

THE "NEW CONSCIENCE."

H. D. LLOYD'S LECTURE TO THE ETHICAL CULTURE SOCIETY.

Universal Culture for the Workingmen the Solution of Labor's Woes—The Rev. Arthur Little Preaches a Strong Sermon on "Manhood in the Market"—The Rev. Miss Kollock Celebrates Her Twelve Years of Labor.

Henry D. Lloyd spoke at the Grand Opera-House yesterday morning upon the "New Conscience." The "still, small voice" that was faintly heard in the time of Plato and Aristotle was said to be stealing around the globe shaking tyrants and monopolists out of their seats. The Hebrews had consciences, not because they were Christians, but because they were men. The Ten Commandments were written on men's hearts before engraved on tables of stone. The "New Conscience" that warned men to do justice to man had always been opposed by the ambitious and powerful. In the days of slavery Southerners told of their love for and care of their black people, but the "New Conscience" heard behind it the whistles of the lash, the drip of blood, and the cries of mothers and children separated forever. The day came when black people were not flagged, were not sold. The "New Conscience" did this. For 2,000 years the argument never got above the idea of the Greek that unnatural ties could be founded on force. The force of battle overcame the laborers of old, just as the force of the market overcomes laborers of today.

The speaker entered into a long presentation of the differences between capital and labor, and said that, while in one sense labor was free, the laborer was bound in just as much a slavery as formerly enthralled the blacks. Workmen were sacrificing everything that men hold dear for a bare existence. Laboring men were struggling to free themselves, but were kept down by the force of capital and competition. They were at the mercy of the market. But the heart of the world was always in sympathy with the oppressed, and the "New Conscience" was working out a deliverance. The feeling which moved the victor to spare the vanquished was the first step of the "New Conscience." Labor, the "New Conscience" said, shall not be a commodity, for labor is in reality the laborer. The employer speaks of "my workman." They were his hire sheep that he kept to shear but not to provide for. The men were regarded as so much producing power, but the employer who did not give the laborer a just and sufficient return for his work was what the Bible calls a "Maunderer." The "New Conscience" looks at Chicago and New York, and sees Cain in his palace and Abel in the slums; sees Cain well fed and richly dressed, and Abel starving and in rags, and asks, as did the God of old: "Cain, where is thy brother, Abel?"

The audience may claim, went on Mr. Lloyd, that the suffering is confined to a few extreme cases. It may be so, but it was the possibility of extreme cases that destroyed slavery. In the dark ages judges sent men to prison for taking any advantage of the workman, but now can judges speak of the monopolist and capitalist as the poor man's friend. A detail of the ways in which laboring men and their families were taken advantage of by monopolistic employers was entered into. The only thing the latter gave the laborer was the right to starve a certain number of hours for a pittance that barely kept wife and children from starvation. Employers say that without the work they give their men the latter and their families would starve in a week. But the work the men are called on to do so taxes their powers and energies that their lives are shortened by years. There are not many white-haired workmen. Boys who ought to be in school can be found standing up to their ankles in water in the coal mines, striving to save themselves and their mothers from starvation. They are cutting years from the future to add a day in the present.

The remedy for all these ills and evils, Mr. Lloyd believed, was to be found in the "New Conscience" that says no man shall be so much a buyer and seller as to cease to be a brother. Injustice always puts God in a hurry, and there was every assurance that His spirit was quickening now. It is only when communities get rich that there is not enough for all. The constitution of the Puritans was blessed. There was no unequal division of wealth, for all wore upon a level. Neither were there any beggars. They were brothers in heart and their sympathy and independence were after God's own wish. A popular Chicago preacher had recently said that there never was an age and country that had done so much for the poor as the present. The truth was that there never was an age and country when the poor had done so much for the rich. The solution of the difficulty was with the common people, with the result of bringing more for them and less for power. Universal culture for the workmen was necessary. Sacrifices must be made, but the "New Conscience" would bring out all things well. In conclusion he quoted the sentiments of numerous writers touching the speaker's idea of capital's enslavement of the laborer.

MANHOOD IN THE MARKET.

The New England Church was comfortably filled last evening when the Rev. Arthur Little began the opening words of his sermon: "Manhood in the Market." His text was: "And through covetousness shall they come with plastic words to make merchandise of you." Mr. Little preached a very strong sermon. He said: "This is a distant reference by the apostle of the bartering with humanity, the sale of man by man, which he witnessed in his day. In our country the slave auction-block has disappeared, but the traffic of manhood and honesty for some pieces of silver still remains. I make this broad assertion: That all men engaged in money-making through unrighteous purposes have sold their manhood. They have bartered away their consciences for filthy lucre, and their business would trouble them. Take the wholesale traffic in liquor going on day by day, men wasting their substance for the drop that kills; dealers daily ruining immortal souls, filling our asylums with paupers, jails with thieves, and even the scaffold with murderers. This is what they return to society for the glittering silver cast on their counters.

