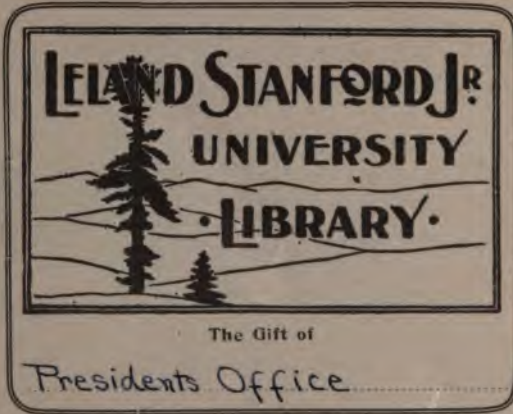




LEWIS G. JANES

33



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Lewis G. James.



LEWIS G. JANES

Philosopher ∴ Patriot
Lover of Man

*"This little planet doth adorn itself
With the good spirits who have active been,
That fame and honor may come after them."*



BOSTON
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1902
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TO
THE KNOWN AND UNKNOWN FRIENDS OF
DOCTOR JANES IN ALL LANDS

TO
THOSE WHOSE KINDNESS BOTH BY WORD AND DEED HAS
HELPED TO MAKE THIS VOLUME IN SOME
DEGREE WORTHY OF ITS SUBJECT

TO
THOSE WHO WERE NEAREST AND DEAREST IN HIS LOVE
AND WHO NEVER FOUND THAT LOVE WANTING

ABOVE ALL
TO THE SACRED MEMORY OF
A LOYAL SOUL

This Tribute of the Spirit

IS DEDICATED

How happy is he born or taught
Who serveth not another's will ;
Whose armor is his honest thought,
And simple truth his highest skill.

Whose passions not his masters are ;
Whose soul is still prepared for death, —
Not tied unto the world with care
Of public fame or private breath ;

Who God doth late and early pray
More of His grace than goods to lend,
And walks with man from day to day
As with a brother and a friend !

This man is freed from servile bands
Of hope to rise or fear to fall ;
Lord of himself, though not of lands,
And having nothing, yet hath all.

—*Wotton.*



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ONE man with an ideal is a more potent force in the world than a thousand who idly drift. The ideal is the most powerful influence in our human life: it is the fulcrum on which rests the lever that moves the world.

— DR. LEWIS G. JANES,
in "Health and a Day."

The Greenacre School

In proportion as we love truth more and victory less, we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.

— HERBERT SPENCER.

[*Motto used by Doctor Janes in his Announcements of the Greenacre work.*]



Dr. Lewis G. Janes

I

A Brief Account of the Greenacre
Conference School of Com-
parative Religion

BY

SHEHADI ABD-ALLAH SHEHADI
OF SYRIA

DR. LEWIS G. JANES belonged to that class of liberal men who, admirably fitted by nature and preparation for the noble work of spreading the truth and knowledge which they acquire, are always eagerly searching for more truth and enlightenment, and are always glad to accept the same, no matter from what source it may

Dr. Lewis G. Janes

be gained. The tolerant, sweet and sympathetic nature of this beloved student and teacher drew men unto him and added to his power and influence in broadening the minds of all who read his writings or heard his lectures. But his tolerant spirit never impaired the sanity and soundness of his judgments. Moreover, he was as fearless in proclaiming the truth as it was revealed to him as he was free from the dangers that threaten the influence of a great many so-called liberals.

Nothing shows better the cordial spirit of Doctor Janes, and the generous and tolerant manner in which he regarded the thoughts and beliefs of others, than the School of Comparative Religion whose work was conducted under his direction for five summers at beautiful Greenacre in the town of Eliot, Maine.

The Parliament of Religions in Chicago, at the World's Columbian Exposition in 1893,

The Greenacre School

demonstrated to the American people, and indeed to the whole world, the value of bringing together men representing different faiths and religions to discuss frankly and fairly their different ways of thinking concerning the higher laws that unite men together and make them all the children of one common loving Father. Moved by the same spirit and conducted on the same liberal plans as the Chicago Parliament of Religions was the work at the Greenacre Summer School carried on by Doctor Janes and the men and women whose services he secured to aid him in his splendid work. The value of Doctor Janes' School can best be appreciated by those who are interested in the aims, ideas and welfare of all peoples professing different systems of religion, whose patriotism is not limited by geographical boundaries nor their religion by creeds or dogmas. The School appealed to the hearts of those who realize that men can serve each other most when they understand

Dr. Lewis G. Janes

each other best. The wise can readily see that such a School, sanely and judiciously conducted, broadens the mind, deepens the sympathy and brings men nearer to God because they come nearer to each other.

Able instructors were secured by Doctor Janes to come to Greenacre at different periods during the months of July and August of each year. The speakers were asked to give the School, in a fair and sympathetic manner, their views of the subjects they discussed. Doctor Janes invariably impressed upon all his speakers the broadness of his platform and the great worth of justice in treating the different forms of religion and philosophy. He aimed to make people who came to Greenacre "love truth more than victory." He wanted every one in the School to follow Herbert Spencer's advice to "aim to supplement the portion of truth we have found with the portion found by others."

A glance at the courses of lectures deliv-

The Greenacre School

ered before the School during the summer of 1901 will give the reader of these words some idea of the work that was carried on at Greenacre by Doctor Janes.

The courses included three lectures by Prof. Nathaniel Schmidt of Cornell University, on the "Brethren of the Inner Light," — Johannes Denck, George Fox and Leo Tolstoi.

The Religions of Ancient Egypt were interpreted in three lectures by the beloved Director himself.

A course of four lectures on the Comparative Study of Religions was delivered by that fair-minded student of ethics and philosophy, Dr. Jean du Buy.

The Rev. Adolph Roeder gave four lectures upon "Symbol Psychology, based upon Swedenborg's method of interpretation."

The Psychology and Ethics of Buddhism were discussed in four lectures by a representative of that faith — Sister Sanghamitta.

Dr. Lewis G. Janes

Three lectures on the Formative Period of Hebrew History were delivered by Prof. Ismar J. Peritz, Ph.D., of Syracuse University.

Mr. David Saville Muzzey, A. B., B. D., gave a very interesting course of ten lectures on "Spiritual Heroes," — from Jeremiah to Martin Luther.

Babism and related movements were explained in three lectures by Rev. James T. Bixby, Ph.D.

Mohammed and Ibn Khaldoun were the subjects treated by the writer of these lines.

And even the briefest sketch of Doctor Janes' School at Greenacre would be imperfect if no mention were made of the admirer and great student of Emerson, Mr. Charles Malloy, whose thoughtful words and deeds and sweet spirit lent a charm and gave moral and intellectual aid to the work.

Surely, in the death of Doctor Janes, truth and freedom of thought have lost a brave and

The Greenacre School

strong champion! The Greenacre School of Comparative Religion suffered a severe blow when its Director was removed from his field of labor on earth to a higher and more beautiful life! All of his friends, throughout the country and in other lands, must feel his loss more and more as the days go by. We all undoubtedly miss his helpful words and his kind and honorable presence with us; but our comfort is that we know the world is better because such good men live in it. His work, and the fruits of his labor, live even after he has gone; and although we liked to have him with us, still we cannot but feel that it is better to have loved and lost than never to have loved at all.

Services at Greenacre

September 6, 1901

INVOCATION.



READING OF SCRIPTURES.



SOLO: "COME UNTO ME."



REMARKS BY REV. WILLIAM S.
KEY.

THE service in which we are now engaged is of peculiar and pathetic significance. The impressiveness and solemnity of it we all feel. We are assembled here this delightful summer

The Greenacre School

afternoon, surrounded by Nature's manifold beauties, — amid which we detect, in the changing foliage and the falling leaves, the first indications that the summer is well nigh ended and autumn near at hand, — to lay our tribute of respect on the bier which contains all that is mortal of our revered teacher, guide and friend, Doctor Janes.

It is six years since many of us first made his personal acquaintance at this beautiful Greenacre, under the noble Lysekloster Pines, beneath whose far-spreading branches our departed friend uttered words of wisdom which have increased in weight and helpfulness with every passing season, contributing much towards making this delightful Summer School one of the foremost, as it is also one of the most widely known and popular, intellectual centers in the world. Nor was it alone by the individual utterances of our friend that this end has been achieved. He came here not simply to give expression to his own

Dr. Lewis G. Janes

best and truest thoughts bearing on the vital subjects of history, philosophy, science, religion, social and political reform and correlated themes: these were at all times sober in expression, and suggestive and inspiring to others; but he had the great aptitude for enlisting the co-operation of others like-minded with himself. Thus it was that those who enjoyed the privilege of attending the study-classes at the School of Comparative Religion were delighted to be brought, each succeeding season, into direct personal contact with living representatives of many of the great historic religious faiths of the world; with leading exponents of Oriental systems of philosophical and religious beliefs — men who, at the invitation of Doctor Janes, were present from their far-distant homes to instruct the people of our western world in the systems of eastern thought.

I have said that these services to-day have pathetic significance. But there is something

The Greenacre School

more than this aspect of the event. There is the beautiful and appropriate fact that Doctor Janes has passed onward to the higher life in the midst of the very surroundings he loved so well, and immediately at the close of a successful and helpful season's work. Yes, Greenacre has been, I think it may be said, the scene of his best and most useful work. The tasks he has performed here have had, and in the coming years will continue to have, an ever-widening influence on thoughtful minds and among fearless and sincere searchers after truth everywhere. The thought perforce comes that, his best work having been done here, it was ordained that here he should rest from his labors; that here, when the last subject on the season's program had been discussed, the last page in his own book of life should also be closed. Thus may be summed up the event: Beautiful Greenacre! pure mind, noble soul, useful life, peaceful death!

Dr. Lewis G. Janes

Again we are left, as countless generations of men before us have been left, with the mystery of death still unsolved! We are prompted to ask: Why was our friend cut down so soon, and at a time when such men as he are so sorely needed to correct erroneous opinions, to expose and denounce public wrongs and injustices, and to reveal to men the certain penalties that inevitably have to be paid by individuals and nations that are guilty of acts of unrighteousness. We recall that our friend was prompt at all times, both with voice and pen, to contribute his share of help in the elimination of error and the promulgation of truth in everything pertaining to the common weal. Was there ever a time when his well-balanced mind, his sound judgment, his fine capacity for discriminating between truth and error, and, above all, his broad catholicity of spirit, could have helped men more than now? And yet he has been taken from us and from the world! Nay,

The Greenacre School

not from the world, because such characters never leave it ; they remain, an inspiration to all those who come after ! As the Scripture says : “ They rest from their labors, yet their works do follow them.” I cannot but feel that this will be true of our friend, to whose mortal remains we bid adieu this afternoon.

As the moments were passing which bore him, as we believe, towards another sphere of usefulness, his thoughts were evidently not so much of the world which he was about to enter, as of the world which he had sought to enrich and beautify by his own personal character and efforts. This was apparent from his last words : “ It is a beautiful world ! ” — an expression each one of us can fully endorse, knowing that the world has been made more beautiful by his having lived in it. Would that there were many others, as richly dowered with intellectual capacity, singleness of purpose and nobleness of soul, ready to

Dr. Lewis G. Janes

take up and continue the work he inaugurated!

We observe from his life and efforts that Doctor Janes was not one of those whose time and talents are devoted only to the task of trying to solve the mystery of death and to drawing aside the curtain which hides the future from the present. Yet his attitude towards the problem of immortality was hopeful and serene. If the problem did not entirely engross him, he had no anxiety concerning it. The great call to him was to better the Present. And in this frame of mind he lived, labored, died.

The sphere in which our friend toiled so faithfully to the end remains, and for a time we remain in it! Henceforth we must pursue our quest without his guiding hand. We know not yet where we shall look for one who can wear his fallen mantle as ably and gracefully as he wore it: but such a work as he had in hand, whether in Greenacre or in

The Greenacre School

Cambridge, must go forward. It cannot stop ; it cannot be relinquished. The world needs it sorely, and our prayer, our hope, is that a worthy successor may yet be raised up to him who has gone from our midst into the silence.

In order that the work may not be hindered for long, nor obstructed permanently through the lack of a leader, it becomes the duty and privilege of every person here present, as well as of those who previously have attended here, but who now are scattered in various parts of the world, to make manifest in life, character, thought and deed the helpful influence we have received from our departed friend and teacher. In this manner the world will be benefited and urged onward toward the attainment of the goal of pure truth and national righteousness.

Dr. Lewis G. Janes

REMARKS BY DR. JEAN DU BUY.

BEING, I believe, the only one of Doctor Janes' lecturers present here to-day,* I think it will be fitting for me to say a few words on this sad occasion. In doing this I will simply mention my deep respect for the noble character of Doctor Janes, and the loving memory in which I shall always hold him, and shall read two quotations from the religious literature of India which Doctor Janes admired so much.

The first quotation is from the words of Gautama, who is called the Buddha. The words were addressed by him, shortly before his death, to Ānanda, his favorite disciple, and breathe the calm, rational and scientific spirit

* The death of Doctor Janes occurred a day or two after the close of the lecture season, when the various speakers had scattered to their homes or to other duties.

The Greenacre School

of Gautama, and of our dear friend Doctor Janes as well.

These are the words :

“Have I not formerly declared to you that it is in the very nature of all things near and dear unto us that we must separate from them, and leave them? How then, *Ānanda*, can it be possible for me to remain, since everything that is born, or brought into being, and organized, contains within itself the inherent necessity of dissolution? How, then, can it be possible that this body of mine should not be dissolved? No such condition can exist! And this mortal existence, O *Ānanda*, has been relinquished, cast away, renounced, rejected, and abandoned by me.”

The second quotation contains a few passages from the *Bhagavad Gītā*, which, I believe, will express the convictions of most of us here :

Dr. Lewis G. Janes

“These are the two beings in the world: the Perishable and the Imperishable. All the bodies are the Perishable, and the Immutable Spirit abiding within them is called the Imperishable” (xv. 16).

“Know That to be imperishable by which all this is pervaded. And no one can cause the destruction of That Indestructible One” (II. 17).

“These are said to be the perishable bodies of that embodied One, eternal, indestructible, and unknowable” (II. 18).

“Neither is It ever born; nor does It die; nor think, having existed, will It exist no more. Unborn, everlasting, eternal, and ancient, It is not killed when the body is killed” (II. 20).

“Weapons rend It not; nor does fire burn It; water does not moisten It; nor does the wind dry It up” (II. 23).

“Unmanifested is the beginning of things; their intermediate state is manifested; and

The Greenacre School

unmanifested, too, is their end. Why should we then grieve for them?" (II. 28).

"In the bodies of all abides this embodied Soul, never to be killed. So for any being thou oughtest not to grieve" (II. 30).

"Whatever being there is, powerful, beautiful, or glorious, even that know thou to have sprung forth from a portion of My glory" (X. 41).

TRIO: "LIFT THINE EYES."

REMARKS BY REV. J. E. NEWTON.

[Mr. Newton, the Trinitarian Congregational minister at Eliot, spoke at some length in a general way of the limitations of life; and then, in sympathetic recognition of the large interest of Doctor James in the study of comparative religion, quoted from the scriptures of various nations, introducing the passages as follows:]

WITH a sense of the limitations placed upon life, and in view of the sorrowful con-

Dr. Lewis G. Janes

ditions under which we meet, perhaps the question of Gideon, as recorded in the Old Testament, is being asked by some persons present: "If the Lord be with us, why then is all this befallen us?"

We recognize the folly of the finite expecting fully to comprehend the workings of the infinite. The child asks questions the answers to which he is quite unable to understand. This is not to say we should not try to understand, but it is to say that where knowledge ends trust begins.

Let the wisdom of the world speak to us. Paul has an illuminating word: "For I reckon," he writes to the Romans, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The Egyptian asserts: "He who made us is present with us, though we are alone."

The Hindu voices his sentiment: "God dwells in all things and all who will can find

The Greenacre School

Him." "There is one supreme mind which transcends all other intelligences. It pervades the system of worlds and is yet infinitely beyond it. I am myself a manifestation of the Supreme Being." "The Ganges flows, it is God; the ocean roars, it is God; the lightning flashes, it is God."

The Persian has a word: "God appears in the best thought, the best speech, the best action. He is the principle of goodness and truth."

The Roman expresses a thought: "Amid all the conflicts of opinion, there sounds through all the world one consenting idea, that there is one God, the King and Father of all. The entire universe is overruled by the power of God."

The Jew contributes his testimony: "I will say of the Lord, He is my refuge and my fortress; my God, in whom I trust. For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall

Dr. Lewis G. Janes

cover thee with his pinions, and under his wings shalt thou take refuge: His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Finally, the Christian testifies: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love."

The united testimony is this: that God has manifested himself to all men. He is the principle of goodness, truth and love. He is the "one God and Father of all, who is over all and through all and in all."

We have a single conclusion to draw. The circumscribed condition of our lives may cause

The Greenacre School

many doubts ; gloom may at times, because of the inexplicable in life, settle upon us ; but if God be such as the world's choicest minds have described, certainly He is worthy of our trust. We ask Gideon's question again, and the reply comes : " Conscious of our limitations as we are, facing the incomprehensible in life as we often must, still we know God as wisdom, as goodness, as love, therefore we trust where we cannot understand."

