

## THE STATUE AND THE QUARRY.

A sermon recently delivered in Trinity Cathedral, Cleveland, Ohio, by the Dean, the Rev. Chas. D. Williams. From Author's MS.

Isaiah LI:1. "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged."

The prophet who uttered the discourses recorded in the latter part of our book of Isaiah, was addressing a people in exile upon the eve of their return to their Father-land. They had been passing through novel experiences. They had been sojourning in a foreign land. They had been mingling with alien peoples. The national isolation of centuries had been rudely broken down by the captivity, and they had for a time been brought into most unusual and intimate contact with the world. One danger of that new experience was that they might be so absorbed into this larger life of the world as to lose their own national identity and forget their own national mission. Therefore as the people are about to take up once more their career as a nation, the prophet exhorts them to take up also again their ancient traditions, to get into closer touch with their past, to remember and be true to their ancestry and lineage. "Look unto Abraham, your father, and to Sarah that bare you; for I called him alone and blessed him." In introducing that exhortation, he uses a beautiful figure in the words of our text. "Hearken unto me, ye that follow after righteousness, ye that seek the Lord; look unto the rock when ye were hewn, and the hole of the pit whence ye were digged."

Here is some beautiful statue or pillar of costly marble or granite, carved, polished, finished and set in its place in the temple or the palace. Now that pillar or statue bears a double relation, so to speak, and has a double duty. It must fit into its present surroundings. It must belong to the temple, the palace where it finds its present home. It must fulfill the intention which placed it there. It must enter harmoniously into the architectural and artistic plan of which it is now a part. It must give its beauty and strength to the structure. It cannot be a mere mass of unshapen and unshapely marble, such as one might find in the hillside quarry. No, it must be the statue, the pillar of the temple, the palace. That is its duty to the present.

But it must also remember its past. Indeed, it can be true to its present only by being true also to its past. It must "look continually unto the rock whence it was hewn, and the hole of the

pit whence it was digged." Even in the temple it must never forget the hillside quarry whence it found its origin. Whatever change of form it undergoes, it must maintain the integrity and identity of those native elements which make its substance. It must not in a false ambition to assimilate itself to its present environment, be ashamed of being granite or marble and strive to become like the plaster or stucco work that surrounds it. Nay, it must ever be itself. That is its duty to its past, its history, its ancestry and lineage.

So Israel, the prophet implies, must in a sense be a new Israel in that new world which it had entered. New relations surrounded it, new obligations pressed upon it and it must adapt itself to them. But yet if the nation were rightly to fulfill its mission to that new world, it must still be the old Israel. It must be true to its past. It must maintain its traditions. It must remember its ancestry and lineage, and be faithful to the high calling of God that had come to it thereby. It must not lose its national integrity and identity in a false ambition to become as one of the peoples of the world about it. Nay, it must be Israel still, the elect of the Lord, the people of religion.

There are two forces at work everywhere in human society upon the due and proportionate combination of which depends the best development of that society. We call them respectively the conservative and the radical or progressive forces. They arise out of two characteristic attitudes of the human mind. One is the attitude which is continually looking backward, which maintains traditions and makes much of the past. The other is the attitude which sets the face ever forward, which is always adapting itself to the present and looking eagerly toward the future. Some one has aptly illustrated the nature of these two forces and their effects upon society from the life of a tree. The progressive or radical force corresponds to the growing power of the tree, its vitality. The conservative corresponds to the encircling bark. Given a tree with great vitality but with little or no bark, and you have lush and luxuriant growth but a soft, spongy porous texture. Given a tree with tough, unyielding bark and feeble vitality, and growth is throttled. But given the two in due and just proportions, and you have the towering and majestic oak, with its firmly knit texture, its hard and solid wood, its tremendous strength.

It is this need of a due conservatism, or rather the need of the right combina-

tion of these two forces, that I would emphasize this morning; and I would illustrate it in three applications; first, to the life of the church; second, to the life of the nation; and the third, to the life of the individual.