"The liquor-sellers are not alone in this trafficking with human beings. There is the vulgar-story writer, the pamphleteer, the sporting paper—all these corrupt the morals of the young, destroying the possibilities of a pure manhood and womanhood. These throw yearly hundreds of young souls into the market to be bought. There is still another barter of manhood, the sale of virtue, a hundredfold worse than the other two I have mentioned. It reaches for the innocent and is slowly but surely bringing about that dishonor that follows the youth and may be traced in the ruins of antiquity. Like the snake of the Laocoon, it coils itself about the Nation and will not release its victim till life has departed. Then there are the hundreds of quacks, variety actors, exhibitors of all abominations appealing to the imagination. They are the true successors of Simon the Sorcerer. 'With plastic words' they come. And there is bribery. I needn't tell you how money puts men into office who ought not to be there; how it shuts mouths and opens them; makes men say yes when they should say no; swears that black is white. Money is too much of a power. Men whom we had trusted would speak against that scourge of the Nation, Mormonism, suffer themselves to use their gifts and splendid talents for its advantage. Men are everywhere in the market to sell themselves to the highest bidder. The press is not free from its taint. When shall all this cease! How much for a night of unallowable pleasure; for a column of slander; for your speech when you ought to be silent; for your silence when you ought to speak! How much! Name your price; you are wanted."

Mr. Little closed with an earnest appeal to his hearers to resist such temptations.

MISS KOLLOCK'S TWELVE YEARS.

Miss Florence E. Kollock, pastor of the Englewood Universalist Church, commemorated yesterday the twelfth anniversary of her entrance into ministerial work. Under Miss Kollock's ministrations the Englewood society has increased in membership from fifteen to 300. Yesterday the little church at the corner of Sixty-third and Yale streets, where the society worship, was crowded. Miss Kollock spoke upon the "Possibilities of the Christian Church," selecting as her text the words, "He that bath an ear let him hear what the spirit saith unto the churches."

"I fear now," said the speaker, "that it was with a greater love of books than of people, with a better knowledge of theology than of human need, with a clearer perception of the letter than of the spirit, that I entered upon the work of the Christian ministry twelve years ago. I think, too, that I regarded the church visible the sole guardian and refuge of the truth of God. I think I know less of theology today than I

did twelve years ago. Not of the soul's need of God's truth I know much more. Instead of mankind being craved to honor and promulgated the truth of God I see that the truth of God was declared to promote the highest happiness and welfare of mankind; that the church, instead of being an end in and of itself is but a means—a God-ordained means to the holiness and happiness of the human race, and I have learned—thank God for this larger truth—that the Universalist Church, with all its inspiring truths and the much-needed reason in religion for which it stands, is not the sole representative of God's work in the world. More and more clearly I see the divine right to be and the heaven-sent mission of every sect and denomination. From the Catholic Church to the Ethical School each and all are doing their own work—a work that none other but that one could do. From the indications of the times I am led to believe that instead of there being fewer religious denominations in the future there will be more. But while sects increase as individuality develops, sectarianism will diminish as the spirit rises above the letter." After dwelling at length on the growth of the church and the possibilities of its future development, the speaker said, in closing: "I have been listening to the message of the spirit to the churches, and it is saying 'Go forward.' Look into the hearts of the people, look into the needs of the day. Study the human soul, and you shall know at the voice of God's truth to the lift, to enlighten, to purify the human family as you have not yet conceived of its power and presence. And so I look out over the past with mingled feelings of joy and pain—joy that even this higher appreciation of the power of the truth is mine. Out into the future I look with clarified vision and see the worlds to conquer, the young to lead, the old to comfort, the impulse to uplift, the mighty to subdue, the fallow to restrain, and all to guide as only God's truth can guide us into the way of life eternal."

BROTHERHOOD OF ST. ANDREW.

Special services were held at Grace Episcopal Church, Wabash avenue and Fifteenth street, last night on behalf of the organization known as the Brotherhood of St. Andrew, a lay association which has for the last two years been cooperating with the Episcopal clergy, more especially in inviting young men into communion and membership with the church. Bishop McLaren at the opening of the services complimented the organization upon the gratifying success of its labors. "We are all more or less unconsciously surrounded," the reverend prelate said, "by conditions of reconstruction going on in church life, but nobody is more homogeneous than the Protestant Episcopal Church in America. The future of this church in the land is to be one of the leading Christian factors on the continent. I therefore lovingly welcome the young manhood of the church into the Brotherhood of St. Andrew, for their loyalty will result in a more magnificent aggressiveness and spread of Christ's kingdom." The Rev. Clinton Locke, pastor of the church, said he was a great admirer of physical courage. "It is natural to all men to love to hear about fighting. It will be a awful thing for this country when we come to despise physical courage, for with its decay moral and intellectual courage will also disappear." The Brotherhood of St. Andrew derive their courage from their faith in a power above to sustain them in the work upon which they have entered. The reverend pastor introduced William G. Mather of Cleveland, who read an interesting essay on the character and aims of the organization, with suggestions for the guidance of young incoming members, and giving an outline also of the work it has already accomplished.

THE DISCORD OF CONJECTURE.

Prof. Swing preached yesterday on the discord of conjecture. He referred to the case of Charles Ross, where new theories were constantly advocated as to the place of his concealment and as to the persons who took him away. It was the conjecture of ignorance. They know he was gone, and that was all. The feeling that man did not make himself or the universe was easily understood, but who did make them was another matter. Consequently any theory was accepted, and out of this arose the theory of ten gods held by ancients. The prophetic man was childlike, and the weaker the mind the greater were the possibilities of the imagination. Nothing was more prolific of this than ignorance. The mind hated a vacuum, and ever filled it with fancies of some kind, but knowledge controlled the flight of the imagination and brought it within reason. One maker was all the world needed, and this God left no vacuum to be filled. Ignorance was the mother of discord and knowledge the mother of peace.