverish and corrupt its patrons, sought and found refuge in the courts. In the county court at Louisville in 1892, with Mr. Carlisle for its attorney, it obtained a judgment in its favor in a suit brought by the commonwealth to prevent its further operation. This outrageous decision, directly violating the dictum of the Supreme Court of the United States that no government can make a binding contract inimical to public morals, was reversed on appeal by the Supreme Court of the State, Chief Justice Bennett declaring that the operation of a lottery was "in defiance of all law and order." The lottery company, however, did not submit, but appealed to the Supreme Court of the United States. In some way not accounted for, the case has been permitted to remain undecided, and the Frankfort Lottery Company continues to defy "all law and order."

When our attention was directed to this state of affairs, we asked for corroboratory evidence. It came to us in the form of sworn affidavits from Mr. S. P. Shepard, the General Agent at Louisville of the Bankers' Life Association of Minnesota, and Mr. Frank Converse, the son of the editor of the "Christian Observer." These affidavits set forth that in order to establish beyond doubt the continued operation of the Frankfort Lottery Company, Mr. Shepard and Mr. Converse, on the 25th of August, called at one of the Louisville offices of the Company and purchased a lottery ticket reading as follows:

THE FRANKFORT LOTTERY OF KENTUCKY		
The Frankfort Lottery of Kentucky, authorized by the Act of the General Assembly of Kentucky, approved March 16, 1869, and March 28, 1872, and the contract of December 31, 1875, and the amendatory contracts thereto, duly executed under said Acts.		
For the Benefit of the Public School of Frankfort, Ky.	When the numbers on this ticket correspond with those on the register returned to the Manager, it will entitle the holder to such Prizes as may be drawn to its numbers, if demanded within three months after the drawing.	7. 9. 21. G 1600
	DECIDED BY DRAWING OF CLASS 404	
	Office No. 42., 1896. Third Street, near Main., for the Management.	

The lottery ticket accompanied one of the affidavits, which also contained a list of the addresses of forty lottery agents in the city of Louisville, as published in "Caron's Louisville Directory" for 1896.

That such a state of affairs should be permitted to continue in Louisville, in defiance of law, in defiance of the State Constitution, in defiance of the principle laid down by the Supreme Court of the United States, is a scandal of the first magnitude. From all over the country those who care for the suppression of the evils of the lottery, and those who protest against the still greater evil of the non-enforcement of law against moneyed institutions, ought to demand of the responsible authorities at Washington that the case against the Frankfort Lottery Company be pressed to an immediate decision.

The Higher Truthfulness

Mr. Lecky, in his "History of European Morals," speaking of different types of veracity, makes some noteworthy observations, which are in point at a time of controversy like the present. Society could not exist at all without veracity of some sort between man and man. A high value is therefore set upon it, as the cement of the social fabric. Accordingly, commercial veracity is strongly insisted on; the lack of it is visited with social opprobrium; he whose word is as good as his bond obtains the highest esteem. It is not yet so with intellectual veracity or truthful dealing with ideas, especially argument or controversy. This, as Mr. Lecky says, is a higher type, and less common even among those who are scrupulous of truth in matters of a material and immediately practical nature. For lack of it controversy is blind, partisanship bitter, and those whose common interest is to know the truth are divided by misrepresentation and distrust into hostile camps. Theologians and churchmen have set the bad example, and it is no wonder that politicians and statesmen follow it.

Some one has well said, "Truth dwells underground;" it requires mining to get at it. A man who really values truthfulness as an element of character must gauge his interest in it by his effort for it. The real truth is rarely, if ever, all on one side of a controversy. To do justice to an opponent by looking from his standpoint at his side of the question, and in a temper which fraternally credits him with an honesty of purpose to reach the truth that is equal to our own, is a sort of gymnastic exercise; but it is indispensable to moral culture. For lack of it wars, persecutions, and all sorts of pernicious discords and delusions have been the retributive scourge of States and Churches.

That it even now requires moral courage to cultivate intellectual veracity is humiliating evidence of the little progress which Christianity has made in this direction. A man who is disposed to look for whatever truth may be with either party to a burning question, and be impartially just to each, must be prepared for contemptuous epithets, as half-hearted and vacillating, a compromiser, a trimmer. But the final honor remains with him. An illustrious example is not remote in our history. The Senators who voted against their party for the acquittal of President Johnson in the impeachment trial doomed themselves thereby to exclusion from political life, but they are now remembered for it as patriots who saved the country from a most perilous precedent.

To find pure truth in human reasonings, except in the exact sciences, is as rare as to find pure metal. In men who differ constitutionally, as well as otherwise, with various mental tempers and tendencies, it is found combined, as Dr. Holmes has wittily observed, with various "basic salts"—as the "smithate" of truth in Smith and the "brownate" of truth in Brown. This is a fact which Smith and Brown must in the end allow for in their effort

for intellectual veracity as partners in a common search for truth, proving all things and holding fast what is good.