Doctor Janes left a legacy. It is not given me to read his will as many of you can read it, for you knew him better than I ; but I think I know some things he left. He left much kindness, much integrity, much sweet reasonableness, much Christ-likeness.

And this also I want to say to you who are left, for my words, even of praise, he does not need. I want to say that though feeling keenly your bereavement, it is an opportunity to profit anew by his life. Open your hearts

Dr. Lewis G. Janes

to the goodness he left ; cherish it, nurture it, use it ; and through this loss, painful and deeply sorrowful though it be, shall come blessings to you, satisfaction to him whom you loved, and honor and glory to God.



PRAYER AND BENEDICTION.

1



II

The Cambridge Con-
ferences

BY

THOMAS WENTWORTH HIGGINSON



THERE have been held at Cambridge, Massachusetts, for some five years, certain Sunday afternoon meetings, which originated with Mrs. Ole Bull of Cambridge and were intended by her in some degree as a memorial to her mother, Mrs. Thorp, a woman of unusual benevolence and energy, — characteristics which her daughter shares. They derived part of their attraction from being held in Mrs. Bull's spacious and beautiful parlors, but even more from the wisdom shown by her in selecting as Director

The Cambridge Conferences

and organizer Dr. Lewis George Janes, then and for fifteen years previously President of the Brooklyn (New York) Ethical Association and also lecturer for a school of political science in that city.

Probably the United States could scarcely have afforded, as it proved, another organizer so valuable for just such a series of conferences. A man of fine physique, of peculiarly benignant aspect, capable of great labor, and possessing the greatest facility in bringing together amicably persons of the most opposing opinions, he at once disarmed prejudice and invoked the most cordial support. Of varied knowledge and calm readiness of speech, at once perfectly methodical and unflinching in his courtesy, he created constant surprise by the continuous success with which he filled out his lists of lecturers with a variety of speakers and preserved his own independence of thought without anything to be properly called antagonism. He brought together interesting

The Cambridge Conferences

Orientalists, scientific professors, business men, students of both sexes, and clergymen of various denominations, Catholic, Episcopalian, Presbyterian, Congregationalist. His audiences ranged from students of the University to visitors from the neighboring towns; there were no gaps, no failures, no quarrels.

At the end of the first year the meetings were transferred to the Studio House, also belonging to Mrs. Bull. This house then became the residence of the Director. Here the meetings continued to be held at four o'clock every Sunday afternoon, on essentially the same plan as before, the chief difference being that a brief discussion was now conducted at the close of every lecture, whereas during the first year the discussion was held at a separate meeting and lost something of the zest of immediate debate.

It was understood that the expenses of the meetings were defrayed by subscribers called associate members, who paid ten dollars yearly,

Dr. Lewis G. Janes

while students and professional workers paid nothing. It will always remain astonishing to those who attended the Conferences that so steady a supply of valuable lecturers was obtained upon a pecuniary basis so limited as this.

The character of the meetings will be best seen by exhibiting the program for the second year, which is as follows :

Cambridge *Conferences*

168 BRATTLE ST.
CAMBRIDGE, MASS.

Nov. 7th, 1897, to May 8th, 1898

LEWIS G. JANES
DIRECTOR

THE work auspiciously begun last year in the comparative study of *Ethics, Philosophy, Sociology* and *Religion*, at 168 Brattle Street, Cambridge, will be continued during the present season, by the courtesy

The Cambridge Conferences

of Mrs. OLE BULL and Mr. J. H. HATFIELD, in the Studio House at the same address, which is also the residence of the Director.

The following revised program can now be announced. Other Classes and Conferences may be introduced, from time to time, of which due notice will be given.

1897. *Sundays, 4 P. M.*

November 7. Opening Meeting. Prince Kropotkin, of Cambridge, England.

The Moral Influence of Prisons upon Prisoners, based on Personal Observations in French Prisons and Siberia.

In the unavoidable absence of the Director, Colonel Thomas Wentworth Higginson has kindly consented to preside at the opening meeting.

November 14. Prof. Edward Cummings, of Harvard University.

The Dilemma of Philanthropy and Progress.

November 21. Mrs. Angie M. Mosher, of Cambridge.

Brittany and some Bretons : — Abelard, Des Cartes, Lammenais, Chateaubriand, Renan.

Dr. Lewis G. Janes

November 22. Monday, 8 P. M. Rev. Ida C. Hultin, of Moline, Illinois.
Woman's Place in Social Evolution.

November 28. Mr. George Willis Cooke, of Lexington, Mass.
Ethics of Family Life.

December 5. Mr. Mangasar M. Mangasarian, of the New York Society for Ethical Culture.
Ethics of Punishment.

December 8. Wednesday. Rev. Theophilus Parsons Sawin, D. D., of Troy, New York.
Ethics of Altruism.

December 12. Mr. William Potts, of New York, Vice-President of the National Civil Service Reform Association.
Social Conditions in Town and Country.

December 15. Wednesday. Mr. Frank B. Sanborn, of Concord, Mass.
Walks with Emerson and Thoreau.

December 19. Edward Atkinson, LL. D., Ph. D., of Boston.
The Ethics of Trade or Commerce.

The Cambridge Conferences

December 22. Wednesday. Mr. Leo Wiener, Instructor in Russian, Harvard University.

The Popular Poetry of the Russian Jews.

With Recitations by Mr. Morris Rosenfeld from his own Dialect Poems.

December 26. Colonel Thomas Wentworth Higginson, of Cambridge.

England Twenty Years After.

December 29. (HOLIDAY INTERMISSION.)

1898. Miss Mary White Ovington, Head Worker

January 2. of the Pratt Institute Neighborhood Settlement, Brooklyn, New York.

Neighborhood Ethics.

January 5. Wednesday. Mr. Virchand R. Gandhi, B.A., M.R.A.S., of Bombay, India.

The Education of Women in India.

January 9. Hon. Carroll D. Wright, United States Commissioner of Labor.

A Study of the Divorce Question.

January 12. Wednesday. Mrs. Ellen M. Mitchell, President of "The Round Table," Syracuse, New York.

The Social Philosophy of Dante.

Dr. Lewis G. Janes

January 16. Mr. Edwin D. Mead, President of the
Twentieth Century Club, Boston.
Ethics of Citizenship.

January 19. Wednesday. Mrs. N. D. Macdaniel,
of New York.
Brook Farm.

January 23. Mrs. B. J. Harnett, of New York.
Social and Religious Life of Hindu Women.

January 26. Wednesday. Hon. Albion A. Perry,
Mayor of Somerville, Mass.
Theodore Parker.

January 30. Rev. Thomas R. Slicer, of New York.
Ethical Problems in Education.

February 6. Prof. Josiah Royce, Ph.D., of Harvard
University.
First Lecture of Course on Aspects of Social Psy-
chology.

February 13. Mrs. Frederick Nathan, President of
the New York Consumers' League.
Ethics of Domestic Service.

February 20. Prof. Josiah Royce, Ph.D., of Harvard
University.
Second Lecture on Aspects of Social Psychology.

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February 27. Prof. Franklin H. Giddings, Ph.D.,
of Columbia University.

Poverty as a Social Problem.

March 6. Prof. Josiah Royce, Ph.D., of Harvard
University.

Third Lecture on Aspects of Social Psychology.

March 13. Mr. Henry Hoyt Moore, President of
the Brooklyn Ethical Association.

Ethical Aspects of the Saloon Problem.

March 20. Mr. Joseph G. Thorp, President of the
Cambridge Social Union.

The Norwegian System of Regulating the Sale of
Intoxicants.

March 27. Mr. John S. Clark, Treasurer of the
American Statistical Association.

Ethics of Business Life.

April 3. Prof. Josiah Royce, Ph.D., of Harvard
University.

Fourth Lecture on Aspects of Social Psychology.

April 10. Mr. Edward King, of New York.

The Rights and Duties of Labor.

April 17. Prof. Josiah Royce, Ph.D., of Harvard
University.

Fifth Lecture on Aspects of Social Psychology.

Dr. Lewis G. Janes

April 24. Mr. Walter S. Logan, of New York.
The Rights and Duties of Capital.

May 1. Prof. Josiah Royce, Ph.D., of Harvard
University.

Concluding Lecture on Aspects of Social Psychology.

May 8. Dr. Lewis G. Janes, M.A., Director of the
Conferences.

Industrial Conciliation.

Discussion

FOLLOWING each Sunday Lecture, a short time will be devoted to informal discussion and conversation on the topic of the day. When practicable, one or two members will be selected in advance to participate in the discussion.

Director's *Hours*

THE Director may be consulted at his study in the Studio House on Mondays, Tuesdays and Thursdays, from 4 to 6 P. M. When not otherwise engaged, he will welcome members and their friends at other hours convenient to themselves.

LEWIS G. JANES,

Resident Director.

Studio House,

168 BRATTLE STREET, CAMBRIDGE,

November 1, 1897.

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It must be remembered that, in connection with these Sunday afternoon meetings, opportunity was given for special courses of lectures by speakers from outside. Thus the Swâmi Sâradânanda, from India, gave a series of class lectures on "The Vedanta Philosophy," on Mondays and Thursdays for several weeks; Mr. Virchand R. Gandhi of Bombay, India, gave a course on "The History and Philosophy of the Jain Religion"; Mr. Charles Sanders Peirce, the eminent mathematician, a course of eight lectures on "Reasoning and the Logic of Things"; Mr. Robert Erskine Ely, President of the Prospect Union, lectured on "Some Theories and Difficulties of Social Reform"; Mr. B. B. Nagarkar on "Modern India"; Mr. George Willis Cooke on "Woman's Place in the History of Humanity," and there were other extra courses. All these special lectures were paid for by those who attended them, and they met with various degrees of success.

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The Cambridge Conferences led to a course of fourteen lectures at the University of Vermont, at Burlington, the lectures being given substantially by the same speakers as those at Cambridge, superintended by Doctor Janes and paid for by the alumni of the University.

The Sunday lectures at Cambridge were continued during five successive years, being however fewer in number during the last year in consequence of the absence of Mrs. Bull abroad and the pre-occupation of Doctor Janes in other work ; for he was a man who interested himself profoundly in all public affairs and never hesitated to take an open stand without reference to popularity.

He also held for several seasons a summer conference at Greenacre, Eliot, Maine, where he died in September, 1901, after a short illness. He had always seemed so strong, so ready to work, and apparently worked so easily, that the impulse of grief at his unlooked-

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for demise was unusually sudden, widespread, and unanimous. It was felt most deeply, of course, among those whom he had enlisted in the Cambridge Conferences, and in the Free Religious Association of which he had been recently elected President. The feeling is universal that in each of these positions it will be absolutely impossible to supply his place. No one else can carry on such continuous and unselfish labor, and so completely disarm opposition and even criticism.

Services at Cambridge

Studio House, September 8, 1901

PIANO : HÄNDEL'S "LARGO,"
MR. JOHN P. FOX.



INVITATION TO SILENT PRAYER.



INTRODUCTORY READINGS,
REV. JOHN WHITE CHADWICK.

WE are met here to the end that we may
comfort one another with that comfort where-
with we ourselves are comforted of God.



"How beautiful it is to be alive!
To wake each morn as if the Maker's grace

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Did us afresh from nothingness derive,
That we may sing 'How happy is our case,
How beautiful it is to be alive!'

"Not to forget, when grief and pain draw nigh,
Into the ocean of time past to dive
For memories of God's mercies; nor to try
To bear all nobly, hoping still to cry,
How beautiful it is to be alive!

"Thus ever, towards man's height of noble-
ness
Striving some new progression to contrive,
Till, just as any other friend's, we press
Death's hand, and, having died, feel none
the less
How beautiful it is to be alive!"—

words which make me recall that almost the
last words of our friend were, "It is a beauti-
ful world!"

"Comfort ye, comfort ye my people, saith
your God. Speak ye comfortably unto them,
and say unto them that his warfare is accom-
plished. He has fought a good fight, he has
kept the faith, he has won the crown of right-
eousness that fadeth not away."

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“Blessed are they that mourn : for they shall be comforted.

“Blessed are the pure in heart : for they shall see God.

“Blessed are the peacemakers : for they shall be called the children of God.

“Blessed are they that do hunger and thirst after righteousness : for they shall be filled.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you.

“Rejoice and be exceeding glad.”

“Father, in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling
love ;
For we are weak, and need some deep
revealing
Of trust and strength and calmness from
above.

“Lord, we have wandered forth through doubt
and sorrow,
And thou hast made each step an onward
one ;
And we will ever trust each unknown
morrow :
Thou wilt sustain us till its work is done.

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“Now, Father, now, in thy dear presence
kneeling,
Our spirits yearn to feel thy kindling love ;
Now make us strong ; we need thy deep
revealing
Of trust and strength and calmness from
above.”



ADDRESS BY REV. JOHN WHITE CHADWICK.

I REMEMBER that Theodore Parker was buried in Florence at the same hour on Sunday that his people were gathered in Boston and customarily had listened to his voice ; and it seems fit that we should come together on a Sunday afternoon, the time when Doctor Janes was accustomed to meet his friends for conference on great ethical and religious subjects, to pay our tribute of respect and honor and affection to the good man whom we could ill afford to spare, he was so faithful to his every trust. Let us have one more Confer-

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ence, — if not in speech, in thought, — our subject this time, “The life and character of Doctor Janes.”

[The remainder of Mr. Chadwick’s address was afterwards revised and amplified, and formed a part of his sermon entitled “Two Friends and Helpers, John Fiske and Lewis G. Janes,” delivered October 27 in his church in Brooklyn. It will be found in another place in this volume.]



MR. CHADWICK. — I understand that a representative of the Brooklyn Ethical Association, Mr. HENRY HOYT MOORE, is here, bearing a message from that Association.



MINUTE OFFERED BY MR. MOORE.

AT a special meeting of members of the Brooklyn Ethical Association, at the residence of Mr. and Mrs. S. S. BRYAN, 393 Cumber-

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land Street, Brooklyn, September 6, 1901, the following minute was proposed by Mr. HENRY HOYT MOORE and was unanimously adopted :

The members of the Brooklyn Ethical Association learn with profound regret of the death at Greenacre, Eliot, Maine, on Wednesday, September 4, of Dr. Lewis G. Janes, their President and leader for many years. Stricken down in his prime and in the midst of his labors, Doctor Janes' loss will be felt, only in much greater degree, at Cambridge and at Greenacre as it was when he left Brooklyn for the scene of the later activities of his life. In the death of Doctor Janes we have not only sustained personally a great loss, felt by us individually in proportion as we knew him intimately, but the city of Brooklyn has lost one who, during his residence here, had done much for the higher intellectual and moral life of the community. During his

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residence in Brooklyn his work, done largely in connection with the Brooklyn Ethical Association, of which he was the chief founder and the leading spirit through its many years of influential activity, was widely recognized as of great value in popularizing and explaining evolutionary thought and applying it to the problems of the time, and in furnishing a lecture-platform on which vital themes in ethics, philosophy, and sociology were discussed with freedom, candor, and enlightening effect. The key-note of Doctor Janes' work in Brooklyn, as of his life, was the earnest, dispassionate search for truth, and he was especially interested in the placing of ethics on a rational, scientific basis, as exemplified in the thought of the great apostles of Evolution. Strong convictions he had, but they were based on open-minded investigation, and to his latest hour Doctor Janes was a learner as well as a teacher. In his years of service as President of the Ethical Association he

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was the undisputed leader among many strongly individualized minds ; and it was with the greatest regret, on his part as on ours, that a new field of usefulness in another city finally claimed him, to the great loss of our community and the irreparable loss of the Association to whose welfare he had so unselfishly devoted his time and his thought. As a man Doctor Janes was most respected and admired by those who knew him best ; as a philosophical thinker, with a rare gift of lucid exposition of the most difficult questions, he was widely known not only by his audiences in Brooklyn, in Cambridge, and at the Greenacre School of Religion, and by a large circle of readers, but by the leaders of evolutionary thought both in England and America ; as a presiding officer and in an executive capacity he was distinguished alike by his urbanity and his fairness ; as a friend he was as faithful as he was genial and kind-hearted. Those who knew him well will ever remember

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him as a light in their lives, a helper in hours of darkness, an inspirer always to the higher life.

Ordered, that a copy of this minute be sent to Mrs. Janes, with the tender of our sincerest sympathy with her and her children in their great affliction.

MR. MOORE. — If I may be permitted a word personal to myself, let me say that I remember well the time when I first met Doctor Janes. I was a mere boy ; and it was in one of those hours of discouragement that come to boys who have soul-problems before they ought to have them, that, one Sunday, my father said to me, "Why don't you go around to the Unitarian church? You might hear something that would do you good." I went around, and met Doctor Janes, and became a constant attendant upon his class

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and, later, of the church. To Doctor Janes and Mr. Chadwick many of the most inspiring influences of my life since are due. Doctor Janes was a good man as well as a wise one. He did his work in a quiet, undemonstrative way, but what he has done for me I believe he has done for many others; and I think that a great host of his friends are with us here in spirit to-day, those who have been blessed and uplifted by him, and who thank God that he has lived.



