

I do not wish to separate myself from the evangelical men, any more than I wish to be supposed to hold opinions that I do not. I am not ashamed <sup>of</sup> nor afraid of ~~my~~ expressing my opinions.

When I call myself an evolutionist, I do not mean that, <sup>I believe</sup> there is some force in matter apart from God, which develops men. I simply mean that God brings to bear upon matter and through it a force that in its workings develops animals and vegetables and men. "The power and potency" is God's will. I see nothing inconsistent with man's mind to say that this divine energy manifests itself in the way of

light, heat, and other forms  
of motion; vitality and  
even thought, so that Tyndall  
may be right in defining  
vitality as a form of motion,  
and Spencer in speaking of  
intelligence as <sup>the measure of</sup> correspondence  
between an organism and  
objective <sup>external</sup> sequences. Of course  
when the time comes in  
development of animals that  
man is to be made, and  
he is given self-consciousness  
and free-will, he becomes  
himself an origin and creative  
force, so that his thought  
and feeling are referable for  
their direction though not  
for their <sup>direct</sup> existence, directly,  
upon his will. By thus  
putting God in the beginning  
and forever immanent in  
the realm of matter, we  
give an indescribable map-

ty to nature. Matter be-  
comes the great medium  
between our minds and God,  
so that every leaf and stone  
and cloud is the voice of  
God to us. This is  
the way Science does it.  
So does Gray the botanist.  
I do not pretend to be  
much of a scientist, of course,  
but I notice that nearly all  
the scientists of repute are  
now evolutionists, blivists  
as well as skeptics. So are a  
good many ministers.  
Neither by evolution do I mean  
that the universe is going it  
blindly without a plan. I  
cannot conceive of <sup>evolution</sup> development  
unless it proceeds according to  
a plan. The idea of develop-  
ment involves the idea of  
purpose. This plan is God's  
plan, of course.

Beecher was here last Thursday.  
I heard him. There is  
a hoary majesty about the  
man that I I was not  
looking for. It was  
like looking at Mt Hood  
from Laurel Hill. His  
long white hair sets his  
great head and powerful  
features in relief. He im-  
pressed me greatly, as a  
man of masterly mind.  
There is a force and energy  
in him that belongs only  
to the greatest minds. Imagi-  
nation and judgement make  
originality, and originality  
is the power of actually adding  
to the stores of human  
thought and activities. That is  
creation. There is a certain  
sternness and sadness in  
his looks that one would  
not expect in so brilliant



a man. Yet, as I have said somewhere in my published works, brilliancy is never so bright as when seen against a background of deep seriousness; or even melancholy.

This lecture was upon The Moral Uses of Culture and Beauty. He began deliberately and in a low voice. His short thick figure — he has an immense chest — and his motionless arms called my attention from what he was saying, at first. I noticed that his fingers twitched somewhat nervously, and one could feel the effort of his mind as he gradually got control of the audience. When that was done — a great mental

effort by the way — his voice became more commanding, his figure became active, and his ideas flowed faster. He said nothing which I had not read in his sermons or lectures — in fact his philosophy is very simple and may be told in a few moments, the whole of it. He began by saying that we might think it strange that he should urge any one to become rich, to have luxury, to surround themselves with beauty, since all were now to be rich already, many were reveling in luxuries, and the prejudices against art had vanished. There he descended to explain why there had been a prejudice against art. The reformers began with a new principle,

the value of the individual man, getting it from Paul where he says Who art thou that judgest another man's servant, to his own master he standeth or falleth — — — So then every man shall give an account of himself to God. Paul got this idea from Jesus Christ, who said that inasmuch as ye have done it to the least of these, ye have done it to me. Each man was salvable because God loved him. The old measure of a man's value was by what he was worth to society. But as half of man-kind or worth nothing to society, the progress of art, literature, science, luxury, being delayed by their eating food they never produced, by their laziness, vice, and sickness, the old order of society, the

Roman, Medieval, and were  
parts of modern European, had  
enlarged, despised, ground under  
the heel, the lowest classes.

Now all ancient art was  
built upon and saturated  
with the vilest <sup>or false</sup> <sup>or</sup> <sup>worthless</sup> <sup>ideas</sup>  
vulgar ideas of <sup>now</sup> <sup>with</sup>,  
It was the venice of corrup-  
tion. The gilding of a  
lie. Therefore the reformers  
in erasing the lie, invaded  
ancient art in the ruin.

