

store-house of natural wealth. He gets the first dividend on the increase of value resulting from bringing population upon the soil. The land he buys for three or four dollars an acre, or gets for nothing by homestead settlement, soon becomes worth ten or fifteen. If he embarks in trade or in any mechanical pursuit, his wares or his services are in brisk demand, because all the new-comers around him require goods and implements. Then there is a certain stimulus in the moral atmosphere caused by the ambitions and energies of a new community full of hope and activity, which makes hardships easy to bear and causes buoyancy of spirits.

Western people find it hard to make their friends in the East understand just what they mean when they speak of the difference in the business and social tone of the two sections. It is a difference to be felt rather than defined. There is vastly more energy and more hope *per capita* of the population in new communities than old, and the immigrant feels at once the resulting stimulus. It braces up the listless and the desponding, and makes even the most active man conclude that there is a deal more in him in the way of work and ideas than he supposed. Many a young man who would have remained a clerk or small-salaried employee of some kind all his life, had he stayed in the East, becomes, amid the larger opportunities of the West, a "leading citizen," and the owner of a fine farm or a prosperous business.

The young man going West can, therefore, count upon the opportunities of obtaining good land at small cost, the business openings growing out of the wants of a new community, and the moral incentive that comes from contact with hopeful, enterprising people. If he does not succeed in gaining a full measure of independence in the course of ten years, the reason will lie in his own disposition. He will either lack energy and capacity, or he will be so much a creature of habit and so thoroughly the outgrowth of an older civilization that he cannot adjust himself to the new environments. There are men, as well as trees, that will not thrive when transplanted. The intending emigrant would do well to study his own disposition carefully, and make sure that he is not of that kind.

Finally, the Western emigrant must expect to miss many of the agreeable conditions of life in his own home: to work hard and live plainly, to get along without a hundred comforts and pleasures which have been almost as much a matter of course to him as his three meals a day. He will have to find his enjoyments, for a few years, largely in anticipating the rewards which the future is to bring. He will not have to endure the rude physical hardships suffered by the last generation of pioneers who cleared the forests of Ohio and Indiana, for the railroads now go in advance of settlement, and bring the appliances of comfortable living to those who can pay for them. He can ride on a sulky-plow, sow his grain with a patent drill, reap it with a harvester, and thresh it with swift machinery driven by a straw-burning steam-engine; but, for all that, there are many deprivations to be borne, and trials enough to be endured to test his manly qualities. A feeling that he is building up the country and his own fortunes at the same time will bring him safely through them all, however, if he has the stuff in him for a successful pioneer.

The Late Dr. Pusey.

THE death of Dr. Pusey has already drawn from his countrymen, of all theological opinions, an expression of admiration for his character, which, in many quarters, was withheld while his living presence lent a luster to the ritualistic movement which claimed him as one of its fathers. For a moment, at least, his character has become a center of unity in the English Church. The partisanship of religious ideas gives way before the fact of a good life appealing through death to the judgment of the universal moral sense which never refuses its homage to actual righteousness. The unanimity with which opposite Church parties are now pointing to Dr. Pusey's sincerity, courage, singleness of purpose, fairness, gentleness, and practical religion, in which all see the Christian ideal almost realized, ought to admonish theological antagonists that the real issues of spiritual life move far away from their disputes. In England, however, this universal desire to express admiration for his character may delay, for a time, any real estimate of his mental powers. His warmest admirers will soon have to admit that his intellect was inferior to his spirit. Keble in his poetry, and Newman in his exquisitely disguised logic, showed greater ability, and perhaps both did more to enforce "Puseyism" than did Pusey himself. Pusey was not the first reformer whose mind was unable to take large views of really great things. The great ideas of catholicity and spiritual life, when revived by the High Church movement of fifty years ago, found in him a narrow, though intense, expositor. He seemed incapable of conceiving of that true catholicity which includes in the kingdom of God every one faithful to Divine truth, as revealed in every age. For him, "Catholic truth" spoke its last word from the lips of the Church Fathers of the first few centuries. He was among the first to recognize and denounce the deadening provincialism of the Established Church of England; but he sought to escape from it, not, like the poetic Keble, by rising into the ideal aspect of its doctrines and worship, nor, like the courageous Newman, by entering the historic repose of the Roman Catholic communion; but like a practical Englishman, by emigrating to the earliest centuries of Christianity. Amidst the contradictory voices of that troubled epoch, his intellectual narrowness enabled him to hear only the few which happened to be in agreement with one another, and to gather from their somewhat thin harmony that principle of "Catholic authority" which led him to ignore all truth revealed ever since. While men like Dean Stanley rejoiced to hear the voice of God in every age, — a living voice appealing to the living soul through every event in history and in individual experience, — Pusey's faith in divine illumination shrank up into an exclusive attention to the partial truths spoken in the Church's prattling days. To men like Maurice, the formulated doctrines of Christianity were but openings into principles and truths in harmony with the universe itself, and, therefore, too large to find complete expression in any dogma; Pusey regarded Christian doctrines as final verities relating only to a supernatural life and deposited in the Primitive Church, to be guarded by a perpetual succession in the ministry. The true historic spirit which, to so many

earnest minds to-day, supplies the best commentary upon Christian doctrines, seemed to Pusey the bitterest enemy of the faith. The fact is, he was unaware of any divine movement in his own times apart from the "Tractarian" agitation which enlisted his whole life; and perhaps, no other church leader has ever left a mass of writing in which there is such a manifest ignorance of the special light and truth revealed in his own generation.