MR. CHADWICK announced that many letters expressive of tender sympathy and earnest appreciation had been received, and he read one from Mrs. EDNAH D. CHENEY, a Director of the Free Religious Association, as follows :

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LETTER FROM MRS. EDNAH D.
CHENEY.

JAMAICA PLAIN, MASS., Sept. 7, 1901.

My Dear Mr. —:

I CANNOT tell you how it grieves me to be absent from the gathering of dear friends to do honor to our dear President of the Free Religious Association, Doctor Janes. I do not know of one who would call for a sincere word of honor, respect and affection more than our dear friend. The perfect integrity and purity of his nature spoke through every word, and gave that peculiar light and transparency to his whole appearance which was always so noticeable in him. His modesty was as great as his faith and self-reliance were sure.

I grieve deeply for the dear wife and children whom he loved so fondly, and I feel

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that his loss to our Society and to a still wider public is almost irreparable.

Let us who remain draw more closely together and carry on the work he loved in his spirit and faith.

Yours very truly,

EDNAH D. CHENEY.



MR. CHADWICK. — There are many present who would gladly add some word of tenderness or praise to what has been already said, and it would be very pleasant for us to have the testimony of these friends. Will Mr. CHARLES MALLOY say what is in his heart ?



REMARKS BY MR. CHARLES MALLOY.

It is a privilege to speak of Doctor Janes. I had found that my acquaintance was merging into something better than friendship.

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For several years I was contented to call it friendship. It was my fortune to be associated with him a good deal in his work in Greenacre during the last summer. The season of the Conferences at Greenacre had just closed at the time of his death. Of the two months, I think I was with him about one month. I gave lectures upon the poems of Emerson, as I had done there for six years before. These Conferences were for the discussion of free religion, comparative religion, and I have long thought that the poems of Emerson were one of the religions. I was proud and happy to give lectures upon that theme, so delightful to me, so much a labor of love.

I remember that, when I was a boy, there came a new reading-book into our school. We had had the "Old English Reader," so-called, edited by Lindley Murray. This new book came, "Porter's Rhetorical Reader." I remember the first time that I felt something like a

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glow, as I apprehended what eloquence was. It was in reading some pieces in this book. I remember especially a speech, given on a certain occasion by an Irish orator named Phillips, wherein he spoke of the character of Washington. I remember the figure made use of. "Like the masterpiece of some Grecian artist," he said, "the character of Washington presents in one glow of associated beauty the pride of every model and the perfection of every master." While I would preserve the great picture of Emerson as a masterpiece, I am glad to be able to build into the picture "the pride and model" of Doctor Janes. We get our pictures in this way. We collect and build our ideals by this process, and I have never had a better model, a finer model, a sweeter, more beautiful model, than Doctor Janes.

I went in to see him Monday, the day I came home. He died Wednesday. On the Monday I could hardly realize that he was ill.

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There was "the great dome of a head," as Emerson used the expression describing to me the late Henry James; and the calmness, the repose in his face, the glory in his eyes! — I could not understand that he was ill! It was only beauty; it was not disease.

Mr. Chadwick has spoken of his last words. I do not know that we should attach too much significance to last words, but if they are good we love to remember them. And the last words of Doctor Janes were, "It is a beautiful world!" I find myself asking, "*Which* world?" He was on the borders of two. I remember a volume published twenty-five years ago by Frances Power Cobbe, giving the remarkable experiences of dying persons, the visions that are sometimes vouchsafed them. Such visions can hardly be called normal or natural; but she collected various instances of this kind, and called her collection, "The Peak in Darien." If you stand on a peak in Darien you will see both oceans, —

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the Atlantic on one side and the Pacific on the other; and in the wonderful visions or experiences alluded to, you seem to be given glimpses of two worlds — the one you are leaving behind you and the everlasting blue of the Pacific into which you are passing. Was this vision given to Doctor Janes — I would love to believe it! — when he exclaimed, “It is a beautiful world”?

I recall a poem by Browning, “Jochanan Hakkadosh.” “Rabbi Ben Ezra” was written when Browning was in middle age; the other poem, with the unpronounceable name, was written when he was an old man. According to the poem, this Jochanan Hakkadosh was a Jewish teacher in the sixth or seventh century. He had a school in Schiphaz. He died at the age of eighty, having failed in everything he attempted. As you know, Browning loves to sing the praises of failure.

“What I aspired to be,
And was not, comforts me.”

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In this history of the old teacher dying at his advanced age, Browning represents him, in spite of failure on all sides, as dying triumphant. His followers were gathered about him, and as Tsaddik, his beloved disciple, was bending over him to catch his last words, Jochanan used the metaphor of a potter's wheel:—

“ ‘ So much for attempt — anon
Performance ! Taught to mold the living vase,
What matter the cracked pitchers dead and gone ?
Could I impart and could thy mind embrace
The secret, Tsaddik ! ’ ‘ Secret none to me ! ’
Quoth Tsaddik, as the glory on the face
Of Jochanan was quenched. ”

This is another attendant phenomenon, sometimes, in the case of the dying, just before they pass away.

It was a poetic felicity that when *this* dying man said, “ It is a beautiful world ! ” the “ glory was upon his face ” as he said it.

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MR. CHADWICK introduced MR. FRANK B. SANBORN, of Concord.



REMARKS BY MR. FRANK B. SANBORN.

It is the last service we can render to our friend to speak of him as he has been spoken of this afternoon by those who have preceded me. It happened this morning, as I was thinking of this service, that I read a verse of Thoreau's in manuscript, never published, and perhaps that may serve as a text for the few words I shall say :

“ Now each melodeon 's note I hear
Bears this reproach to me, —
That I can only lend the ear
Who would the music be.”

Our friend Doctor Janes could never take that reproach to himself. He not only furnished the ear, as he listened to the voices

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which came to him from all sides, but he also had that reconciling music which we all remember, and which made him the most harmonious leader of advanced and contending views we have ever known. This was the impression he made most strongly upon me. I knew him but a few years, and I was always impressed, as Mr. Chadwick has said, by the extreme gentleness of his manner, the gentleness with which he gave forth opinions which from other men would have aroused animosity. From him they would be accepted, or at least not violently rejected. This is a quality very rare among persons who are continually advancing in their opinions, and who therefore are compelled oftentimes to take positions where they know perfectly well the majority will not follow. They may be followed hereafter, but for the present they must struggle to resist the tendency of the times. When a person holding this position has also this gentleness of manner, I think it a special gift

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from the Divinity, to which the soul of our friend has now ascended.



MR. CHADWICK here introduced Mr. A. EMERSON PALMER, of Brooklyn, N. Y., who spoke briefly and affectionately of his experiences with Doctor Janes during pedestrian mountain excursions in earlier years, concluding his remarks by repeating various appropriate poems by great authors, adding high and tender sentiment to the memorial service.

MR. CHADWICK then introduced Mrs. L. K. HARNETT, formerly of India.



REMARKS BY MRS. L. K. HARNETT.

I CONSIDER it a great privilege to be here to say a word in honor of our dear friend.

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Every word that has been said in recognition of his great intellectual ability, and of that calmness and poise of mind in which he was so superb, finds an echo in my heart. How he could listen so patiently to all who came to him, and then sift out from the rubbish put before him the germs of truth; how he could so calmly, and with such infinite patience, listen to all that was said and then take out of it the best, and put that best in the kindest way, was what always impressed me. And it was this quality which made him so fitted to be the leader of these Conferences.

Personally, it was my great privilege first to meet Doctor Janes four or five years ago, in the first or second year of these Conferences. And I really owe to Doctor Janes, more than to any other person with whom I have come in touch during the past five years, the real success of my work as a lecturer. The very first time I addressed an audience of this size was at Greenacre. I spoke upon

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a subject difficult to bring before an Occidental audience, "The Practical Side of Hindu Psychology,"— a subject with which the people were not in special sympathy. I had felt very timid about going before the public, but as Doctor Janes listened to me in that lecture he seemed impressed with something I said, and asked if I could not speak again the next morning. I did speak, about the women of India as I had known them in their private lives; and I brought before the school at Greenacre a side not generally known.

As I looked at Doctor Janes I saw that he was in sympathy with me, and after the address he asked me to speak at the Cambridge Conferences. I agreed to do so, because I felt that he was so honest and so truthful that he would not ask me to do what he felt I was not able to accomplish. He has always given me the helping hand, the encouraging word; and thus I owe to him that inspiration which has enabled me to go for-

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ward in a work which has many and peculiar difficulties.

But we love to think of him best, perhaps, as a friend ; and it was as a friend that I felt that I knew him, for which I feel grateful to him. It was my privilege once to go to him at a time of great sorrow and great complication. I felt that in the wisdom of his counsel, in the justness of his decision, I could safely trust. I could put my cause implicitly in his hands, knowing that he would do for me what was right and good, and do in my case everything I could ask of him as a friend and counselor. I am very glad to give my testimony as to the loyal friendship of Doctor Janes.

If the Hindus who have been with him here so much could send a word to-day, they would speak gratefully of him, I am sure. I have never known any one of all the minds I have come in touch with in the Occident who had such a just appreciation of the gentler,

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the more beautiful things of the Hindu philosophy. I know that Doctor Janes did not believe, perhaps, all that I believe, or look forward to the future in just the way I do; but it seemed to me wonderful that he could get out of the different things represented by the Hindu philosophy that which was really the most spiritual; how he could understand that it could all be brought down into the practical life; and how he could realize that the teachings of the Vedas were the same as those of the Christ.

Yesterday morning some friends from India and I were talking of Doctor Janes and our great loss, and we determined to go out with new purpose to our respective labors in the cause of liberal thought, doing all in our power to help on that work which Doctor Janes has conducted so nobly.

The friends from India cannot be with us to-day, but I voice their message of grateful love and tender appreciation. Amid the

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flowers of precious memory which all the speakers have brought to-day, we too would bring our offering — the lotus flower of India — the symbol of eternal life.



MR. CHADWICK. — In Doctor Janes' religious fellowship there was neither Jew nor Gentile ; there was room for all. We shall be very glad to hear from Rabbi Charles Fleischer. I know that Doctor Janes would be glad to know that he had dropped a flower upon his grave.



REMARKS BY RABBI CHARLES FLEISCHER.

WHAT a privilege it is for us to stand here, and to be able to say from the depths of our hearts what so many feel who will not have the opportunity of speaking ! And yet, how

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much greater would be the privilege if Doctor Janes were sitting here in his accustomed place, and we could speak to that man's face, as we so rarely do to any one in life, all the kindness that we think and feel about him!

It has interested me very much to hear all that has been said by those who have preceded me. I have been in a manner envious of them — that they could speak with such certainty of the continued life of the “other world.” I know that it is a feeling that has been born of the human race, I know that it is an assurance that has again and again been given us by the seers; and yet, when all has been said, — to utter all these assurances of the seers, and to speak out this faith that has been born of love, does not mean the same to us as looking into the eyes of him we have loved, is not the same as clasping again the responsive hand. And I miss that eye and that hand; I miss the personality of the man. I want to see him here beside me.

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Some one has suggested that we ought to make sure that the work of Doctor Janes is continued. At this moment we know not where to place our fingers upon a man or a woman who can take his place. But the work will be done by some one, — perhaps by more than one. I feel sure that there will sometime come a disciple who will work and live in the spirit of Doctor Janes, and perhaps have double his power to accomplish. As yet, I know him not. It may be found that his spirit will be divided among us, and we shall all take to ourselves some of his wonderful beauty of character, some of his boundless catholicity, some of his eager hospitality to truth in whatever guise it appears.

All these characteristics were finely manifested in Doctor Janes. His was not a mere "tolerance," speaking of his good-will toward his fellows; rather it was the *inclusiveness* of one who had enabled himself, not only

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through the fact of his own temperament, but by the struggle of aspiration, to be a translator of the thoughts of others. He knew the language that the Hindu spoke; he understood the utterance of the Jew; he recognized the yearnings of each; he felt that the aspiring of the unbeliever and the dogmatic assertion of the believer are equally the sincere expressions of the soaring soul. So Doctor Janes had established in himself that most remarkable power in the lover of one's kind, — the power to understand all languages; to see everywhere the same effort toward truth; to hear in the words of every speaker — from whatever clime, talking in whatever tongue — the accents of universal truth. For one I thank him — as all must thank him — that he has been a teacher of his age, aiding us all in mutual appreciation, helping us all to make less of differences without any abating of loyalty to our peculiar belief, — to lay all stress upon the common humanity, the com-

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mon aspiration that beautifies the growing soul everywhere.

Doctor Janes died at "Greenacre." I can imagine no more beautiful place to die in. Indeed, I have had occasion to say of "Greenacre" that it is the place in which it is easiest to be good; there one is naturally good. How appropriate that this fighting man of peace, who to me seemed utterly without guile, should have passed away in a place where naturally a good man might serenely live and peacefully die!

We must take leave of him now, baffled as we are by the mystery of death, confronted once more with the unreality of it all. But we shall carry away from here a high resolve:— to take to ourselves, each one of us, at least a small portion of his spirit; to possess ourselves of one of these flowers that have been dropped so profusely here— take it home with us and enshrine it in the heart, that the life of each of us may be sweeter and nobler

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and more useful because we have known
the lovely, loving, lovable soul of LEWIS G.
JANES.

MR. CHADWICK. — Doctor Janes had no
better friend than Mr. WEST

TRIBUTE BY JAMES H. WEST.

At the personal request of those nearest
to our friend, I come with

*Just a simple verse
To lay upon his hearse;
Just a word of love,
Fellowship to prove.*

Not waiting for the evening's shades to swell,
Sometimes at noon she rings her curfew-bell —
The solveless Mother of whose "hours" we
prate,
Though in her years is neither soon nor late.

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But though his dust lies now amid the flowers,
His thought persists — his living words are
ours !

His living words are ours, and show the way
To Freedom and to earth's more glorious day ;
His potent words — with manly impulse
fraught,
And pointing to the ever-widening *Ought* ;
His solvent words — with Nature's meaning
rife,
And throbbing with the true Eternal life.

He asked the universe for what it had,
And held its tenure to be good, not bad.
In ferns and fauna he read things To Be ;
The stars held strains of secret minstrelsy.
He loved her much, and Nature did not mock,
But fed him manna even from the rock.

But higher yet he sought his loftier theme,
And roved in earth's best groves of Academe.

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The wisdom of the Past he made his own —
All that mankind had dreamed, or guessed, or
 known,
And with the scholar's grace and sage's art
Laid bare its promise for the human heart.

Around his board he gathered with delight
The dusky face with Eastern radiance bright,
The traveled sage from Europe's groaning
 lands,
The Islander outstretching hopeful hands ;
And from the lips of each and all he heard
The world's one searching, all-embracing
 Word.

That Word was Freedom ! and he sought to
 trace
How freedom might be won for all the
 race.
For him no freedom was while some were
 bound ;
Freedom meant Freedom all the world around.

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So, foremost still, his Word to us comes down :
"Freedom for all men, white or black or
brown."

And not alone his living word was high :
His word was lofty when he came to die.
He spoke of beauty, whispered of the light,
And full of courage entered on the Night,
Content to know whatever lay before
Would be in line with Nature's finest store.

His dying word : "Still beauty reigns on
earth —

Let beauty also in the soul have birth !"

His dying word — so like his own rich life,
That sought the noble, shunned the needless
strife,

And by his public voice and private pen
Brought strength and beauty to the lives of
men !

O steadfast soul ! in whatsoever star
Or realm of ether thou to-day afar

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Dost wander, — or unseen beside us stand, —
The world still hears thine accents of com-
mand ;

And as a ripple widens o'er the sea,
So yet shall spread thy faithful ministry.



PRAYER BY REV. JOHN W.
CHADWICK.



PIANO : ORIGINAL SETTING, BY
MR. JOHN P. FOX, TO THE
HINDU PRAYER,

“ From the unreal, lead us to the real,
From darkness, lead us to light,
From death, lead us to immortality.”



BENEDICTION.



III

The Brooklyn Ethical
Association

Memorial Service in the Second
Unitarian Church, Brooklyn

ON Sunday morning, October 27, 1901, a large audience gathered in the Second Unitarian Church, Brooklyn, to listen to a sermon by the Rev. John W. Chadwick, minister of that church, on "Two Friends and Helpers, John Fiske and Lewis G. Janes." Doctor Janes had for many years been a member of Mr. Chadwick's congregation * ; it

* An incidental remark by Doctor Janes, uttered in the spring of 1901, is here recalled: "I have learned more from Mr. Chadwick than from any other teacher I ever had."—ED.

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was in this church that the Brooklyn Ethical Association had its origin and held its meetings for several years ; from his work in this church many of Doctor Janes' warmest friendships had grown ; and it was peculiarly fitting that in this place so many of Doctor Janes' friends, unable to attend the services at Greenacre or at Cambridge, should assemble to do him honor, and to hear, from his long-time friend and pastor, the finely discriminating and beautiful appreciation which is printed below.



DISCOURSE BY REV. JOHN W. CHADWICK.