He said that the Puritans  
had been blamed for smother-  
ing statues, but he should  
have done the same thing  
if he had been there then,  
though he wished they had  
not, and if they had been  
able to see as far ahead as  
we can see backwards, they  
probably would not have done  
it. Then turning somewhat



revel. The New Testament  
contained the germ of all  
true art, because it ~~so~~  
developed the feeling that  
must find expression in art,  
the Old Testament, while it  
strictly forbade the making  
of images and likenesses,  
by forbidding this developed  
a pure and sweet and  
holy and artistic interpre-  
tation of nature, such as no  
other culture ever came near.  
Greek art, sculpture, painting,  
poetry, was half carnal,  
and brought the gods to the  
lusts of men. Hebrew  
art, poetry their only one,  
was all spiritual, lifting men  
to the purity of God.  
Wealth, by relieving the mind  
of the clamor of the appetites,  
gives room for art; art gives  
room for divinity; the whole

object of life is to develop  
manhood, and our motto  
in doing so, is that we  
come from God, and go  
back to God;— the supreme  
Father, in whose hands we  
are safe, not because we  
are good, but because  
He is kind and merciful.  
The spoke of his own "little  
piddling efforts" to arrive  
at this ideal, which he  
never yet had reached, was  
loped to until he found  
himself in finding God.

From this imperfect  
sketch you see how gross  
a mass of thought he ever  
employed. He did not  
feel very rigorous, having  
had a slight attack of apo-  
plexy at Chicago, <sup>about long ago</sup> which he  
was speaking there. So he  
probably did not try to exert

himself to his utmost. Yet, as  
every listening mind in  
the audience testified, he  
had the most perfect at-  
tention. There was some  
absurd pretensions here result-  
ing in refusing to him the  
use of the First Church. There  
are some lunatics here,  
too narrow, too crabbed, to  
know a great man. Measuring  
his greatness by their littleness,  
and not finding they judge,  
they straightway blame him  
for the lack of agreement.

It seems utter idiocy for  
reasonable men to carp at  
Beecher; I cannot understand  
why the leading men here  
show such a curried spirit,

I was out a good deal  
last week. Tuesday evening  
I went to the union exercise  
of the Ladies societies, where



some exercises of slight intrinsic value were performed. The singing was good.

Wednesday, a lot of Theologues were invited to Mrs Harwood's, to a party. We had a pleasant time. There is not of a musical prodigy here, Wippherson, a colored boy, has regaled us with some lovely music on the piano. We had cake and chocolate, and several notable professors were there, et al, Thursday Beecher.

Friday Mr E. B. Perry, a professor in the conservatory, gave a recital. Thanks to a conservatory student I got a ticket. He made round pictures. A diaphanous veil, in which the flash of eyes, the sunsh of waves ~~against~~ <sup>under</sup> the boat, and the ripples of

abruptly he spoke of what  
wealth was for. He gave  
first his definition of a  
poor man, — one who  
has to spend all his energies  
in feeding and clothing his  
body, whether his income be  
\$100, or \$1,000,000 a year. Paul  
distinguishes between the carnal  
man and the spiritual man,  
the former being the servant  
of the latter. If a man  
cannot, even saving his best,  
no more than provide for his  
carnal nature, he is poverty-  
stricken. The best of him is  
starving. The value of  
wealth is to make it easier  
and less an exhaustive process  
to provide for the carnal man.  
If a man can substitute  
steam, or water-power, or  
horseback, for his own muscular



exertion, to put food on his  
table, clutter on his lock  
and to transport him from  
place to place, he becomes  
not only just as strong as  
the horse, the water, the  
wind and steam and electricity  
he controls, but he saves  
weeks and years of time, and  
a vast quantity of vital  
force, to be applied in feeding  
the wants of his spiritual  
nature. Wealth therefore is  
not to pamper the carnal  
appetites but to reduce them  
to a minimum; as far as  
possible, to eliminate them  
from our thoughts. This  
saves time and energy that  
we get by making the  
world of matter our servant,  
we are to spend in cultivating  
the art, which is the power  
of expressing feeling from soul

to soul, and in cultivating  
the spiritual feelings themselves,  
love, trust, hope. He  
stopped somewhere along here  
to say how rich all might  
be, though <sup>they were</sup> unable to own  
and make pictures and statues  
and poems, God had made  
the world a great art gallery,  
Common men look upon  
the earth as the feeding ground  
for their mouths: wheat, apples,  
hay, coal, iron, all but is  
much to satisfy appetite and  
lust. The earth does feed the  
body to be sure, but the  
spiritual man sees the beauty  
of the tree, the river, the  
sky, the ocean, and knows  
that it is the expression of  
God's feelings to him.  
He said this power he had  
to see the divine in the  
world, which he owed first to

his mother, and next to  
Ruskin, was the chief posses-  
sion of his soul.