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I do not know where this need of a due conservatism, or rather of a proportionate combination of the conservative and the progressive elements, is more apparent than in the life of our nation just at this juncture. We are very much in the condition of Israel when the prophet addressed to it the exhortation of our text. A long period of national isolation is behind us, and from it we are emerging into the life of the world. Expansion is in the air. Along with that expansion comes a great danger, the danger of losing ourselves and being absorbed into the life of the world, of letting go our individuality and being assimilated too much to the peoples about us and so losing our national identity. We are under a great temptation just now to forget our ancestry and lineage, to let slip our ideals, and adopt those of the nations about us and so fail of our mission.

I recognize that a new era requires new methods and new policies. Providence is unmistakably leading us as a people out into a larger, broader, and I hope, deeper national life than we have ever known before. And we must follow fearlessly that leading. To refuse would be to prove faithless in our destiny and recreant to our trust as a nation. We must adapt ourselves to the new environment in which God has set us. We must take up the new work he has laid upon us. And that means necessarily new methods, new policies. Because George Washington and Thomas Jefferson rode in stage coaches is no reason why we should scorn the express train or the electric motor for fear of being set down as unpatriotic. Neither should we incur the accusation of disloyalty and un-Americanism because we find unavailable to-day the policy of isolation which they deemed necessary to the life of the infant republic. Such ultra-conservatism would throttle the nation's fast developing life with the swaddling bands of its infancy.

No, new days require new policies, new tasks new methods; a new environment demands fresh adaptations. All that we grant most assuredly; but mark you, not new ideals, new purposes, another spirit, another conception of the nation's mission. And we are in danger of forgetting that.

The ideal for which this nation of

ours stands and has always stood most singularly and preeminently among the peoples of the earth, is the democratic ideal. That ideal is often mistaken. It is not merely a matter of arithmetic. It does not mean simply that each one should count as one. At heart it is rather an ethical ideal. It means essentially that every man, high or low, rich or poor, should count according to his manhood. It is a mistake to suppose that in the most democratic of democracies, with the most universal of suffrages, every man armed with a ballot affects equally the policies and the legislation of his country. No, that depends upon his influence. And the influence which the ideal democracy would emphasize is the influence of character. Each man should count according to his manhood.

But that democratic ideal is greatly imperilled among us in these days. Indeed I doubt if anywhere else in the world it is so imperilled as it is to-day in these United States of America. No where, I am persuaded, are the simple fundamental rights of manhood, the rights of men as men, in greater danger than in this land of the free.

The democratic ideal has long been imperilled from within. Go, listen to the talk of the drawing-room, the counting-room, the club, or read our periodical literature, and you will find it frequently burdened with sneers at democracy. Universal suffrage is pronounced flippantly a universal failure. An aristocracy is boldly proposed, and that the worst sort of an aristocracy, the aristocracy of wealth, a plutocracy. There is something softening, humanizing, refining about high birth and ancient lineage; but the pure and simple power of money is utterly coarsening and hardening in its effects on character, and its tyranny is the most heartless and ruthless of oppressions. And yet men are saying on every hand: "Let those who pay the taxes rule. Let the men of weight and worth decide our policies and make our legislation." But the weight meant is in gold, not in character; and worth is estimated not in manhood, but in stocks and bonds. That standard has fixed itself on our popular speech. When you ask: "How much is so and so worth?" the answer comes invariably in terms of the stock market, in dollars and cents, not in moral and ethical values. Already colossal individual fortunes and vast aggregations of capital in the hands of combinations do more than threaten our liberties. They over-awe courts of justice, legislatures and governments. Against them the rights of the common man cannot stand.

