

and out of sight." From the pity and the scorn of his countrymen he did well to hide himself, even though the hiding was delayed till after he had been well beaten in the senatorial contest. The President who picked him up to place him in the highest judicial position in the land gave a rude shock to those who had begun to believe in Mr. Arthur's discretion; and the clergyman who has ornamented him with tinsel eulogy has not adorned his own sacred calling.

Jews and Jew-baiters.

PREJUDICES often survive the reason for their existence, like some ill weeds that grow again after they have been uprooted. In the Middle Ages, the Jews were believed to be an accursed race of deicides. The guilt of Herod and of the chief priests of Pilate's time was supposed to have diffused itself, by a transfer and transmission understood only by the speculative theologian, to the whole Jewish race. It was, therefore, considered most meritorious and well-pleasing to God to make their lives as wretched as possible, in atonement for the suffering of Christ. According to law, distinctive badges were worn by these heirs of perdition, that nobody might mistake them for Christians, and they were required to dwell in separate quarters, that they might not by any chance associate with so-called Christians—an arrangement which, no doubt, saved the Jews from a great deal of bad company.

In some countries, laws were made to keep them from increasing; in others, they were occasionally thinned out by persecution and massacre. When any great drought or other scourge befell a nation, the anger of heaven was appeased by a crusade against the Jews, who were banished or put to death for the sins of high-priest Ananias, as in like manner the Puritans in Boston sought to turn away the wrath of God, disclosed in Philip's War, by fresh severities against the Quakers. There was not much encouragement to people situated as the Jews were to keep visible property, and hence they came to be dealers in money—the financiers of Europe; and since the Jew was destined to perdition anyhow,—damned *ex officio*,—he alone in England was permitted to receive usury for his money.

To justify all this outrage, prejudice easily invented charges against the Jews more injurious than that of taking exorbitant interest. It would have been wonderful, indeed, if the Jew, badgered, beaten, and banished from land to land, did not in turn lay up a store of hatred on his own side that would now and then break out in words and acts. But the wildest stories were set a-going, of children carried off by Jews to be circumcised and even to be crucified. It was under the stimulus of such slanders that, at the close of the thirteenth century, the Jews, after suffering outrage and robbery, were exiled from England, many of them being plundered and pitched into the sea on their passage to the Continent by mariners zealous to promote Christianity.

Not all of Christendom has come out of barbarism yet. There are regions where the Jews still suffer from the folly and fanaticism of their neighbors. In Russia to-day, as in England five hundred years ago, the irresponsible despotism and blind fanaticism that

bear so heavily upon the Jews seek to justify themselves by recounting wrongs, real and imaginary, wrought by the Jew. But all the rest of Christendom has long since found out that the simple remedy for all the wrongs, real or imaginary, wrought by the Jews is the admission of Jews to stand before the law on the same level with other human beings. The Jews are not worse than other people. The rascally Jew is not more villainous than the rascally Christian. The race furnishes, by all account, a larger proportion of eminent men than any other. Dr. Guthrie, the Scotch divine, was accustomed to say that the best brains of modern times were in the heads of Jews. Those who cling tenaciously to a prejudice against the Jewish race will none the less follow the political lead of Disraeli, or the theological leadership of Neander, or admire the philosophy of Spinoza and of Moses Mendelssohn, the poetry of Heine, the music of Mendelssohn-Bartholdy, and in a hundred ways will come under the influence of the Jewish intellect, which plays so large a part in human thought and human affairs.

The greatest paradox of history is the fact that Christendom reveres more than all other literature that which came from the pen of Jews, believing that to them was given a closer communion with God than to other people, while this same Christendom is ready to believe all slanders against the race that gave birth to that greatest of ancient poets—the author of the book of Job, as well as to Isaiah, to Daniel, to John, and to Paul—not to mention a name more deeply revered than all. It is never safe to accept the account given of the downtrodden by those who oppress them. Oppression no doubt degrades the oppressed, as it certainly does the oppressor, but it will not do to take the word of the tyrant for the character of the slave under his heel.

Putting away the "Pathies."

AT the last meeting of the New York State Medical Society, a most important change was effected in the ethics of medical practice. This consisted in the adoption of a new code for the guidance of the faculty, virtually permitting a physician of the "old school" to consult with any physician of the other schools in good standing he may choose. This is a wise and timely measure, and must result in a great improvement in the tone of the profession, raising it in the respect of every one, and divesting it of much that is discreditable. In the eyes of the law, both schools have the same privileges and standing; there are well-conducted State homeopathic as well as allopathic asylums and hospitals; there are regularly chartered colleges of both schools; and it is high time that arbitrary distinctions should be at an end.

The action of the State Society at Albany has naturally drawn forth the adverse criticism of men whose ideas are as narrow and illiberal as those of the most bigoted theologians. It has even been insinuated by one Philadelphia medical journal that the new code was suggested by the specialists of the regular school in New York City, who, knowing that a large number of rich and influential people in that city employed homeopaths, wished for a change that would permit them to meet their "irregular" brethren in consulta-

tion. Equally silly and hastily formed opinions have been expressed by other non-progressive critics, who seem to cling as fondly to the traditional blue laws of their school as the venerable Puritan clung to his iron-bound Bible with one hand, while with the other he piled fagots upon the fire built to consume the unfortunate witch.