It is strange that any community which has learned to insist on the supreme importance of veracity in commercial exchanges, and in stating the facts of physical science, should be less concerned for intellectual veracity in its estimates of human thoughts, motives, and characters. To redeem one's self and others from the mischievous illusions under which, in consequence, one half of the community often lives regarding the other half—like that church-going party man who insisted that his pastor, being of the other party, could not preach the pure Gospel—is surely an urgent concern for every one who knows that regard for the reality of things is essential to a truly rational life.



The Commonwealth

VIII.—The Teacher

The progress of the world sometimes seems to an impatient spirit very slow. We forget that each new generation begins life afresh and has all to learn. How far the acquired qualities of the parent are transmitted to its offspring is a disputed question among biologists; but if qualities are inherited, experience is not. The babe comes with wholly unused powers into a wholly unknown world. If it were not for the teacher, he would have to repeat *all* the blunders of his predecessors and learn again by the same misfortunes the lessons they had learned by theirs. By the teacher's aid he acquires some of the results of experiences which he has not suffered, and receives, through abbreviated processes, wisdom which it has taken the world generations to acquire. Earlier generations cleared away the forest, dug out the stumps, carried off the stones, plowed and subsoiled the ground, harrowed and planted it. Under the guidance of the teacher the present generation enters with its sickle and reaps a harvest which others have prepared for its reaping. The saying, "Fools learn by their own experience, wise men by the experience of others," indicates the function of the teacher in the commonwealth: it is to make available, to such as are willing to learn, the experience of past ages.

There is even now, and there was formerly much more than now, a great deal of memoriter teaching which is relatively useless. We have known of a teacher in philosophy who required, or at least expected, the pupils to repeat verbatim the pages of the text-book, and teachers in geometry who were best pleased with a similar verbal accuracy in geometrical recitations. We do not say that such memoriter exercises are absolutely useless, because, for aught we know, they may have some effect in developing a purely verbal memory, and even a purely verbal memory, though the least practically important of acquisitions, is not without its uses. But this is not teaching philosophy or geometry. Such a teacher should label his class, Class in mnemonics. Philosophy is taught only when the pupil apprehends the thoughts of great thinkers who have lived before him, and thinks their thoughts after them. Geometry is taught only when the pupil perceives the logical sequences in the demonstration and understands why the conclusion is reached and why there can be no other from the premises given. The memory is a valuable faculty, but it is only a means to an end, and when it is made an end in itself it is not a valuable faculty. The memory is a convenient storehouse wherein one keeps facts and principles assorted and arranged and ready for use. If it is retentive, and keeps them carefully and effectively, and

if it is responsive, ready to give them up at any moment on call, it is invaluable. But it must be discriminating; must know what to remember and what to forget; and if it retains merely words and not ideas, and those words only long enough to give a good recitation to-morrow, it is quite useless. The pupil is not a phonograph, to give out on one day what has been spoken to him the day before.

The function of the teacher, we repeat, is to give to one generation the reservoir results of the experience of past generations, and thus facilitate and expedite human development. This the true teacher does, chiefly, in two ways: first, by imparting the results of such experience—that is to say, learning; and, second, by developing, in the process, the faculties of the pupil, and thus adding to his mental power—that is, to his wisdom. No teaching is of much use, we might almost say no teaching is of any use, which does not increase either the learning or the wisdom of the pupil—either his store of knowledge or his power to make good use of such store as he possesses. Thus the study of literature, rightly conducted, first of all acquaints the student with the great thoughts of great thinkers and enables him in some measure to make them his own; secondarily, enables him to think high and noble thoughts himself, or to express clearly such thoughts as he possesses; and, finally, to perceive the real life of humanity as it is interpreted by the great revelators of human experience. The study of history makes the student acquainted with the progress of the development of the race thus far, records its various experiments, indicates its failures and its successes, and gives the pupil, if he has been truly taught, the vantage-ground of familiarity with the past in his own endeavors to add to the world's well-being in the future, prevents him from repeating the blunders of his predecessors, shows him the highway of travel, guards him from straying off into experimental side paths which lead nowhere, and prevents him from thinking himself a discoverer of a new continent when in truth he is only following in the track of a host of previous explorers. The study of natural science puts the student in possession of what the world has already learned concerning the secrets of nature, and at the same time and by the same process develops his powers both of observation and of deduction; and so enables him to pursue still further the study of nature from the vantage-ground of knowledge won by others.

Humanity is a very slow pupil. It is extraordinarily reluctant to learn from the experiences of the past. It repeats over and over again, with dismal monotony, experiments the sole value of which is to confirm by new disasters lessons taught by previous disasters. That it makes any progress, learns anything, does not continue merely trying the same experiments and repeating the same failures generation after generation, that, though very gradually, it does learn something, that each generation takes some advantage, be it ever so little, of the work of previous generations, is due to the teacher. He harvests and stores the experiences of the past for the benefit of the future.



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