And that democratic ideal is now threatened also from without. The fortunes of war or the act of Providence has put into our control certain islands of the sea. We dare not surrender them to the ancient tyranny under which they have groaned for centuries. We must protect them from the rapacity of European powers. We may have to hold them for a time with a firm hand until their child people shall have learned the difficult art of self-government, which they shall exercise either as independent states or as parts of our own greater republic. All that is just, right, inevitable. But there is an ambition abroad to ape the military peoples of Europe in their greed of conquest. There is a thought in many minds to hold these lands permanently simply as conquered territory to be exploited for commercial purposes only, and so to write down in our permanent vocabulary the word "subject" in place of "citizen" and "colony" or "province" in place of "sovereign state." When that day comes, as God forbid it should ever come, the democratic ideal will be dead, and our nation will have failed of her mission.

It is not the business of the pulpit to meddle with politics, or to deal with the methods of public administration. I am sure that some of you are thinking of reminding me of that. I need not the reminder. But my friends, it is the business of the pulpit to deal with ethical principles, and that too in the national as well as the individual life. And the time has come, it seems to me, when the pulpit and the press, ay, and every loyal citizen, should raise again the old watchwords of our national ideal and mission: "Every government derives its just powers from the consent of the governed," "A government of the people, for the people, and by the people," and "Let every man count according to his manhood, and not according to his accidents of possession." Yea, the time has come in this our Israel when we need anew the old exhortation: "Look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged." Policies may vary and methods change, but let us ever keep true to the principles and the spirit of the democratic ideal into which this nation was baptized at its birth in the blood of the revolution, and rebaptized in the blood of civil strife. The statue must belong to its niche in the temple, the pillar to its site, ay, but let it be still in substance and essence the same granite or marble that it was in the original hillside quarry.

Just a word before I close as to individual application of my lesson. There are men and women who get all their beliefs and principles simply by inheritance. They accept them without question and hold them without revision, just because they have so received them. They believe thus and do so, merely because their fathers believed thus and did so. For them the faith of authority never passes up into the higher faith of personal conviction. It is always something to be held tightly in the hand; it is never incorporated organically into the soul. They never live their own lives; they never are themselves. They are ever the slaves of precedent, custom, authority, tradition. In such ultra-conservative lives no liberty, no individuality, ay, no spiritual life worth the having, is possible. Their very peace is stagnation, if not paralysis.

There are others who are perpetually restless. There is nothing fixed or permanent about them. There is no continuity or consistency to their lives. Nothing is settled. There are no definite beliefs about which the life may crystallize and find solidity. All is in a perpetual flux. Everything is always an open question with them. They are always analyzing and testing the very foundations of their belief. They accept nothing on trust. They are always following the latest fad or ism in fashion. Consequently they have no "joy or peace in believing," and they make no progress. What scientist could accomplish aught who never took anything as settled, who had no fixed first principles to which he held fast even as working hypotheses, who was forever overturning and questioning all things? How much less the Christian? Neither have they any settled principles of conduct. Their ideals are always dancing and fluctuating before them like wills-of-the-wisp, or dissolving like phantasmagoria. Consequently their characters are spongy and porous, if not viscous and fluid. They are ready to yield to every religious or irreligious surrounding, every moral or immoral environment in which they find themselves. In such a life there can be no true growth, no real character.

The true rule of the Christian life is this: "Prove all things." Let your radicalism be as searching as you will. Go to the roots of things. Be satisfied with nothing until you have made it your very own. Let your principles and beliefs be your principles and beliefs, and not somebody's else. And when you have done that, "Hold fast that which

is good." Let some things be settled, the fundamentals of faith and conduct at least. Get something fixed about which life and character may grow solidly and surely. The counsels of your father, the instruction learned at a Christian mother's knee, the visions and ideals of your own pure and clear-eyed youth—after all you are not apt to find anything in life much better than those. Experience may shed new illuminations upon them, wisdom may give you wider and deeper interpretations. Be ready to accept them all with glad thankfulness. Yes, but hold fast to the substance. The man, who, while ever welcoming with large spiritual hospitality the wider views, and the more adequate beliefs which the years bring with them, can yet say at the end: "I have fought a good fight, I have kept the faith;" the man who, while gladly conscious of broadening, mellowing and refining influence of experience, has ever kept the vision of his youth unblurred before him and his eye single to its chosen ideal, that man is the truest type of the Christian. In such a life only there runs throughout that persistence, that continuity, about which alone a strong and consistent character can grow.

