

under various manifestation, and, lastly, chiefly, to urge that inward charity of thought, and that outward charity of act (soon perhaps to follow), which is born only of *intelligent sympathy*.

This tendency to seek the good that is cloaked in evil is one that may not at once meet the approval of Exeter Hall or Faneuil Hall, though ultimately their reach toward honest things would bring us together. Uncompromising war upon an obvious evil, with incidental wholesale condemnation of men who have inherited an offensive institution,—such is the rough-and-ready method, which has a merit that I shall not contest and cannot attain.

Polyandry, polygamy, monastic power, feudal law,—all these appear as abuses to the hasty eye; and indeed they fall within the universal rule of good-and-bad, the bad being prominent to our examination. But they will “yield to treatment,” to the treatment of physical science relieving physical want. Let us then give, nor urge even this, a knowledge of those things which have helped us in this world (as we think), and let this force work its fated changes. As to our religion, let it be offered only by humble, patient men who shall not damn a thousand dear traditions as deadly sins. Perhaps then some of their hearers will prefer to utter the name Christ, rather than some other sound, in addressing the Power behind the Law and the Hope.