It is in a double sense a commemorative act in which we are about to engage. We, here together, are to remember — there together — two friends and helpers, John Fiske and Lewis G. Janes. The terms by

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which I name them do not equally apply to both. While they were both our helpers, they were not both our friends in the same manner and degree. They were both friendly to our thought and to the enlargement of our minds, but while few of us enjoyed any personal relation with Doctor Fiske, many of us enjoyed a personal relation with Doctor Janes. He was one of my people, he was a member of this Society, most loyal to all its higher interests and loftier ideals, while as the founder and for many years the President of the Brooklyn Ethical Association he endeared himself to many of our Brooklyn people in a simple, earnest way.

I recognize as clearly as possible that the two men stood in very different relations to the community at large, and I shall not be suspected, from naming them together, of claiming for Doctor Janes an equal vogue, ability, or influence with his distinguished friend. Yet there is nothing arbitrary in my

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bringing them before you in a common view. They were both extremely prominent on a particular line—the interpretation and recommendation of an evolutionary philosophy—especially as that philosophy was formulated by Herbert Spencer, to whom it owes more than to any other person of our time. Doctor Fiske and Doctor Janes were two of four of the most prominent representatives and promulgators of the Spencerian philosophy in this country. The others were Edward L. Youmans and Benjamin F. Underwood, the latter the sole survivor of the four. I should hardly know in what order of pre-eminence and subordination to place these four representative men. Fiske and Youmans were probably the first two, yet which of these was first I dare not say; but I could with a good deal of confidence assign the third place to Doctor Janes. All four were generous, enthusiastic helpers of an intellectual cause in which they ardently believed.

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There is a peculiar fitness in our remembering Doctor Fiske and Doctor Janes here in this church, for here Doctor Fiske paid a generous and noble tribute to Edward L. Youmans when his restless life was stilled, and it was at the house of Richard Henry Manning—for nearly forty years a valued member of this Society and for more than twenty of those years my precious friend—that Mr. Youmans saw for the first time the syllabus of Spencer's "Synthetic Philosophy" and went off in high spirits to write Mr. Spencer about it, while Mr. Manning stood then and always ready to do all that Mr. Youmans could desire in the way of that practical encouragement without which the successive volumes of the Synthetic Philosophy might not have seen the light to which they were so near akin.

[Following this introduction was an account of Doctor Fiske's career, with an estimate of his character, after which Mr. Chadwick continued :]

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Born February 19, 1844, Doctor Janes' death cannot but seem untimely, so much good work is done by men in the seventh and eighth decades of their lives. We did not think of him as being on the down-hill of life; it was still up-hill for him to ever wider views. But when I recall my first impression of his health, the sensitive and throbbing brain, the torment of prolonged insomnia, I am inclined to wonder that he remained with us so long and did so much work and did it so well. For a long time I thought his health precarious; then, with ever harder but more congenial work, the brain that should have snapped under the added strain seemed to renew its strength. Nevertheless his work for the most part was done under conditions that would have been conceived by most men as their permission to give over the attempt to do any serious work whatever.

All the local and ancestral omens conspired in favor of Doctor Janes' nativity. He was born

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in Providence, Rhode Island, where the "soul-liberty" of Roger Williams was a better ozone than that of the local atmosphere, the salt air of Narragansett Bay. His parents were anti-slavery pioneers and, as such, enjoyed the best society New England could afford, that of Garrison and his great allies. Moreover, they were people of profound religiousness, fearless in their acceptance of the new truth always breaking from God's word and works. The good mother died only a few months before her son, and one of the consolations of his final sickness was that she had not lived to see his bitter pain. It was significant that Doctor Janes' first ancestor of his name in this country was a teacher in the New Haven colony, going there with stout John Davenport in 1637. It was less so that another ancestor of the same generation was Major John Mason, conqueror of the Pequots; for Doctor Janes was to a remarkable degree a man of peace. On another line he was a direct descendant

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of Governor Bradford of the Plymouth Colony, and on still another from Peregrine White, the first child born to that colony in the new world, so that, if Doctor Janes' temper had not been initiative and explorative, he would have put all the ancestral auspices to shame.

He was about to enter Brown University in 1862, being well prepared and full of eager hope of following up the vantage which he had already won, when a miserable sickness, continuing for four years, changed the whole current of his life. With a college education at the start, he would have gravitated to a professional career as surely as the planets to the sun. It would probably have been that of medicine, and I do not see that we are called on to regret the different event. For, like Emerson's wounded oyster, he mended his shell with pearl. One more good doctor would have meant an inferior social service to that which he eventually performed. Brown gave him an honorary degree in 1895, and it

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was well deserved. Few among those with whom a college course would have associated him made such advance as he did in the intellectual life.

In his own person he furnished a modest illustration of that principle of evolution which was of more central and commanding interest for him than any other aspect of man's physical or mental life. It was a happy day when I secured him as a teacher in our Sunday-school some twenty years ago. Soon the class outgrew the allotted space in the Sunday-school room and came up here into the church. But the morning hour was not enough for the breadth of the discussion, and resort was had to evening meetings at the house of one friend or another. It was at this stage of Doctor Janes' teaching that he wrote "A Study of Primitive Christianity," a truly admirable book which took up into itself the most careful learning of the time and tempered it with a wisdom that was all the writer's own. It has

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helped many people to a clearer view of the supreme personality and the main historic movement of the centuries. Again the company outgrew the space and there was a migration to the church, which was often filled to overflowing on Sunday evenings with an eager throng. Simultaneously or nearly so (1885) the Brooklyn Ethical Association was formed, and Doctor Janes became its President, remaining so for eleven years. Many volumes of its published essays and addresses, with the co-ordinate discussions, attest the quality of the work that was accomplished. The ultimate development of the Association, in virtue of which Doctor Janes became one of many lecturers and speakers, while as President of the Association he conducted the meetings and directed the discussions, was not, I think, wholly for the best, though at this point I am prepared to meet the contrary opinion of many persons, for whose judgment I have great respect. It is

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certain that many specialists were brought in, some of them leaders in their kind, with men of wider scope, John Fiske for example several times ; while individual members of the Association prepared papers so carefully that they sometimes put the random firing of the specialists to shame. But I am persuaded that Doctor Janes' gift for direct teaching was so remarkable that the outcome would have been better if Doctor Janes had kept the writing and the speaking more in his own hands and the dimensions of his class so limited that there would have been more of sincere conversation, less of indifferent debate. Yet in no respect did Doctor Janes approve himself more honorably to those he should have wished to please than in his genial tolerance for those to whom, with their superiors, his free platform offered occasion for their wild and whirling words. What Milton said, Doctor Janes thought : Let truth and falsehood grapple ; when was truth ever worsted in a

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fair encounter? Spiritual descendant of Roger Williams and Samuell Gorton, whose story he has justly told where Fiske and Adams failed, he had boundless faith not only in freedom of thought but in freedom of debate, and if he did not suffer fools gladly he suffered them with a patience and benignity that should have been a blessing to their souls. I am by no means sure that some of his best work in Brooklyn was not measured by the charity with which he listened to the speech of rough and daring men and then made his gracious comment thereupon. There can be no satisfactory estimate of what he did for the softening of intellectual manners by his sweet tolerance and large amenity, but that he did much in this direction I am convinced, and that perfectly.

It is a piece of good fortune for any man of large ability to ally himself with one of the great thinkers of his time. Doctor Janes enjoyed this fortune in an eminent degree ;

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the thinker with whom he allied himself, Herbert Spencer. Whatever Spencer's final rating, his philosophical importance is attested by the degree to which all English and American philosophers have felt themselves obliged to reckon with him for some forty years. Doctor Janes was a perfect master of his system and he had for it an enthusiastic admiration. But, like Fiske, he wore it with a difference from the founder's severity of spiritual negation ; with more idealism, with more religiousness, with more hope. Spencer's Unknowable was for him, and that increasingly, rather the Unknown and that well-known, as it was written of old time : " Who can find out the Almighty to perfection ? " and, " Lo, these are parts of his ways, but how little is yet known of him ! "

It was significant of the direction of his thought that he called the Association which he formed here in Brooklyn " The Ethical Association. " For the mysteries of absolute

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being he had no great enthusiasm. It was the drift of Spencer's system as it flowed out into life that mainly interested him. So, for example, Spencer's jealousy for individual rights, his distrust of governmental interference or protection, his aversion to sumptuary legislation, his demand for entire religious freedom and the abolition of all religious establishments in the ideal State, and most of all his stern repudiation of the military and fighting spirit — all these movements and attitudes of Spencer's mind grappled Doctor Janes to him with hoops of steel, compared with which Spencer's abstract speculations were but paper bonds.

I have not forgotten Emerson's warning — that a man should not allow himself to be warped clean out of his orbit and made a satellite when he might be a system on his own account. But the originators in philosophy are few, and I am continually encountering men in books who have, because they

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would fain spin their philosophy out of their own substance, wasted their substance in riotous eccentricity, rethinking the stale and decomposing notions of by-gone systems in an absurd and fruitless isolation. If Doctor Janes had been less modest he might have been one of these. But he was something better. There are satellites that do not shine with reflected light only, but have the luminosity of their own incandescence. And Doctor Janes was one of these, willing and glad to swing obedient to Spencer's vast attraction, but having light and life in himself and acutely sensitive to the attraction of that vaster orb of infinite truth to which Spencer himself was but a satellite. If sometimes I fancied that there was too much of personal loyalty in Doctor Janes' relation to Spencer, that he was sometimes an advocate where he should have sat as judge, it was not often so, and it was less and less so as the years went by. In the grand particulars of God and

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Immortality his thought took on a warmth and depth and color that were foreign to his master's colder mind. In this respect Doctor Janes' intellectual and religious development was close akin to that of Doctor Fiske, partly, it may be, because of Fiske's influence, but, it seems to me, quite independently.

Doctor Janes was, I think, remarkable for the breadth of his intellectual and religious sympathies. There could hardly be a system of philosophy differing more widely from that of Herbert Spencer — so Western, so English! — than that Indian philosophy which in various forms had for Doctor Janes immense attraction. In this sympathetic approach to a system so foreign to his own he was in no wise following his master's lead, for Mr. Spencer was strangely indifferent to, and even ignorant concerning, the mysteries of Oriental thought. On one occasion he wrote Doctor Janes a frank disclaimer of any knowledge of the Vedanta philosophy whatsoever. And that

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Doctor Janes was so far from indifferent to this and other Oriental systems, and had such a cordial welcome for those mysteries and for many of the personal representatives of the various faiths of India, was one of many proofs of his intellectual and spiritual inclusiveness. He had no prejudice against color. He welcomed to his house and table the rich-hued Eastern devotee as cordially as if he were a Booker Washington or any other colored gentleman of the United States. The sympathy of religions was for him no empty name. He realized it in his own experience. The bounds of sect, the bonds of creed, had for him no constraining force. His free mind went East and West in search of better thoughts of God and man and the true ordering of man's life.

This last particular was always foremost in his thought and so he gave himself to careful studies of municipal life and other social problems pressing for a solution in our time.

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What strong engagement would the municipal contest in which we are now engaged have had for him, and how glad he would have been to renew his loyalty to that civic leader of whose part in the redemption of Brooklyn from the clutch of evil-doers he was once so justly proud!

Nothing did he receive from Spencer with less personal abatement than his detestation of the military spirit, and no characterization of him would be even approximately complete that did not amply recognize the serious insistency with which, during the last few years, he threw himself on the unpopular side in the conflict between the Christian and humanitarian ideal of national greatness and that opposing it. As against war, so against the subjection to our national power of peoples incapable of assimilation with our body politic, he set his face with resolute opposition.* Yet

* His friends preserve a sonnet written by him in 1861 which is addressed to Liberty and shows plainly that the

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he conducted the discussion of these things with so much placidity and gentleness that if his opponents were not convinced of the soundness of his doctrine they could not but approve of *him*. I think if I were asked to choose a sentence for his tomb, I should say, Let it be "Peace on earth to men of gentle will."

Our friend was one of these. He had the kindest heart. It overflowed with sympathy to those broken lives so many of which come within touch of the most unexceptional experience. In friendship he was, I think, one of the most loyal and tender of all the good friends that I have known either as my own possession or that of other men, while in the more intimate relations of his life I cannot imagine a more beautiful devotion, a more thoughtful courtesy, or a sweeter satisfaction in the steadfast love which answered to his own. What a precious legacy is this his

voice which he "obeyed at eve" was the same as that which he "obeyed at prime."

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children have received — a character so noble, answering as face to face in water to the features of his honest mind.

It was an affecting incident that John Fiske's "Life Everlasting" — the book of that title — did not reach the public till the author had made solemn proof, by the experiment of death, of what may be beyond. The problem of the soul's persistency had deep engagement for Doctor Janes' thought, and within the last few days I have read his most elaborate treatment of the inspiring theme and fancied it not unequal to Doctor Fiske's brief valedictory. Doctor Janes could not be contented with the purely negative attitude, which, if it does not satisfy many of the scientific, seems to them not to be escaped. He could not rest contented with an emotional demand in stout defiance of the hostile attitude of science. He found convincing evidence that that hostile attitude was merely apparent ; was well persuaded that the deeper voice of science was

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favorable to the personal immortality. But in his own person he furnished to my mind a more convincing argument than any he could build on scientific lines. For surely nothing else is so convincing of the immortal life as lives enamored of all truth and good. We cannot make them dead. The tide of strong emotion overflows the barriers of the critical intellect and carries them upon its bosom into the haven where we would have them be.

I cannot speak, as I would gladly have qualified myself to do, of the work which Doctor Janes did when, to our sorrow, he was enticed away from Brooklyn to Cambridge, Massachusetts. It seemed to me a daring venture for him to set up his modest tent in the proud shadow of America's greatest University. The act was proof that with much unaffected modesty he united a well-grounded self-esteem. I have reason to believe that his daring was justified by the main effect, whatever there might be of special limitation in the

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working out of his ideal. To one enthusiastic, generous friend — I speak of Mrs. Ole Bull — he was mainly indebted for his good opportunity, and to her he was more grateful than to any other, doing his best to justify her liberal hopes. He was very grateful, also, for the encouragement and furtherance that he received from some of the best scholars and profoundest thinkers in the University, who in their turn were grateful for the opportunity he furnished them to compare their academic forms of thought with those of a layman in philosophy bringing to it a mind so earnest, careful, and sincere. There were others not officially connected with the University who brought to Doctor Janes' Conferences the contribution of their candid, sometimes frankly differing minds, and no friends were valued more than these. Without derogating from the worth of others, may I not say that Colonel Thomas Wentworth Higginson was the chief of these?

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In a time given over for the most part to a practical materialism at once sordid and corrupt, it was reassuring and refreshing to find and know this man living for ideas, at immense disadvantage devoting himself to the study and propagation of philosophical and ethical truth. What he accomplished under adverse conditions is sign and token of what he would have accomplished under better auspices. He could never, I think, have been, like Fiske, a great popular teacher of philosophy and science. With much skill in exposition, his style lacked grace and flexibility and was too seldom lighted up by any humorous or playful light. Some one described Channing's style as "a naked thought," and the epithet would serve to describe Doctor Janes' very well. But he had great aptitude for philosophic studies, and, better adjusted to his environment, would have made for himself an impressive philosophical reputation. He carried the torch of truth with

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a strong arm and steady hand, and could he have had a less impeded course he would, I doubt not, have lighted up for us many dark and cavernous places which have not yet been explored. But no one whom I have known has done better with his opportunity than did this quiet, patient, and hard-working man.

A little book called "Health and a Day," a gospel of right living, wholesome, sound, and sweet, was the last fruit of his mind submitted to our taste. Meanwhile his own health was giving way, and his day was not to be prolonged. But the light did not fail for him till he had crossed the ocean and seen something of those countries whose intellectual and esthetic products had enriched his mind, and, for a crowning blessing, Herbert Spencer in the pathetic feebleness of his old age, his great mind still alert. It was, I think, a meeting of the master with the disciple to whom, considering all the circumstances and

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conditions of Doctor Janes' life, he owed a larger debt of gratitude than to any other; and I trust the debt was paid.

When Joseph Addison was dying he invited a young friend who was squandering his opportunity to come and see how a Christian could die. Doctor Janes extended no such invitation. He could never have thought of offering himself as an example even of that "plain living and high thinking" which he exemplified so well, and a Christian he was not in the more common acceptance of the term. The doctrines of the great traditional churches had for him no rational or ethical appeal. But no Christian of the traditional type could make a better end. There was perfect patience in his dreadful pain, there were fond messages for relatives and friends, there was ample recognition of the good of life which he had personally known, and saying "It is a beautiful world!" with his last breath, he was received up out of our sight. Were those last words

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a reminiscence, or a forecasting of the things to be?

If we are failures all, as Robert Louis Stevenson has written, and only faithful failures at the best, here was one of the most faithful failures that I have so far known. He was true and kind, and it was good to know him as we did, and good to call him ours. Much must remain unsaid as, in conclusion, I invite you all to prove the sincerity of your regard for this faithful servant of the truth by doing what you can to further that good cause of human betterment to which he gave his best of mind and heart.