The depth and reality of Dr. Pusey's own spiritual life are beyond doubt. His intense appeals to his followers to seek holiness of life evidently come from depths of personal realization. At the same time, in common with the teaching of the whole Anglo-Catholic party, he leaves the impression that holiness is not the perfecting of human nature *as such*, but rather the training of the soul in special and peculiar exercises to fit it for Heaven. The conception of spirituality, as a pervading sense of the Divine Presence everywhere and in everything, giving tone to the inmost thoughts and character to the outmost acts, was incomprehensible to him. He seemed to see in God a reluctance to approach man, except through certain prescribed transactions in church and at the altar; and he enforces the necessity of such spiritual acts, as though they were signals of distress to attract the help of a remote and inattentive Providence, rather than as grateful expressions of our sense of His perpetual nearness. Indeed, much of the attractiveness of the extreme High Church view of religion lies in its notion that, in specified times and acts, man can work effects in deity itself. There will probably always exist two contrasted aspects of religion: that which regards the whole world as the family of God, in which spiritual life means the consciousness of the family tie drawing men out of self-hood into brotherhood toward all on earth, and into an aspiring sympathy with all in heaven; and that other view which regards the world as a wreck, and spiritual life as the difficult process of being rescued from it. Men like Dr. Arnold, Maurice, Stanley, and Robertson represented the first view; Pusey and his followers represented the second. The High Church movement has lost much of the intensity which fired the early Puseyites with the idea of rescue, and in its present ritualistic phase has degenerated into that externalization of religion which makes worship an almost physical satisfaction to the modern ritualist. This, indeed, was the sorrow of the great leader's old age—and more than once he lifted his voice against such a misapprehension of his teaching. He was too spiritually great to associate any æsthetic or mediæval whim with the tremendous task of saving souls; and we may say that it was the true greatness of his spiritual purpose which, in spite of his narrow view of catholicity and his one-sided view of personal religion, quickened the spiritual life of the English Church, when it seemed so dead that nothing but the intense call of vehemently earnest men could arouse it. Many other voices helped to work that miracle; but Dr. Pusey's, although not the strongest nor the sweetest, had just the tone to reach the deadened English ear. The church which he helped to arouse needs minds of a different order to guide her energies to enlightened issues, under the inspiration of a wider horizon than Pusey's intellect could discern; but, after all, the most enlightened

church of the future can have no nobler ambition than to multiply *characters* like his. His ecclesiastical and theological views were provincialism itself usurping the tones of catholicity; but his spirit and life witnessed for those universal verities of practical righteousness, which constitute the true catholicity of all earnest and enlightened men.

The Archæological Institute of America.

THANKS to the initiative of a number of public-spirited gentlemen of Boston and Cambridge, and the aid of others in many parts of the United States, the Archæological Institute may be said to make promising efforts to fly, if, indeed, it cannot be held to be fully fledged. It is not strong enough to publish all its own reports. The Harvard Art Club and Philological Society have paid the cost of the elaborate *prolegomena* on the ruins of Assos, Asia Minor, forwarded by Mr. Joseph Thacher Clarke and his assistants, and the Third Annual Report of the Executive Committee holds an appeal to the liberal for contributions toward a more thorough and comprehensive sifting of the Assos ruins by the same able excavator. It is true that much is said, in forcible language, of the need of work in archæology strictly American. Therein the last report differs favorably from that presented in May, 1880, when the desirability of working the site of Greek settlements led the committee to make unnecessary capital out of certain facts regarding American archæology. The latter, we were told, relates "to the monuments of a race that never attained to a high degree of civilization, and that has left no trustworthy records of continuous history. It was a race whose intelligence was, for the most part, of a low order; whose sentiments and emotions were confined within a narrow range, and whose imagination was never quickened to find expression for itself in poetic or artistic forms of beauty." Not content with this partial and misleading statement, the committee added, entirely untruly: "From what it was, or what it did, nothing is to be learned that has any direct bearing on the progress of civilization." This mistaken zeal appears to have sprung from an undue prominence in the minds of the committee of classical studies. They forgot, or chose to forget, the claims of ethnology. They appear to have been blind to the fact that, notwithstanding the greatness of the Greeks in all departments of thought, there is a large way of looking at archæology, namely, as a study of the appearance of man on the globe through the traces he has left behind him, in which study the Greeks can only take their place as one, though a highly important, race. Without wishing to disparage in the least the results obtained by the Assos expedition, results not brilliant, but sound and extremely useful, or to object to an American archæologist who works in whatever part of the world he thinks best, yet it does seem that Americans ought to labor in America, if there is any preference to be made. And why? Not because the classics are to be despised or classic architecture and art slighted—any part of the globe is open to the archæologist. Nor because there is anything in the Know-Nothing cry of America for the Americans. The world of science knows no boundaries or nationalities, and only admits of the healthy stimulus of