After all, the duty of the physician is to relieve human suffering, and whether he does so by the use of the heroic measures of Bishop Berkeley's tar-water, or the infinitesimal doses of the Lilliputs, it matters not. The clever and successful practitioner seizes the best remedy that presents itself, and does not stop to inquire whether he violates any code in so doing. The old school are making daily use of the remedies of the "homeopaths," while the latter do not hesitate to administer remedies not included in their pharmacopœia. In America, Doctor Henry G. Piffard, of New York, and in England, Doctor Sidney Ringer, were among the first of "allopaths" to call attention to the value of the homeopathic use of certain drugs.

What is really needed in medicine is a putting away of the "pathies" which belong to the quacks, to the creatures who thrive on printing-ink and "testimonials," and who prey upon the credulity and superstition of the general public. If such an amalgamation as will probably follow the passage of the new code does occur, it will mark an era in medical progress that must carry with it a more scientific exactness. The weaker men in both schools must be crowded to the wall, and at the bedside of the patient there will be a practical and fair application of what is good in each system.

Under the new *régime*, the public ought to be able to judge more clearly of the character and ability of their physicians. The question will not be so much of the school as of the honorable standing of the individual among his comrades of both schools. When he is called hard names by his fellows, it ought hereafter to mean something more than a difference of opinion on matters of theory. Let the public now be on its guard against supposedly "regular" physicians, who are known among their brethren as "commercial doctors." These men, with the indorsement of titles, or a membership in some respectable medical society, prostitute their learning by indulgence in "clap-trap," by the recommendation of "cures," and by useless and unnecessary operations, performed on every occasion and upon every patient, no matter what may be his disease. One will discover that some particular part of the body is the seat of a morbid process, and will proceed to remove it by a mysterious operation; while another will prescribe a remedy which can be procured only at a certain place, and can be taken only in a certain position. A more matter-of-fact practitioner will suggest the extent and value of his practice by means of a pile of bank-notes of large denominations exposed upon his desk. With these men no code of ethics is of the slightest use, and their more honest and plodding fellow-physicians must bear the disgrace thus brought upon their calling. But if the profession itself finds it difficult to deal technically with such men, the public, as we have said, ought to be better able to discern them now that the allopaths are disposed, in their public attitude and pri-

vate conversation, to reserve their harsh criticisms for real offenders.

New Reasons for Peace.

A GREAT many Englishmen visit America, but a great many more would come over annually if it were not for the English Channel. The general belief of English people who have not crossed the ocean is that, in its effects upon the human system and the human mind, the voyage is just what the effect of the Channel crossing would be if the latter were prolonged for as many days as it is hours. In other words, they look upon the Atlantic Ocean as a larger and more pestilent Channel, and very naturally they refuse to venture upon it. The ingenuity of nature in the production of human misery was never more completely matched by the lack of ingenuity on the part of man to overcome it than in this matter of the Channel crossing. It is not necessary to enter into details concerning a subject which either experience, oral narrative, or literature has made familiar to every intelligent reader.

Of late, however, the scheme has been revived of a submarine tunnel, which, if successful, would effectually and forever abolish what may be said to be one of the greatest evils of civilized life. But along with the news of the revived project—news of the deepest personal interest to every traveling American (and what American does not travel?)—comes the intelligence of an opposition to the scheme, based upon military grounds. It seems that if the tunnel is built—presto! the tight little island is no longer an island! Should *both* ends of the tunnel, by delay, mismanagement, or chance of any kind, fall into the hands of the enemy, and remain therein a single day, the Continental hosts, to the number of one hundred thousand in the twenty-four hours, may pass dry-shod, like the Israelites of old! Then—exit England!

Now, what we have to say is that if this opposition should be successful—if the fear of war should prevent the abatement of this gigantic nuisance—if every tribute paid to Neptune by every Englishman who crosses the Channel is, in reality, a tribute paid to Cæsar, then Cæsar, then war, is doomed! But we do not believe the opposition will be successful. Both England and America are largely ruled by the imagination, but there is something else that has still more power over these kindred nations, and that is common sense. The common sense of America is in favor of the building of a canal to unite the Atlantic and Pacific oceans, by any one who is able to build it, and the country cannot be frightened out of the idea by the fears of imagined wars. If the specter of war is to be called up to oppose such steps in the march of human progress as the Channel Tunnel and the Isthmus Canal, then the military idea is destined to receive a check such as no peace convention has ever yet been able to administer to it. Already the idea of international arbitration is taking firm hold of the minds of men. It will take many a long year, and perhaps more than a single century, for this idea to become a fixed policy—and, still more important, a fixed habit—among nations; but that the time is gradually and surely approaching, there can be no doubt. We do not know who there will be to regret