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FROM REV. JOHN C. KIMBALL,
OF SHARON, MASS.,

HONORARY CORRESPONDING MEMBER OF THE
ASSOCIATION.

I AM not yet over the feeling of personal loss in the too early death of our friend, Doctor Janes, and the few words I offer to his memory must be a mourner's outflow from the heart rather than a scholar's tribute out of the mind.

My acquaintance with him began only ten or twelve years ago, in connection with his providing lectures for the Brooklyn Ethical Association; and though our correspondence has been frequent, our meetings have been only at intervals. But it did not require length of time or nearness of location to appreciate his worth; and what began in intellectual sympathy ripened fast into admiration for the entire man.

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Without being a specialist, or attaining pre-eminence in any one department of knowledge or of action, he was for his size the completest all-around and well-balanced person I have ever known.

Well-proportioned is the term which best describes his mental development. All truth exists in three forms, the first that of facts, the second that of causes, the third that of reasons and relations; one an answer to What? one to How? one to Why? — history, science, philosophy. And Doctor Janes, while not primarily an original discoverer in any of them, was as a student and lecturer almost equally acquainted with them all.

Nor was his a mere outside, bowing acquaintance, but — even with science, ordinarily so exclusive and select — one which was intimate and minute. I remember that while correcting the proof of another person's lecture involving some points of geology, he instantly detected a mistake which had been made as

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to the position and paleozoic contents of one of the lower rock formations ; and in the off-hand discussions which followed the lectures of the Brooklyn Ethical Association, if any kind of truth received an injury, he seemed always to have his intellectual emergency hospital close at hand stored with the exact knowledge needed to make it whole again.

He not only accepted early the evolutionary philosophy of Herbert Spencer with its grand Darwinian supplement, but made himself familiar with all its departments, and, what many of Spencer's disciples have failed to do, with all its fine shadings and qualifications ; and as a lecturer, as President of the Brooklyn Ethical Association, and as a writer for newspapers and magazines, he stands, so far as America is concerned, in the front rank of the gallant few who,

“ Ere her cause bring fame and profit,
And 'tis prosperous to be just,”

took the side of its truth.

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Evolution, however, became to him not a mere academic theory, but a new instrument, a *novum organum*, to be used in solving the great new problems of our age and land ; and equipped with it he went forth as alike a wise and an earnest worker in philanthropy, political uplifting, peace-advocacy, and social reform. The usual drawback to a broad-minded philosophy is that its seeing in everything, even in the worst things, some phase of right and truth makes it unable to take vigorously in any of them any special side. To be a good reformer one needs ordinarily to be exceedingly intolerant and narrow-viewed ; needs to have a Nelson's blind eye at the battle of Copenhagen for any timid Sir-Hyde-Parker signals he does not wish to heed.

Not so with our friend. While holding that all things in their time and place may have had their fitness, he believed also as an evolutionist in the development of an ever higher and higher kind of fittest ; believed that

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“ They must upward still, and onward,
Who would keep abreast of Truth ” ;

and he gave himself unreservedly to helping on the survival of it in its struggle for existence, — rivaled with his rationality the most passionate hater of wrong in taking sides especially against the once needed but now no longer fit policies of imperialism and war.

Yet no reformatory zeal could ever make him use a sophistical argument or a doubtful story against a wrong, or for a right. I remember that one time I brought forward an exceedingly pertinent incident that told for a great cause in which we both were interested. When it came to preparing the lecture for publication, he asked if I was sure of its authenticity. We spent a week in looking the matter up. It was found to be only partly true, the delicious dramatic quality of it being fiction ; and though to both of us it was like cutting a pound of flesh out of Antonio's body, yet in his mild, irresistible way he

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advised cutting it all out, and out it came, leaving my argument, if only a ghost, yet, thanks to him, a ghost that would bear the full light of day.

The beautiful balance of qualities that he had in intellect and conscience, and as a teacher and lecturer, extended to all the other parts of his nature and characterized all his relations in life. Unlike some of the world's great reformers and philanthropists, he was a moral physician who in healing others did not forget the duty of being whole himself. Knowledge with him became culture ; the heart a fit companion for the head ; right and truth as doctrines, a right and true man. His own daily living was the " fine art," if anything so natural can be called an art, that he made the subject for one of his lectures. Never did I hear him speak of illness or trouble or ill treatment in connection with himself. He combined sweetness with light, — was always sunny, genial, equable, courteous, a model

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husband, father, neighbor, citizen, an exceedingly delightful companion and friend.

Failings? Yes; in his devotion to truth and morals he was undevoted to trade and money; in laying up weal for the world, forgot to lay up wealth for himself. Yet even here his neglect arose not from any lack of business ability, but from his large altruism. In managing the affairs of others he was eminently capable and careful. And, in an age so largely given to cash, is not his deficiency of worship at the shrine of Mammon to be set down to him as really a very valuable asset?

But there was one shrine at which he did worship well. Evenly developed with all the rest of the man was his religious faculty and religious faith. Though not wholly cut loose from the past, his was not a mere traditional belief, — was rather a new species evolved out of the old stock. He knew all that made against religion, was unable wholly to follow

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Fiske in over-riding its difficulties, yet was equally unable to follow Haeckel in being over-ridden with its denials. If not an enthusiast for any one of its forms, even the Christian, he made up for it by being a friend to them all, even to the poorest heathen cult. And had any over-pious angel refused to write down his name as a lover of the Lord, he would have answered as cheerily as Abou Ben Adhem did, —

“ I pray thee, then,
Write me as one who loves his fellow-men.”

Summing up my thought of him, while not among the few who lead off in discovery,

“ And far within old Darkness’ hostile lines
Advance and pitch the shining tents of light,”

he was among the not many who serve its cause hardly less by being the first to take the new light into their own lives and to open the tent doors to make it the light of the world.

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FROM MR. CHARLES M. HIGGINS,

RESIDENT MEMBER OF THE ASSOCIATION.

[Reprinted from the *Brooklyn Daily Eagle* of
October 14, 1901.]

To the Editor of the Brooklyn Eagle:—

THE obituary notice of the late Dr. Lewis G. Janes, in the *Eagle* of September 6, as well as your editorial referring to his life and work, were read with deep interest by his many friends in Brooklyn, and particularly by the members of the Brooklyn Ethical Association, of which he had been practically the founder and leader, and in which he had done such a good work for the great cause of rational ethics and a rational philosophy.

Your editorial is eminently appreciative and very just and true in its acknowledgment of the educational work already accomplished by the Association in popularizing the Evolution

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philosophy during its several years of earnest work in Brooklyn, and I think now is a proper time to further emphasize some points in the character and work of Doctor Janes and of the Association of which he was so long the President and always the leader.

You very properly compared Doctor Janes with John Fiske as a great disciple of Herbert Spencer and his school, and an exponent of the philosophy of Evolution in America, but I think most students will admit that Doctor Janes was a more strictly philosophic and scientific, and a more consistent, exponent of that school of thought than was John Fiske. One of the great aims of Fiske was to reconcile science and evolution with the dogmas of Christianity, or what is believed by Christians to be a supernatural revelation from God to man, and to establish a scientific foundation for the belief in a strictly personal God, as against the purely philosophic, pantheistic or agnostic conception of Spencer and

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others ; and in doing this Fiske was not always consistent or truly philosophic in trying thus to adjust himself between two very opposite schools of thought, the one based essentially on a mental egoism or faith, the other on universal verities or natural facts. It has therefore always seemed to me that Fiske possessed to a great extent what I should call the religious type of mind and not the pure type of the strictly philosophic, scientific, and ethical mentality which we find pre-eminent in such men as Spencer, Huxley, and Doctor Janes.

To this high class and pure type Doctor Janes truly belonged, having a mind as reverent and considerate for the belief of every man as that of the profound and polished Spencer, and yet as uncompromising for scientific and philosophic truth as the clear cut, unpretentious, and forceful Huxley. And as your editorial well says, no religionist could or did exceed Doctor Janes in his serious desire

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and reverence for attainable truth. In the formulation of his philosophy, Doctor Janes would therefore not be primarily concerned whether his conclusions harmonized with the dogmas or traditions of any religious school, however ancient or respectable, but whether they harmonized with the undeniable facts of Nature and the ascertainable truths of our actual being ; and this purely rational, purely ethical and scientific attitude of the mind was not varied, whether the inquiry was directed to the origin and evolution of morals or religion, the idea of God, or the evolution of plants, animals, or worlds.

As a philosopher, scientist, and evolutionist he was, therefore, of no mongrel type, no trimmer or adjuster, but clear cut and consistent throughout ; and this was the basis of my undoubted esteem and admiration for the man through the years of my acquaintance with him, added to which was my recognition of his intense sincerity, devotion, and unselfish-

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ness, and his untiring work for the cause which absorbed the best years and energies of his life with little reward or compensation except that afforded by the satisfaction of his passion for philosophic truth, the performance of a duty to humanity, and the approval of his discriminating friends. Indeed, the exhausting and ill-rewarded work that he had done for many years as an elucidator of the cause of Evolution and rational ethics undoubtedly helped to end his life at the comparatively early age (for a brain-worker) of fifty-seven years.

The loss of Doctor Janes is therefore no small one in the minds of his co-workers, and will be felt not only among his philosophic friends in Brooklyn and Boston, but by the whole cause of Evolution in America, in which he was easily a foremost student and expounder; and I know of no man who can, in my estimation, exactly fill his place in the all-around fitness and balance, the perfect

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rational consistency, of his mind, and the encyclopedic grasp of the many phases and departments of Evolution which Doctor Janes possessed.

Having now spoken of Doctor Janes, I should like to say something further as to the former work and influence of our Association.

Commencing as our society did at a time when the system of rational philosophy embodied in the evolution theory, as fully elaborated by Herbert Spencer, had but little vogue, we have lived to see it practically become the prevailing mode of intelligent human thought to-day, and it is now adopted and preached openly by men who still venture to call themselves orthodox Christians. Whether they can logically or consistently do this I shall not attempt here to discuss, but the fact I have stated, of the progressive adoption of this mode of thought even by many Christian churches, is certainly a very inter-

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esting one, and in helping to bring about this result I think it is not too much for the Brooklyn Ethical Association to claim some good part by the serious work it has done in popularizing and extending a knowledge of this mode of thought during its active career of fifteen years or more, in which we have acted the onerous part of a pioneer to hew the way for larger, more widely diffused, and more resourceful agencies which are now continuing the work. Indeed, it seems eminently proper that a Brooklyn Association should have this credit, for it is a historical fact that to Brooklyn is due the credit for first arranging for the publication of the Spencerian philosophy in this country. It is a historic fact, as given by John Fiske in his "Memoirs of Edward L. Youmans," that it was at the house of Mr. R. H. Manning, in Brooklyn, in 1860, that Mr. Youmans first saw a syllabus of Spencer's "Cosmic Philosophy," and that this led to his visiting Herbert Spencer the

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next year and making arrangements to publish his philosophical works in America. The Brooklyn Ethical Association was formed soon after these philosophical works were published, with the main purpose to popularize this philosophy, and that it succeeded in doing this to no small extent is something that, I think, our Association may lay claim to without any charge of vanity or immodesty.

Turning, therefore, to the permanent record of our work, we shall find that we have produced a very respectable series of volumes of lectures, carefully prepared by experts in their respective fields of science and philosophy, which collectively taken present in popular and easily assimilable form the evolution theory in all its phases and aspects and make a complete embodiment of modern rational philosophy. This work comprises nearly one hundred and fifty lectures, contained in ten volumes, to which will be added, perhaps, two or three more now in the hands of the printer.

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This is certainly a work not to be despised, and this work has been disseminated rather widely, if not profusely, and is now in the libraries of the world and is thus crystallized in an enduring form as a respectable contribution to the world's systematic thought along rational lines, — a work which was never more needed than in this day of broken up and reconstructed beliefs on questions most dear to the heart and intellect of man.

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FROM REV. JAMES T. BIXBY, PH.D.,
OF YONKERS, N. Y.,

HONORARY CORRESPONDING MEMBER OF
THE ASSOCIATION.

IN the too early death of Dr. Lewis G. Janes, American scholarship and the cause of liberal thought and faith have suffered a lamentable loss. Doctor Janes' contributions to the knowledge and diffusion of the principles of Evolution, to the cause of sound and elevated ethics and social ideals and progress, to the study of the world's great faiths, and a better understanding of the Philosophy of Religion, were notable and of the greatest value. His scholarship was thorough and wide; his manhood was noble, and his work in many ways was unique. His thought was eminently sane, yet in its enterprising strides it kept him abreast of all the advanced move-

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ments of his time. His sympathy in interpreting the most contrasted systems of faith was of the rarest and most penetrating type.

In an age when materialism and self-seeking have become distressingly general and pronounced, Doctor Janes' conduct and character were so free from these taints that, if the scales at all inclined too much to one side, it was to the opposite quarter, that of too great disinterestedness. His devotion to the enlightenment of the world and the improvement of humanity was uncalculating and unstinted. Majorities did not usurp in his thought the authority that belonged to truth, and his calm courage never hesitated to be in the right with two or three.

Moreover, however much his progressive thought might separate him from the unthinking multitude, his gentle bearing and invariable courtesy always commanded the respect and won the admiration and personal liking of those most opposed to him in theoretical ques-

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tions. All who were favored with his personal acquaintance became his friends, recognizing irresistibly the rare charm of his wise and gracious spirit, his serene temperament and cordiality of manner, his steady hopefulness, and his affectionate and kindly disposition.

For the clear and interesting exposition of difficult subjects he had a veritable gift, clothing the weightiest ideas in a transparent and limpid style whose grace carried the reader easily through the profoundest depths. His comprehensive and judicial reason was able to look at all sides of the great issues of the day, and the evident candor and impartiality of spirit and elevation of outlook from which he surveyed the most vexed of questions gave his calm verdict a special weight. His frank thought faced, without shrinking, all the latest objections to theism and immortality. He accepted no doctrines not based on facts. But in his cautious study of the great principles of evolution and natural philosophy he

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found none of the essential truths of spiritual philosophy to be demanded by science as a victim. It was only demanded that religion open her eyes wide enough and send out her scouts far enough to keep abreast of the advance of knowledge in other fields; and on that frontier he found the divine always ahead and beneath and above all the clearings of the scientific axe. Surrendering as little to the altruists and materialists, on the one side, as to the bigots, the superstitious, and the ecclesiastical Bourbons on the other, he stood loyal to his own conscience and reason, and to the free air which they daily need, and in manly reverence bowed to the divine realities about him and venerated the unbroken Law and Life omnipresent in every age and handbreadth of the universe. If, as he daily studied the stupendous physical and sidereal system in which our earth is but as a drop in an infinite ocean, the Cosmos widened constantly on his view, his God was not lost

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nor his faith dimmed thereby; but on the contrary, —

“As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

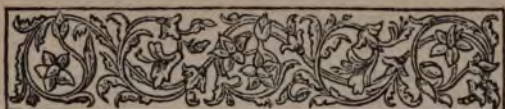
“He saw the boundless scheme dilate
In star and blossom, sky and clod;
And, as the universe grew great,
He dreamed for it a greater God.”

IV

**The Free Religious
Association**

If we may not celebrate to-day the entire triumph of the principles to which the founders of this Association pledged themselves and us who have been chosen to carry forward the standard which they laid down only with their lives, we may at least note the marvelous advance toward the realization of the ideals of Free Religion that has been made during the third of a century which measures the life of this Association. If we have not yet absorbed the several sects, nor federated them under our non-sectarian banner, we have at least helped, we may well believe, to educate them up to a lively and appreciative sense of that wider fellowship of the spirit, untrammled by dogmatic limitations, for which the Free Religious Association of America has always stood.

— *From the opening remarks of President Janes at the Annual Convention of 1900.*



IV

The Free Religious Association

THE Free Religious Association of America was organized in 1867. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union. The following brief selections from the Constitution will be of interest here, showing how admirably the objects of the Association conformed with the instincts and life-work of Doctor Janes, who was its President at the time of his death :

“The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to

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increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

“Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations ; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, — or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, — or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to co-operate with the Association shall be considered a member, with full right to speak in its meetings.”

At a special meeting of the Directors of the Association, held in the parlors of the Parker Memorial Building, Boston, Friday, November 15, 1901, — Colonel Thomas Wentworth Higginson, former President of the Association, being in the chair, — a Committee

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was appointed to secure suitable tributes from the Association's members and friends to the memory of Doctor Janes, its late President. These tributes follow.



FROM MRS. EDNAH D. CHENEY,
JAMAICA PLAIN, MASS.,

A DIRECTOR OF THE ASSOCIATION.

WHEN thinking over the personal appearance and influence of our late President, I found myself repeating almost unconsciously dear old Herbert's lines on the Sunday, beginning, —

“ Sweet day ! so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night ;
For thou must die, ”—

for such was the Sabbath impression of rest from his helpful, loving, just, and peaceful nature, in which strength was without violence,

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gentleness without weakness, and firm adherence to Truth free from all aggressive dogmatism.