**THE REFERENDUM IN PRACTICE.**

This little bit of local discussion, translated from the "Journal de Geneve," of Switzerland, for The Direct Legislation Record, of Newark, N. J., shows how simply the initiative and referendum are applied in practical affairs. The seriousness with which the Journal debates the probable result of demanding a referendum on a bicycle tax, is delightfully humorous to the American. Imagine referring a little bicycle tax back to the people for approval or disapproval! Why, we can't even refer back to the people the question as to whether we shall enslave 8,000,000 people!

The Swiss Touring Club, by its president,—the stir caused by this association undertaking an initiative in the matter of the Referendum against a cycle tax. The S. T. C. is not a political organization. One might say that is not a political issue, but a tax that touches the cyclists. But without quarreling with the honorable president of the S. T. C., we do not advise a Referendum under the present circumstances. We believe it would meet a certain check.

There is in fact a portion of the public that is hostile to this sport—a feeling more or less justified by the numbers of accidents caused by fools and those who practice riding and who should be prohibited from this dangerous exercise. Unfortunately the public doesn't distinguish between these hard-brained people who abuse the hygienic sport and the crowd of amateurs who use the bicycle as a simple recreation, or a useful means of locomotion for the laboring classes living out of town. Under these conditions a Referendum is a two-edged sword. It is better to accept the five franc

tax with a good grace, and put more energy into demanding good roads. However, it is needless to say that if a Referendum is demanded, we shall favor it.

**SPOILIATION.**

She hits her brothers and takes their tops,  
And wheedles them out of their toys;  
And I think, how like us great grown-ups  
Are the tricks of the girls and boys!

When May takes Dorothy's doll away  
And Johnny's seven cents,  
It's clear that May is following out  
"The logic of events."

As Johnny is very small and weak,  
It follows, as we may see,  
That May can't shirk, if she even would,  
Her "mighty destiny."

But children, being of candid mind,  
Not even by implication,  
Call acts like these "benevolent,"  
Or speak of "assimilation."

When little May with her stronger arm  
Takes from her sisters and brothers,  
She never even pretends it's done  
For the greater good of others,

Nor seeks with a canting phrase to cloak  
Spoliation a little thinly—  
And that's the difference exists  
'Twixt May and Mr. McKinley!

JOSEPH DANA MILLER.

In his speech at the trial of Warren Hastings Edmund Burke has this to say of the right of conquest: "The title of conquest makes no difference at all. No conquest can give right, for conquest, that is force, cannot convert its own injustice into a just title by which it may rule others at its pleasure." No sophistry can overcome this plain proposition of righteousness. It is affirmed in the conscience of every man. And if this country is to escape the ruin which overtakes wrongdoers it must test its policy by the standards of right. This is the essential principle of true American policy.—St. Louis Post-Dispatch.

"Two months ago," says a private letter from Denver, Col., to a well-known lawyer of this city, "we had four daily papers in Denver howling for territorial expansion, and I am very happy to say that two of them have completely changed in their position on the question, another occupies a neutral position, while the fourth has refrained from a discussion of expansion." Denver is an exceptionally alert community and often sends to Washington the first tidings of cold waves.—Boston Transcript.

Did you ever hear of an unemployed rabbit? That is to say, did you ever hear of a rabbit waiting for some other rabbit to give him an opportunity to go into the field and gather something to eat? No, you never did. And the reason for it is that you never met a rab-

bit that has as little sense as you have.—Living Issues.

"If we pay Spain \$20,000,000 for her equity in the Philippines, how many times \$20,000,000 should we pay the Filipinos for their equity in the Philippines?"—Omaha World-Herald.

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