Then returning to the thought  
that ~~men~~ <sup>are</sup> ~~there~~ worth some-  
thing because God loves them,  
each one, however degraded,  
representing the infinitude of  
God's compassion, he spoke  
of the value of art as a  
means of cultivating the im-  
agination, and leading up  
to faith whereby we know  
the Father. Along here  
he spoke of the ministry of  
suffering and that of self-sac-  
rifice as the means of gain-  
ing admittance to the higher  
and deeper meanings of life,  
so that we are not to shrink  
from suffering as we become  
refined, nor is art a higher  
kind of selfishness, in which  
the finer-veiled soul may



build up the church there,  
be liked by the residents  
and by the summer visitors,  
and really be able to put  
out into the popular mind  
some vital truths too much  
now neglected. I should  
have all the opportunity  
the most ambitious could  
wish to fill important  
places. It is a <sup>fact</sup> ~~fact~~ that if  
a man is a light people  
who need light will know  
where he is. If I try to  
get into a big place at first,  
before I have so much backing,  
I shall have to use up all  
my energies in doing the  
work from Sunday to Sunday,  
and have no time to be  
elaborating any new line of  
study. My serm. studies, however,  
of course gives me some stock

but, so far as detailed scientific  
knowledge is concerned I have  
but a slim stock, and have  
made but small additions  
in the past three years. I  
feel surprised that the best  
way to get the ear of the  
people of the N. W. is by means  
of their interest in science.  
So I think it imperative  
that I should make some  
arrangement for making my  
learning in that regard more  
substantial before I try to do  
the main big work of my  
life, to begin at White  
Salmon, to gradually improve  
myself, to win reputation as  
a sound broad thinker, to  
throw open the pulpits of almost  
any of all the churches in  
the N. W. to myself, and so  
have a wide range of influ-  
ence, this is ambitious &

rough for any one. If all the  
motives that come <sup>from being</sup> for such  
success among men, added  
to the motive that every  
preacher must have, to do as  
much good as he can, to  
do his best even in a small  
place, if all this is not en-  
ough to rouse my ambition,  
the driving bustling care of  
a city church never would.  
You have shown me very  
clearly what the danger would  
be in a small place, to  
settle down and not exert  
myself. But if I do not  
have the necessary energy to  
exert myself with the plan  
above sketched in view, I cer-  
tainly do not have enough  
to try to conduct a large  
church. I must depend upon  
myself for force if I am  
to succeed either in a large or



small place. I think the habit of relying upon others for steam is the most demoralizing of anything. I could let myself become queer and odd and silent and lazy at W. S. but if I had that in me to allow this, I should probably do the same at Albany, and slip out of my place. It is more of a motive to do my best in order to be the chief even in a little place, than to do my best so as to be fourth or fifth in a big place. I can succeed better where all admire me, than where I <sup>am</sup> in a position in which I seem to be striving after admiration. I am self-conscious in the latter case; not in the first. I say all this as if I were expecting to be able to go to Portland, if <sup>I wanted to.</sup> necessary.

I think it more than likely that I could not get a better place than W. S. if I should try. I am inexperienced and have various things against me. But, <sup>even</sup> if I could go to Albany I think that my surest way to success would be to pursue the plan I speak of.

I honestly think that a great deal of good could be done by colportaging, but I think the W. S. plan preferable.

I guess you think that I have fallen into a more morbid state of mind than I have. I am not essentially shattered, and these plans are not the result of despairing feelings, under the stress of which I have tried to invent a respectable method of crawling off



to die. It would be very  
natural for you to think  
so and I cannot express  
how much I value your  
sympathy which seeks to  
prop me up on the weak  
side. It may be that I  
am wrong in thinking  
that I could do the best  
beginning somewhat little, but  
I don't believe it;

Well, a-well

Good Bye,

W. S. Lx.