Doctor Hedge said once, "Genius carries us along with it, like a beautiful day." Perhaps we would hardly claim the attributes of genius for our friend; certainly he was not a poet after the Antiquary's definition: "He seldom answers a question till it is twice repeated—drinks his tea scalding and eats without knowing what he is putting into his mouth";—but he had about him the poetic atmosphere; we were always glad in his presence as in the sunshine, and we rested under his shadow when we fainted in the burning heat.

There was great charm in the quiet simplicity of his domestic life,—hospitable without effort or ostentation,—where the highest communion of thought was as gentle and sweet as the play with the children, who were not shut out from the feast of reason and

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gladness. The happy home preserved the balance and calm of his nature when tried by outward cares.

Although long familiar with his name, my chief personal connection with Doctor Janes was in the Free Religious Association, where he seemed to be most perfectly at home. He himself has told of the delight with which he welcomed this Association at its commencement. He said in his address at the Thirtieth Annual Convention of this Association, — the first time that he presided over the meeting, —

“It was my privilege, as a young man, — a humble volunteer in the ranks of the new movement, — to be present at that first meeting. Since then I have always been with you in spirit. The inspiration of the great minds who have been your leaders, and of the noble cause of freedom, fellowship, and character in religion which they have illustrated, has been an influence of inestimable

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value and uplifting power in my own life, which has largely determined the direction of its efforts and which I hereby gratefully acknowledge."

Earnestly and quietly he pursued his own course, seeking light from every quarter of the heavens, and disseminating it, until he was again brought, in later years, into the closest communion with our little band and became our acknowledged leader. He seemed as it were the very man for the period, when Colonel Higginson, the last of that glorious number who inaugurated the movement, felt obliged to let the conductor's baton fall from his hand. From the varied relations which Doctor Janes had sustained to other movements he seemed well fitted to form the link between the Old and the New and to lead us into still wider fields of thought and new applications of our old principles.

He was in all respects a true representative of the freedom and universality in religion to

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which he had attained. Brought up in an atmosphere of freedom, he was never sore from the struggle of escaping from spiritual bondage. He showed the blessing of such a training, whose value to our children we do not always estimate rightly. He could live and breathe in the fresh air and sunlight. His heart knew no fear from their sweeping through all the corners of his soul.

Moreover, he wore the garments of his faith quietly and gracefully, never emphasizing his separation from the old faiths in his wide and loving acceptance of the universal. I remember once seeing a Shaker who had just freed himself from the costume and limitations of his sect and come out into the common life. He was happy in it, but he was not at home; his clothes hung awkwardly upon him and he forgot to take off the new silk hat in the house and in the presence of ladies. So have I seen many a thinker who had torn himself away from old traditions;

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but their chains were still clanking about him, and you heard their discordant sound in the very bitterness with which he turned upon old associates. But Doctor Janes felt at ease in the wider atmosphere which he had gained, and, while rejoicing in the full freedom of likeness to and sympathy with all mankind, he never failed to do justice to those whose communion he had left, or to recognize fully and cordially the value of the new and sometimes strange companions with whom he became associated.

A large part of his work was the study of religions outside of the pale of Christianity. He found himself, like a friendly traveler, at home everywhere, and he recognized everywhere the same sky above him and was bound by the same great law of gravitation to the central truths which formed the basis and support of each. To him, as in the great Pentecostal meeting, all these strange preachers were filled with the Holy Ghost, and spoke

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as the spirit gave them utterance. But he heard them all as speaking his own language ; for, as he studied and divined their deepest meaning, all that was unessential in their rites and forms and thought dropped off, and he took to his heart the divine meaning revealed in them. Can any one feel that he was not a Brahmin, a Buddhist, a Parsee, a Mohammedan ? Can any one doubt that, in its deepest meaning, he was a broad and liberal and sincere Christian ?

He did not consider the Free Religious movement a temporary one, but believed that it should be and could be extended and developed in its relations to every topic of political and social welfare. He traced its principles to the first great exponent of religious liberty, Roger Williams, who, he says, "declared the principles of the Free Religious Association and also the principles on which our American government is founded."

As he believed from the first in the forma-

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tion of the Association, so he believed in its continuance. He said in 1897, "We meet to-day, in recognition of the wisdom and necessity of the work which they [the founders] began, in gratitude for what has already been accomplished, to put on anew the armor which many of them have laid down obedient to the higher summons, and to carry forward their work to its complete accomplishment." Yet he saw that "new occasions teach new duties," and that the work of the Association must be ever broadening and must become more inclusive. "The time is past for the mere toleration of opinions: the duty of the hour is not to tolerate but to honor and respect the intelligent convictions of every honest heart." How many brave and beautiful utterances on our platform have shown that we accept this duty! and how largely have we ourselves gained, through this attitude towards those whom we once considered our enemies or at least as differing most widely from us!

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I have spoken mostly of Doctor Janes' great services to the cause of universal religion because I know that others will speak with more knowledge of his ethical work and of his interest in the great social questions of our time. I wish only to add this one thing: that he constantly saw the close and important relation of the great truths of religion, of all religions, to practical problems, and that he found in their final solution the great practical contribution of Free Religion to the good of humanity. No truth should be the subject of idle speculation merely; it must be sought and pondered and loved and lived in reverent relation to the good of all mankind.*

Doctor Janes' last address to the Free Religious Association was on "The New Century from the View-Point of Free Religion." After a rapid survey of the events of the year, many of them deeply significant of hope

* "*Alle philosophie muss geliebt und gelebt werden.*"—
GOETHE.

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and progress, he closed with these words which should be our motto through the present century upon which we have entered :

“The Twentieth Century is a century of the noblest promise — a century prophetic of international amity, when the great race-problems are to be beaten out in the white heat of the contracting sphere of human interests, when nations are to learn to arbitrate their differences, when sects are to realize their higher functions in the segregation of humanity, in the nobler atmosphere of Free Religion. To deny this ultimate fruition of our hopes is to be blind to the signs of the times ; to doubt it is the real atheism.”

Among the names of those who have led on to this ultimate victory, that of Dr. Lewis G. Janes will ever hold an honored place.

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FROM PROF. CHARLES E. FAY,
OF TUFTS COLLEGE.

It is a privilege to say a few words about my friend Lewis Janes among those who loved him and appreciated the noble qualities that rendered him so rare a man and his loss so deplorable.

Perhaps none of those who in this memorial volume bear witness to the elevation of his nature knew him so early in his career as myself, for we were school-boys together. And yet I cannot claim such an intimacy at that time as I now could wish it had been my fortune to enjoy. Thirteen years of age when my father removed to Providence, I at once entered the high-school, although somewhat younger than most of my associates. Accordingly it was not until towards the ending of our school-days that we met.

Possibly the difference of our bents and in

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the degree of our development brought it to pass that this intimacy was confined to the class-room, although our homes were not far apart. Though we were seat-mates, it was simply by the superficial rating of capacity to perform the daily tasks that this parity of ranking existed, for as regards power of persistent and independent thought he was beyond comparison my superior. While the younger of us was more than content with "a boy's thoughts," the elder was mature beyond his years. As I now recall his attitude towards me, it was that of genial tolerance of a pranksomeness which he could appreciate in another, while not tempted to indulge in it himself.

I can see him now as he was then ; indeed, the passing years made less change in him than in most of those whom I have known since boyhood. Like his mind, his body early took the mold it was destined to keep. A fully developed brow expanding above a less strongly

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characterized lower face, and crowned with chestnut hair having a strong tendency to curliness ; thoughtful eyes, yet often brightening in the kindest smile ; a clear complexion, frequently flushing and suggesting in some degree the impression of delicate health ; the down of youth already strengthening on lip and cheeks. So impressively attractive was the capital that one almost forgot the shaft — yet I recall that his figure was slight and graceful. It was a personality comporting with purity, gentleness, quiet dignity, and goodness, yet withal no lack of force of will.

But wherein I remember him as a being apart from his mates was the maturity of his soul, his natural attraction toward the great questions of life. While I cannot now definitely summon back the subjects of his school essays, I remember that they were usually of an ethical character. Though we never discussed religious topics, so far as I can recall, I am sure I felt a more tolerant attitude on

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his part towards the religious tenets of my father, the pastor of the First Universalist Church, than was manifest from the not especially pious sons of good orthodox parents, who occasionally in a mere conventional way let me feel that I was a heretic. Doubtless the future President of the Free Religious Association was even then far advanced on the congenial way of heterodoxy, and did not feel the need of giving verbal expression to a toleration that was the very atmosphere of his soul.

Thirty-five years passed after our graduation in 1862 before it was my privilege to meet him again, as he was taking up the work of the Cambridge Conferences. At that initial meeting in Mrs. Bull's drawing-room, the old tie was at once re-knit, — for the years that had sundered us had in reality only brought us nearer to each other. Of those meetings and the rare souls they brought together, of the themes that were there discussed, of the

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tactful and unerring direction towards the most helpful discussion of the varied aspects of those themes, others will doubtless speak here at length. For myself, I will merely add that my admiration for his pure, high-souled, unswerving ideality, ever seeking expression along natural and reasonable lines, grew more and more, particularly as these last years brought to the fore those vital questions of national policy with regard to which he could no more be recreant than the pole-star could swerve and suit the vagaries of a depolarized needle.

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FROM PROF. NATHANIEL SCHMIDT,
OF CORNELL UNIVERSITY.

I AM very glad to have this opportunity of recording my love and admiration for Doctor Janes. He was one of the best men I have ever known. It was my privilege to know him somewhat intimately, as I was associated with him in much work that commanded our mutual interest. Once and again we met on the platform of the Liberal Congress of Religion. We labored together during three seasons at Greenacre. We discussed important questions at the Cambridge Conferences. He was President of the Free Religious Association when this organization offered me an opportunity to show my sympathy with its aims and ideals by presenting a tribute to the great teacher of Nazareth whom we both loved. Much correspondence passed between

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us, his letters often revealing the largeness of his spirit in a way that ordinary conversation could not so fully disclose.

I had a great respect for Doctor Janes' scholarship. He was not a specialist. It was not by technical knowledge, by an erudition registering our present advance in some small branch of science, that he excelled. He indeed often surprised me by his accurate acquaintance with details. But his scholarship was especially marked by its breadth, its comprehensiveness, and its good judgment. For he was a thinker, and had an extraordinarily firm grasp on the essential characteristics of different systems of theology and philosophy. In addition to this he possessed a rare gift of lucid exposition. The clearness of his thought expressed itself in the simplicity and beauty of his style.

But what impressed me even more than his thought and the charm of his style was his peculiar mental attitude. It was an attitude

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of gracious, courtly, genuine hospitality to different shades of religious and ethical thought that is quite rare even among liberal thinkers. What is rarer still, with this intellectual sympathy there went a cool, keen, critical judgment, an eminently judicial temper. Doctor Janes had strong convictions, but he kept his eyes open and his heart warm.

It is impossible to conceive of Doctor Janes as an advocate, a special pleader, a missionary bent on making proselytes. But neither was he a broad latitudinarian, looking down upon the various religions of mankind, deeming one as good as another, patronizing them all and condescending to the "lower" forms of religious faith. There was no touch of superciliousness in his nature. He saw everywhere the strong foundations on which might be reared the human life he longed to behold. He saw in every man a brother—and he treated him as such. This seemed natural to him. To make his basis of fellowship as

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broad as humanity ; to utter his message plainly so that every one might understand, gently so as to win yet firmly so as to impress ; to give his time, his services, himself, and to “share Truth’s wretched crust ere her cause bring fame and profit”—that was his life.

Who will take up his task? No man can do the work he did. Let us rejoice that it was done. A life lies finished before us, full of gentleness and power, rich in spiritual insight and in human sympathy, a prophecy of the day of larger things.

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FROM MR. EDWIN D. MEAD, OF
BOSTON, MASS.,

A VICE-PRESIDENT OF THE ASSOCIATION.

THE news of the death of Doctor Janes was one of the saddest pieces of news that followed us over the ocean last summer. It had been preceded a few weeks before by the news of the death of John Fiske, whom also we had left full of life and of large thoughts of future activities. Boston, Cambridge, and America seem poorer indeed as we come back to them to find that these are gone. On very real grounds I associate the two men, widely different as their personalities and life-works were. When I first came to know them, Doctor Janes many years after Mr. Fiske, each was an ardent disciple and expounder of Herbert Spencer, and that was

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to me in the case of each the principal and distinguishing thing. I had read before I ever met Doctor Janes his thoughtful studies of the New Testament and Primitive Christianity ; but it was as President of the Brooklyn Ethical Association that I first knew him personally, and he was full of enthusiasm in the application of the philosophy of Evolution as represented by Spencer to all the theoretical and practical provinces of life.

John Fiske was a far more synthetic mind than Herbert Spencer. In his later work he went far beyond Spencer. The doctrine of Evolution was presented at the beginning vastly too much in the realm of secondary cause, and naturally roused the dread and antagonism of religious men. Mr. Fiske's little books on "The Destiny of Man" and "The Idea of God" rendered a distinct service in America by supplying the doctrine of Evolution with a teleology and stating it in terms that satisfied the poetic and religious demands.

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Doctor Janes went beyond Spencer in much the same way as Mr. Fiske. His was essentially and primarily a religious mind. The religious question and demand were ever uppermost with him; and whatever philosophy he held had somehow so to shape itself as to become a working philosophy of religion. His thought was capacious and his temper most catholic. He was not simply scientific, using that term in its strict or narrow sense; there was a distinct element of transcendentalism in him, an element which steadily grew stronger during all the years that I knew him, — and his philosophic life was an endeavor, and an increasingly successful one, to reconcile transcendentalism and the scientific method.

His thought and temper, I repeat, were most catholic. His comprehensiveness and magnanimity and intellectual hospitality were exemplary. He was a lover of the truth, an ardent seeker for truth and for knowledge, his whole life long, and he respected absolutely

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every other genuine lover of truth. The atmosphere of toleration, courtesy, and welcome to varying and conflicting ideas which he created in the Cambridge Conferences will be remembered long by all who frequented them ; and this toleration was due to no vagueness or feeble conviction on his part, for his own thought was always clear-cut and his convictions were strong and often vehement. He saw the great and good and suggestive in everything which had goodness and inspiration in it, and sought to translate these into the vernacular of our own life.

He was a natural President of the Free Religious Association ; for no man had more of that "sympathy of religions " of which his distinguished predecessor wrote so impressively. Sympathy of religions, I say, not simply sympathy for religions ; for his large mind and heart accommodated in accord the dominant principles of many forms of faith. He had not merely intellectual sympathy for

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varying tendencies and doctrines; his heart went out to the men who held the doctrines, and he became their brother. There was not in him a shadow of that race prejudice which dies so hard in so many Anglo-Saxon men. To him a man was a man, with the divine in him. I think especially of his deep interest in India, the Indian people, and the Indian social and political problems. I believe that there was nothing about which he was more strenuous during all the later years of his life, nothing about which he thought more constantly and anxiously, than the fundamental injustices and mischiefs under which the millions of India are laboring, under the present "benevolent despotism," and the means of making these properly understood by the world with a view to their melioration.

Doctor Janes cared for the real things. He had a true sense of values. He was obedient to the injunction of Plato in his *Laws*. He put in the first place the things

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of the soul, in the second place the things of the body, in the third place money and the things that money buys. Prudent, scrupulous, exact, and careful always, his mind was always dominated by the spiritualities, not by the materialities. In an age of money-making, indulgence, shiftiness, and "getting on," his life was entirely devoted to ideas. It was plain living and high thinking with him. His material demands were the simplest. "Give us this day our daily bread" and access to the good books — that, I think, was about all he ever prayed with reference to his own personal comfort and satisfaction. Sir Henry Wotton's hymn about the truly happy man ought to have been sung at his funeral; for in his simple truth, his self-reliance, his kindness and friendliness, his easy courage and entire superiority to popular passion and fashion, he realized better than almost any man I ever knew all its fine definitions.

Doctor Janes was a patriot. I feel like

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emphasizing his splendid patriotism almost more than his superiority to money and comfort ; because I fear that a bastard patriotism and political recreancy menace us to-day even more than materialism and mammonism. Doctor Janes loved his country as a man loves his mother or his brother, vastly more than most men love their God. He loved her noble history, he was proud of her high promise and vocation, he exulted in her potentialities for leavening the world, and he looked forward to the spread of her democratic ideals among all nations. Her failures, her wrongdoings, any abdication of her great functions, any sinking back from her commanding place and principles into the low, gross motives and methods of the hoary past — anything of this was to him the occasion of the keenest personal shame and suffering. Few men therefore have felt so deeply the wrongs into which the country has been betrayed in the last three years ; few have been more active or constant

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in their efforts to have the wrongs exposed and condemned; and few have been led, in the discussion of them, to stronger or nobler setting forth of the fundamental principles upon which our Republic is based, and upon which every democracy must be based which hopes to endure permanently or long, or hopes to be of real service to mankind. Many will think of him chiefly and longest as the bearer of some message dating from Herbert Spencer or Confucius or the Vedas. I hear his step at the door as he comes, anxious and resolute and consecrated, to speak of what concerns the honor and the welfare of America and the cause of freedom in the world.

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FROM MR. JAMES H. WEST, OF
BOSTON, MASS.,

A DIRECTOR OF THE ASSOCIATION.

TO BE a helper of men, a clarifier of the world's thought, an inspirer of thousands toward the better time to be—surely any man may live joyously and serenely, and die with sight of beauty in his soul, who fulfills these conditions. And so lived and helped, and so died, the subject of this sketch.

To know Doctor Janes was a benediction. To work with him was to feel that life is worth while; that, however bad things may be, they may be bettered; and that, although evil things never redeem themselves, man is himself a part of the great evolutionary "stream of tendency" and therefore possesses to a large degree the power in himself to redeem them. This philosophy of his was what made it good to labor with him in any great cause.

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He was never a pessimist ; and if he had been he would have been a working pessimist, which is much better than to be an apathetic optimist. But he was an active optimist, which is the best of all. If at times momentarily depressed when the apparent popular voice seemed to sound for retrogression, as of late when world-events both at home and abroad have pointed to fratricide and to the subversion of human liberty, nevertheless he still believed and worked. Depressed, he was not disheartened ; cast down, he was not destroyed. This was often remarked concerning him. In a letter to the writer of this paper just after the passing of Doctor Janes, Dr. Edward Waldo Emerson, earnest son of a wise father, remarked incidentally : " I have only had the fortune to meet him two or three times. Yet his open and handsome face seemed to stand warrant for him. The last time that we met I was glad to find him among the earnest men met at my friend Moorfield Storey's office

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last June, resolved still to protest against the suppression of human liberty in the Philippines.”

And not only civil liberty for all men did he seek, but mental and religious liberty for all men as well. His life-long studies in science and comparative religion culminated naturally and finely, two or three years before his death, in the unanimous call which came to him to be President of the Free Religious Association of America. The work of this Association was a work he had always believed in and loved. Present as a young man at its first meeting thirty-odd years ago, he arranged for and ably presided at its Annual Conventions of 1899, 1900, and 1901, thus following it in all its history, from a learner at its meetings as a young man, to a leader and teacher on its platform in his ripest years. Moreover, the objects of the Free Religious Association were his daily practice,—“to encourage the scientific study of religion and ethics, to

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increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life"; and no man ever lived in more generous exemplification of the Association's Golden Rule, — "the absolute freedom of thought and expression which is the natural right of every rational being." This he accorded to all. He did unto others as he would have others do unto him; and at his private board, as well as upon every public platform conducted by him, the Christian, the Jew, the Hindu, the Parsee, and the African met in amity.

The work of Doctor Janes in the Association just referred to was but an incident in his career. Four other important fields of labor were his in life, — in Brooklyn, in Cambridge, at Greenacre, and through the printed page to a wider audience than all. Of his lectures and writings, some are included in the printed volumes of the Brooklyn Association. An important work is his "Study of Primitive

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Christianity," one of the earliest products of his careful researches. His most recently published book, "Health and a Day," written and printed but a month or two before his death, a practical and popular volume on the conditions of a normal and useful life, is meeting merited favor and has been classed by critics among the most valuable hundred books of the year. In his published writings the work of Doctor Janes is in some sort perpetuated.

A curious thing—was it not?—that the vessel which bore to these bleak New England shores in wild December the hardy band of Plymouth Pilgrims should have been named The Mayflower! Curious again that, early in the following springtime, even amid the snow, going out into Plymouth woods, the first new-world blossom which met their gaze was the mayflower.

“ And naught to him the separating seas,
Naught seemed the wintry death,

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When the glad Pilgrim first upon his knees
Breathed its delicious breath."

In that frail Pilgrim vessel, seeking freedom of thought and education and life, came to this land the ancestors of Doctor Janes. In some things, we are now accustomed to say, those Pilgrims were "narrow." But they had to be narrow — they were here for a purpose. Doctor Janes also was here for a purpose, but he was not narrow. He inherited and passed onward the Pilgrim strength and spirit, not their narrowness; their strength and their spirit, broadened by the breadth of all modern evolutionary insight and hope. He had the faculty of seeing truth, the instinct of getting at the heart of things. Amid the snows of the bleakest theological wildwood he sought out and found the mayflower of reason and of promise. From the tangled thicket of Eastern psychology he gathered at a touch the true mayflower of the soul. From amid the frosts of scientific materialism he plucked

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the trailing mayflower of the spirit — and was glad. And many were glad with him.

He died in his prime, still a young man — only fifty-seven earthly years of age. But in the wisdom of the Past and of the Present, and in his hope of earth's future, he was old and a seer. Nor is there anachronism in the fact that, throughout all, so far as those who knew him intimately can judge, he lived the simple and innocent life of a child. Of such is the kingdom of heaven.

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My spirit has pass 'd in compassion and determination
around the whole earth,
I have looked for equals and lovers and found them
ready for me in all lands ; . . .
And I salute all the inhabitants of the earth.

—*Walt Whitman.*

It is good to have a home ; it is good to love and
serve that larger home, the native land ; but it is also
good to be a citizen of the world and to recognize the
brotherhood of all mankind. He knows not perfect
health of mind and heart and will who does not feel
the promptings of this world-relationship.

—*Dr. Lewis G. Janes,*
in "Health and a Day."

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[From a personal letter from Mr. HERBERT SPENCER,
Brighton, London, Eng.]

MY relations with Doctor Janes have always been such as to give me pleasure. He had obtained a full grasp of the doctrine of Evolution and had set forth some of its political and religious aspects clearly and forcibly. What little I saw of him personally, as well as what I knew of him by correspondence, impressed me with his great sincerity and his anxiety for the spread of truth.

[From a personal letter from Mrs. OLE BULL, of Cambridge, Mass., while traveling abroad.]

What has impressed me most in the quality of Doctor Janes' life was the living power of

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his personality in making ethical practice — always present with him — to glow with beauty and kindness in the body of all his experience. No one had ever in his presence to ask for himself consideration or fair treatment. This he brought to and insisted upon for all, with a fine sympathy, intelligent and intuitive, which made genuine discussion and serious thought as natural and attractive as, amongst differing thinkers, it is usually dangerous or unsatisfactory. He gave more than he promised; he was ever equal to the task undertaken.

[From a personal letter from Colonel THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass., while traveling abroad.]

In wandering about, I have only just heard of your and our great loss. It is so strange to me! — as the thought had never occurred to me that I might outlive him. He was so eminently built for usefulness, so well equipped, that I cannot be reconciled to missing him. I have been accustomed to regard him as the most wholly stainless man I knew.

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[From a personal letter from Mr. WILLIAM LLOYD
GARRISON, of Boston, Mass.]

He was indeed worthy of all respect and reverence. With a sweet and lovable disposition he united a clear moral sense and courage. In any and every crisis he could be trusted to speak the highest word for humanity. His voice and presence will be long and sadly missed.

[From a personal letter from Dr. EDWARD WALDO
EMERSON, of Concord, Mass.]

I had only had the fortune to meet him two or three times. Yet his open and handsome face seemed to stand warrant for him. The last time that we met I was glad to find him among the earnest men met at my friend Moorfield Storey's office last June, resolved still to protest against the suppression of human liberty in the Philippines.

[From a personal letter from Rev. CHARLES F. DOLE,
of Jamaica Plain, Mass.]

I feel that he lived in a realm where no death is. For he had in himself the secret

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of the immortal life. I feel as if I had lost a comrade in the ranks, but I also feel sure that he has left us who knew him richer !

[From a personal letter from Rev. ALFRED W. MARTIN,
Minister of the Free Church of Tacoma, Washington.]

I have been trying to determine what, of all his helps to me, I most esteem, and I come back again and again to that intellectual serenity which was more grandly exemplified in Doctor Janes than in any other of his contemporaries known to me. That quality is greatly needed in our day of conflicting isms, religious and social, and I love the remembrance of how that trait shone in Doctor Janes' personality — how it influenced me in my own lesser ministry.

[From a personal letter from the Swâmi SÂRADÂNANDA,
Ramakrishna Math, Belur, Howrah, India.]

The news of the decease of our dear friend has come to us at last. We could hardly believe it at first. Even now all the dear days that I had the good fortune to pass with the Doctor are crowding in my memory, and I can

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hardly express my feelings. I had all hopes of seeing his fatherly face and meeting the warmth of his hand and heart once more ; but alas ! he is gone and America has lost one more charm for me. It is ever a mystery why such useful lives are cut away in their prime, when they have hardly done half the good that they would do were they allowed to remain ! But none has as yet found a solution to it. All that we can do is to *resign* — resign ourselves to the inevitable — resign, believing there is a purpose, all good, underneath it all ! But the heart bleeds all the same, and each one of such resignations is made at the cost of so much of our life-blood. . . . What words of condolence can bring light and hope in these days of sacred sorrow ? — perhaps the truth that life is one, and death but a mere change, and that in death as in life we are joined with those whom we dearly love. It is easier to crumble to dust a peak of the Himalayas, or to turn a mighty river-current back to its source in the mountains, than to stop the flow of true love towards its object. Not even death can do it !

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[From a personal letter from Rev. K. NISHIJIMA, editor of the *Light of Dharma*, a Buddhist periodical published in San Francisco, Cal.]

I am deeply grieved to hear of the passing away of Doctor Janes. I have been well acquainted with him through correspondence, and he has been one of the best friends of mine in this country. I have always been expecting the pleasure of seeing him personally, and consequently I am greatly disappointed by his sudden death. You are now overwhelmed with utmost sorrow and grief, and needless to say I heartily sympathize with you. But you must know that change is a universal law of Nature, and that there is nothing which is permanent in the world. So Buddha said to his disciples, when he was dying: "Enough, Ānanda! Do not let yourself be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate from them and leave them?" "Behold now, brethren, I exhort you, saying, Decay is

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inherent in all component things, but the truth will remain forever! Work out your salvation with diligence!" I hope you will understand this truth as Buddha taught us. I am not trying to convert you to Buddhism, but say this simply from my heart, for truth must be one and the same throughout the universe.

[From the Swâmi ABHEDÂNANDA, lecturer of the Vedanta Society of New York.]

The sad news of the untimely departure of our most beloved friend, Dr. Lewis G. Janes, has come to us like a shock of thunder. Most irreparable is the loss which his friends of the far East have suffered in his sudden disappearance in the prime of his manhood. Doctor Janes was friendly to all, irrespective of their faith or creed or nationality or religious convictions. Being himself an earnest seeker after Truth, he admired all sincere souls searching after the Highest Reality of the universe. He was a soul adorned with those noble qualities that make one just, honest, and self-sacrificing. Doctor Janes was

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an indefatigable worker for the good of humanity, and he sacrificed his health in his ardent efforts to help mankind. He was ever ready to learn, from all, such truths as were unknown to him, and to share with them in return the treasures of wisdom that he stored with great care in the secret chamber of his well-experienced soul. Coming in contact with the spiritual teachers from India he realized that the West has a great deal to learn from the East, and he never lost an opportunity to bring the East and the West together, — thus endeavoring to establish a harmony between two civilizations that are based upon diametrically opposite principles. He was an able speaker. He carried with him the courage of his convictions wherever he went, and succeeded in commanding the respect of his hearers and friends. He was a true lover of peace and justice, and was always surrounded by a peaceful atmosphere. That such a gentle, noble, and peace-loving soul may rest in the eternal abode of Peace for ever and ever is the constant prayer of his friend, Swâmi Abhedânanda, of India.

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[From Sister SANGHAMITTA, a Buddhist nun, in a communication to the *Open Court*, of Chicago, Ill.]

In life he was the dear husband, father, friend. For the aspirant for spiritual knowledge and the seeker after truth he had a helping hand. When strangers to this country and to its religion came from far-distant lands, it was Doctor Janes who extended the hand of good fellowship, and who, in his calm, unbiased way, gently but firmly showed that they *had* truths to give and that the people of America would do well to listen to them. I lay my tribute at the feet of this noble life now past. This grand man possessed high ideals of truth, felt the world his country, held peoples of all nations his brethren, all religions one in essence. He was universal in his interests. All true souls, men and women, who have come in contact with Doctor Janes and his work have been made better thereby, and thus the seed is planted that will bear fruit in ages to come. "By their fruits ye shall know them."

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[From a personal letter from Prof. WILLIAM H. FERRIS, A.M., of the Hart Farm School and Junior Republic for Dependent Colored Boys, Washington, D. C.]

His kindness to and sympathy with me in my struggles and strivings I can never forget. It was his serenity and poise that particularly impressed me. My strongest faith in immortality comes in contemplating the characters of Dean Everett and Doctor Janes.

[From a personal letter from FRANK C. LEAVITT, M.D., of Boston, Mass.]

I had, to an extent, come into the life of Doctor Janes, both in the capacity of a student and as a physician. It was in my personal contact with him that I came to admire him most, much as I had done so before when I had seen him in the capacity of a leader and a teacher. No man of less profound love, I began to see, could ever be the great harmonizer of a diversity of forces that he was. I see him as a man who undertook the impossible and accomplished it. When I saw him at Greenacre for the first time four years ago I marveled. For the first time in my life I

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saw a man conducting a great symphony from elements that had never played in unison before. What conviction and love can do he demonstrated, and from it I draw a lesson that is most precious.

[From a personal letter from Miss MARIA L. BALDWIN,
of Cambridge, Mass.]

I cannot say to you what the Conferences have been to me, under their high-souled leadership. I hold them the best influence my life has known.

[From a personal letter from Mr. HENRY S. MACKINTOSH,
formerly of Cambridge, Mass.]

The very first time I met him I took an immediate liking to him, which grew greater and greater the more intimately I came to know him. You remember our efforts in the cause of Freedom, which culminated in our Union Hall meeting in Cambridge, which was so enthusiastic and successful. A large part of this success was unquestionably due to Doctor Janes. He showed such good practical common-sense judgment for every-day matters, united with such personal tact and high

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ethical ideals, that the meeting could not help being a success while he took a part in it. Some verses by James Russell Lowell are descriptive of Doctor Janes:—

“He’s true to God who’s true to man. Wherever
wrong is done
To the humblest and the weakest, ’neath the all-
beholding sun,
That wrong is also done to us; and they are slaves
most base
Whose love of right is for themselves and not for all
their race.”

[From a personal letter from SYLVAN DREY, Esq., of
Baltimore, Md.]

I deeply mourn his loss. As I write these lines I am vividly reminded of the day when I first made his acquaintance. He endeared himself at once to every member of my household by his modest demeanor, his amiable manners, his lovable character, his tact, and genial adaptability. As I came to know him better I was more and more impressed with his shining virtues and commanding abilities. I speak only the simple truth when I say that he was a noble gentleman and an ardent seeker for truth.

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[From a personal letter from Dr. SMITH BAKER, of Utica,
New York.]

I knew Doctor Janes fairly well, and hoped to have many hours with him sometime, when we could again discuss things so dear to us both. To all the good things that have been published regarding him I heartily subscribe. We who have known him will best honor his memory by endeavoring to grow to his altitude of thought and feeling.

[From a personal letter from Rev. J. T. SUNDERLAND, of
Toronto, Canada.]

He was a good and true man, such as the world can ill spare. The world is better for his having lived. I feel my life richer for having known him.

[From a personal letter from Mr. J. G. THORP, of Cambridge, Mass.]

It is inspiring to hear of the strong, trusting spirit he showed to the last — such a practical object-lesson of his faith and of the genuineness of his teaching, which has been so uplifting and helpful to others.

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[From a personal letter from Mr. ROBERT ERSKINE ELY,
Secretary of the League for Political Education, New
York, N. Y.]

It was one of the pleasantest incidents of my stay in Paris that Doctor Janes was there for a while at the same time. I am one of the many who always felt unbounded admiration for him as a thinker, but still more as a man. His intellectual courage and charity were equally remarkable, and his beautiful kindness and unselfishness of disposition were most winning. The most and the best that can be said can hardly do justice to his noble qualities of character.

[From a personal letter from DAVID ALLYN GORTON,
M.D., of Brooklyn, N. Y.]

I knew Doctor Janes since 1872, during which time I was his physician, colleague, and collaborator. I could not, therefore, but know him well. We were friends by nature. I loved him for his integrity, unselfishness, and fidelity to the ethically true. Doctor Janes had a clear insight into the philosophy of the course of things, and a practical method

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of dealing with it. While we did not always agree, that circumstance was, perhaps, more to his credit than to mine. Evolution has lost a lucid exponent in Dr. Lewis G. Janes.

[From a personal letter from Rev. WILLIAM H. JOHNSON,
of Cambridge, Mass.]

Since I first became acquainted with him as a writer, through his "Study of Primitive Christianity," I have felt that there was an intelligence of rare reasonableness and force; and since I knew him personally I have realized with growing admiration and love that those intellectual gifts were allied with even more beautiful qualities of the heart. A sincerity as manifest as the sunlight shone through every act and word of his.

[From Mr. ERVING WINSLOW, Secretary of the New
England Anti-Imperialist League, Boston, Mass., Sept.
13, 1901.]

At the meeting of the Executive Committee held yesterday it was voted:

"That the Committee desires to record its regret at the loss of Dr. Lewis G. Janes, who has been for a year and a half a Vice-President

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of the organization and from its inception an ardent worker in the cause which it represents. Doctor Janes was a lover and courageous defender of liberty in thought and action, and in his character there was the rare union of gentleness and enthusiasm which exerts the most far-reaching influence among men. The loss which the League has experienced in the death of Doctor Janes is a loss which is shared by the community and the friends of peace and progress everywhere."

In making this communication, may I add an expression of my own deep sorrow and of the most earnest sympathy in a loss so great to us, and to yourself so irreparable?

[From a personal letter from Mr. ALBERT S. PARSONS, of
Lexington, Mass.]

. . . But the loss to the world! *We* are transient, but the world needs such men — needed them never more than now. Do you realize how many active workers in the cause of anti-war and anti-subjection of foreign peoples have passed away in the past year? Doctor Janes' voice will be greatly missed. Few have stood out so boldly and so grandly; and very few have his logic and felicity of

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phrase. How we all need him! . . . What a magnificent record he has made! Who can estimate how many lives have been ennobled, how many men and women uplifted, by his influence? The ethical life of the whole community is higher because of his labors. How many men can be named who have done anything like as much for the uplifting of the world — the higher life here on earth?

[From FRANCIS E. ABBOT, Ph.D., of Cambridge, Mass.]

His work in behalf of "Evolution" did not especially interest me, for the reason that, like —, —, and others, he seemed to me to read into Herbert Spencer's philosophy a religious significance which it does not contain. But I had the highest esteem for him as a man. The glimpses I had of his home in the last few years showed him in a very beautiful light. I know of no higher test to apply to any man, and I believe that Doctor Janes met it as few men do. What brought us most together was our common indignation at this Filipino iniquity, and our common recognition of the human rights on which our

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great American nation, in defiance of its own fundamental principles, is brutally and tyrannically trampling. It was refreshing to see how his honest heart glowed with enthusiasm for those "Rights of Man" which too many now sneer at as out of date. In his deep sympathy for the outraged and the wronged, I felt compelled to venerate in Doctor Janes a true prophet and leader of the people in all that touches their real duty and real interests. How ill we can spare him !

[From a personal letter from Rev. JENKIN LLOYD JONES,
of Chicago, Ill.]

I found in Doctor Janes one of the quiet, steady, intelligent backers that are as rare as they are valuable. I turned to him always with the assurance that he would give prompt and wise counsel. My problems are the more perplexing now that he is gone.

[From a personal letter from Rev. W. N. GUTHRIE, The
Rectory, Fern Bank, Ohio.]

We came to look upon him as a certainty — a thing to count on in emergencies — part of

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the eternal scheme of the world. . . . His experience was valuable to us younger men who valued *religion* and were also convinced evolutionists. His word of encouragement was quieting and confirming.

[From MARTIN L. HOLBROOK, M.D., of New York City.]

He was by nature a noble man, with broad and enlightened views of Nature and life; more a philosopher than a man of the world; a diligent student of life in all its relations. He lived an honorable, most unselfish, and useful life.

[From Rev. ANNA GARLIN SPENCER, of Providence, R. I.]

I knew Doctor Janes from my earliest girlhood. Our families were united, not only by ties of friendship, but by those of moral sympathy, our parents and relatives being fellow "abolitionists" and "black Republicans" in the early days. The first presidential campaign of my memory was that of Fremont, and the children of the two families sang together the stirring songs of that period and joined in

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the "torchlight procession" excitements; and when John Brown was hanged we together wore the bit of crape that testified to our horror and grief. All through our lives we have had the sort of friendship which takes all for granted and meets always at the point where we left off at the last interview. I therefore add my word as that of one who feels keenly the personal loss of this sudden death. In the work of Doctor Janes at Brooklyn, and in his association in the Free Religious movement, we found ourselves still of the same inner circle of those united in devotion to moral reform and at home in full spiritual comradeship. And his was a unique service in many ways! His spirit was so sweet, his temper so calm, his keen analysis of the position of opponents so chastened by his capacity to sympathize with those from whom he differed, that he could lead the hosts of reform without losing either mental poise or spiritual balance. What greater praise could be given? His clearness of thought and strong historic sense made him one of our best public teachers, not brilliant so much

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as useful, in giving comprehensive introduction to and summary of the great moral and religious movements of thought and life that mark man's social development. We miss him for what he was, the pure and noble and kindly man. We mourn his loss for what he did, and could have continued to do, to "widen the skirts of light" and make the world better and wiser. He was of the highest type of radical, — he who conserves all the good of the past as he grows and beckons toward the future. Many children of his fine influence rise up to call him blessed in his character and in his work!

[From a personal letter from FRANK DREW, Ph.D., of the State Normal School, Worcester, Mass.]

I feel the great humanness of Doctor Janes' presence, see his encouraging face, hear his gentle, persuasive voice. He is one of the few men who made so much of an impression on me that I am unable to discriminate and say, This is his, This is mine. For as I knew myself better I realized more of him. He was noble, and pettiness could not remain

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before him ; it was transmuted. I have been at meetings of the Cambridge Conferences when it seemed that he must be tried greatly ; and yet it was impossible to make him ill-natured or unappreciative of the bit of good which he found. Sometimes I thought he found the good because he put it there ; but if so, so gentle was his way, so from-within-working his art, the would-be antagonist felt his better self speaking—in Doctor Janes' words. I loved him, believed in him without reserve, and miss him.

[From Rev. SAMUEL M. CROTHERS, D.D., of Cambridge, Mass.]

In Doctor Janes there was a mingling of breadth of mind and fervor of spirit. He did not merely repeat the great words of modern liberalism. To him "the brotherhood of man" was not an abstraction, but the most vividly realized fact of consciousness. I am grateful for the privilege of being allowed to add my name to the list of those who loved and admired him.

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[From Rev. CHARLES GORDON AMES, D.D., of Boston,
Mass.]

I could claim nothing like intimate acquaintance with Doctor Janes; but I always felt this as a personal privation; for every impression made by casual contact persuaded me that here was one of Nature's noblemen. One need not look long nor often into clear water to be sure of its transparency; and I always felt that this man had nothing to conceal. No doubt he was "tempted in all points," like the rest of us; and no doubt he would be surprised by the praise of his friends; for he was the soul of modesty, though in matters of rectitude firm as a granite cliff, and bold as a lion. A man of clear vision, as well; all the more clear because looking directly for truth and right, with no side-glances at public approval or private interest. While we grieve for the brevity of his earthly life, we rejoice for its unsullied quality, and give thanks that such a man has lived among us, so full of grace and truth, and faithful as a steward over the high trust committed to him for the service of his generation.

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EXTRACTS FROM EDITORIAL NOTICES.

[From *The Outlook*, New York City.]

Dr. Lewis G. Janes was one of the men who, in common with Professor Le Conte and Dr. John Fiske, have been influential in America in bringing about a better understanding of the true relations of religion and science. Born at Providence, Rhode Island, in 1844, Doctor Janes in early youth took a great interest in the humanitarian and religious discussions that were stirring the hearts and consciences of the people of New England in the decade preceding the Civil War. He became later an ardent but not indiscriminating disciple of Herbert Spencer, and devoted much of his life to the interpretation and popularization of the Synthetic Philosophy along ethical lines. . . . Doctor Janes had a rare gift as a sympathetic expositor, and reached a wide circle of thoughtful students, not only in his published writings on "The Evolution of Morals," "The Scope and Prin-

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principles of the Evolution Philosophy," "A Study of Primitive Christianity," "Health and a Day," etc., but through an extensive correspondence and by personal touch in classes and conferences, in which his peculiarly gentle yet forceful personality made a deep and lasting impression.

[From *The Brooklyn Daily Eagle*.]

Dr. Lewis G. Janes was for ten years or more a resident of Brooklyn. Philosophers do not commonly make a strong impression on the great public, but it is quite true that Doctor Janes will be deeply missed by a considerable circle of thoughtful people here, and in Cambridge, where he has lived since he left Brooklyn five years ago. Doctor Janes founded the Ethical Association of Brooklyn, which, during the ten years of his presidency of it, afforded a free platform for the discussion of subjects upon which discussion is commonly limited. He was a philosopher, and first and foremost a convinced evolutionist and an ardent disciple of Herbert Spencer. Spencer's popular acceptance owes a good

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deal to the zeal of his American disciples, foremost among whom was the late John Fiske. Next to the work of Doctor Fiske the acceptance of Evolution probably owed more to the discussion of the application of that principle to various fields of thought, including religion, which were conducted by the Brooklyn Ethical Association than to any other single influence. The study of the growth or evolution of religion, precisely as the evolution of government or of natural science is studied, shocked some devout minds, but the strictest evangelical faith was no more serious or earnest in its desire for and reverence of truth than were Doctor Janes and the men whom he gathered about him on the platform of the Ethical Association. These men included John Fiske, who frequently spoke there, and the leaders of scientific and liberal religious thought of the day. These meetings offered the most thoughtful and strongest discussions of the questions studied to be met with anywhere in the country. They were planned and held together by Doctor Janes. For four years, from 1890 till 1894, Doctor Janes lectured

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before the Institute School of Political Science, and his classes were notably successful. During his final year in Brooklyn he served as instructor of history in Adelphi College, and devoted the bulk of his time to the task.

[From *The Springfield (Mass.) Republican.*]

The loss of Dr. Lewis G. Janes from the ranks of thinkers and talkers on ethics and religion is one to be marked by a word of recognition and regret. He was less widely known than his merit deserved. An evolutionist, he traced growth in the thoughts of men and was open to the newest light thrown on the great questions of life. To Doctor Janes nothing was more inimical to the advance of humanity than war, and he was earnest in the opposition to imperialism. He was, indeed, one of the choice spirits of the day, and to those who had the opportunity to know him his memory will remain an inspiration, and his loss to the fresh movement of thought under the stimulus of modern science and its new attitude is recognized as very considerable.

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[From *Unity*, Chicago, Ill.]

As the pain of the heart slowly takes counsel of the judgment, we realize more and more the loss that has come to the cause of universal religion in his death. As Director of the Cambridge Conferences in the winter season, of the Monsalvat School of Comparative Religion in the summer time, as President of the Free Religious Association, and as the eastern Director of the Congress of Religion to whom was given the opportunity of giving the most active and efficient co-operation, he leaves a vacant place which to human eyes seems likely to go unfilled. To all these positions only one with large faith in the future, with a joy in the intellectual life, and a devoted student of the humanities, is eligible.

[From *The Light of Dharma*, San Francisco, Cal.]

Doctor Janes' rare intellectual attainments and broad spirit fitted him admirably to lead his fellows to higher and broader fields of ethical culture, and right royally and loyally he proclaimed the Truth. His whole heart

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was in his work, because it was for the betterment of humanity, — that all people might be lifted to truer and better conditions of individual and community existence. Buddhism had a stanch friend in Doctor Janes, and Buddhists everywhere join with all students of ethics and philosophy in expressing sorrow at his death.

[From *Universal Religion*, Tacoma, Washington.]

The cause of free, spiritual, and universal religion had no more devoted, fearless champion and interpreter than Doctor Janes. As Director of the Monsalvat School of Comparative Religion at Greenacre he secured representative men from all parts of the world to present and discuss the underlying unities and sympathies in the world's great religions, an educational work of singular importance. His practical interest in the cause of universal religion was further manifested in his connection with the Congress of Religions organized at Chicago in 1893. He was chairman of the local committee at the Boston convention held in April, 1900,

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which was conceded by all to have been the most significant and successful meeting ever held under the auspices of the Congress. His best known published works are "A Study of Primitive Christianity" and "Health and a Day," the former a masterly presentation in popular form of the genesis of Christian doctrine and organization ; the latter a most helpful little book, dealing with rational methods of securing health and happiness. Intellectual serenity, born of deep study, broad experience, and allegiance to the scientific method in the search for truth, — this was perhaps the most conspicuous trait of Doctor Janes' character, and with it he combined a beautiful and rare catholicity of spirit ; a combination that fitted him, to an exceptional degree, for the several positions he occupied and for the great tasks that he made his life-work.

APPENDIX

Writings by Dr. Lewis G. Janes

I

COMPARATIVE RELIGION

- A Study of Primitive Christianity.
Cloth, 319 pp., second (revised) edition. Chicago:
Charles H. Kerr & Co., 1887.
- A Study in Religious Evolution.
An investigation as to the origin and early religion of
the Chinese, based on a study of their written char-
acters. London: Westminster Review, July, 1887.
- Egyptian Doctrine of the Future Life.
Suggests the possibility of tracing the evolution of
the doctrine of immortality in the extant literature
of Ancient Egypt. Boston: Unitarian Review,
Jan., 1888.
- The Cuneiform Legends of Chaldea.
Read before the Brooklyn Philosophical Society,
Feb. 20, 1879. Boston: Index, 1880.
- The Zoroastrian Influence on Judaism and Christianity.
Read before the Brooklyn Philosophical Society,
Dec. 11, 1879. Boston: Index, 1880.
- Evolution and Immortality.
An attempt to show the reasonableness of the belief
in immortality from a study of its historical evolu-

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- tion. Read before the Brooklyn Philosophical Society, May 6, 1880. Boston: Index, 1880.
(Reprinted in pamphlet.)
- The Growth of Religion.
Boston: Commonwealth, 1878.
- Fetichism.
Boston: Index, 1878.
- Genesis of the God-Idea.
Boston: Index, 1878.
- The Religions of the East.
Boston: Index, 1883. (Reprinted in pamphlet).
- The Comparative Study of Religions.
The Sewanee Review, Jan., 1899.

II

PHILOSOPHY, PSYCHOLOGY, AND ETHICS

- The Scientific and Metaphysical Methods in Philosophy.
Read before the Brooklyn Philosophical Society,
Apr. 28, 1882. Pamphlet. Boston: Index Association.
- Life as a Fine Art.
Lecture before the Ohio State University, at Columbus, March 22, 1891. Pamphlet. D. Appleton & Co., 1891.
- Carlyle's Philosophy of History.
London: Westminster Review, Oct., 1889.
- Evolution of Morals.
Pamphlet. Boston: James H. West, 1889.
- The Scope and Principles of the Evolution Philosophy.
Pamphlet. Boston: James H. West, 1889.

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- Religion in the Light of Modern Science.
Boston : Unitarian Review, Oct., 1889.
- Ethics in Natural Law.
Popular Science Monthly, Jan., 1895.
- Philosophical Agnosticism and Monism.
A defense of the Philosophy of Herbert Spencer.
Chicago : Open Court, Sept. 17, 1891.
- Herbert Spencer's Philosophy.
A defense against the charge of Materialism.
(Approved by Mr. Spencer, in autograph letter.)
Chicago : Open Court, Oct. 22, 1891. (See
also communications in New York Times, Apr. 27,
1890 ; The Independent, July 2, 1891 ; and The
Christian Register, Aug. 20, 1891 ; also, New
York Tribune, June 23 and July 28, 1890.)
- The Economic Value of Altruism.
Social Economist, July, 1893.
- Cosmic Evolution as Related to Ethics.
Chicago : New Occasions, Dec., 1893.

III

EDUCATION

- Religious Instruction in State Schools.
Educational Review, Sept., 1892.
- The State and Public Education.
Social Economist, Jan., 1892.
- Religious Value of Scientific Studies.
Chicago : Open Court, Nov. 24, 1887.
- The Study of Civil Government.
School Journal, Apr. 22, 1893.

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- Civil Government in Public Schools.
School Journal, 1894.
How to Teach Civil Government to Children.
School Journal, 1894.

IV

SOCIOLOGY, POLITICAL SCIENCE, ETC.

- Health and a Day.
Familiar talks on the problem of health and the conditions of a normal and useful life. Cloth, 185 pp. Boston : James H. West Co., 1901.
Social Ideals and Social Progress ("Our Nation's Peril").
Pamphlet. Boston : James H. West Co., 1899.
The Relation of Biology to Sociology.
Popular Science Monthly, June, 1892.
The Problem of City Government.
Pamphlet. D. Appleton & Co., 1892.
War and Progress.
Pamphlet. D. Appleton & Co., 1893.
Problems of Great Cities.
Unitarian Review, Oct., 1891.
What New England owes to the United States.
New England Magazine, June, 1894.
Penological Reform in America.
Chicago : New Occasions, June, 1893.
The Relation of the State to the Individual.
Social Economist, Oct., 1891.
The Functions of the State.
Social Economist, Nov., 1891.

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- Politics and the Saloon.
Social Economist, Apr., 1894.
- The New Sociological Revival.
Social Economist, Dec., 1894.
- The Nutritive Value of Foods.
Food, July, 1892.
- The Deterioration of our Food Supply.
Journal of Hygiene, Feb., 1893.
- Origin of Religious Liberty in America.
A defense of Rhode Island and Roger Williams.
New York Tribune, June, 1894.

V

HISTORY AND BIOGRAPHY

- Samuell Gorton, First Settler of Warwick, R. I.
Cloth, 141 pp. Providence: Preston & Rounds,
1896.
- Samuell Gorton of Rhode Island; A Study in Colonial
History.
New England Magazine, May, 1898.

VI

- Book Reviews, mainly on philosophical and ethical
topics, in Popular Science Monthly, Open
Court, Index, Christian Register, Journal of
Hygiene, Brooklyn Standard-Union, etc.

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