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is yet in vogue in the church service. Thus it would seem that the "divine art" possessed a vital individuality almost equal to that of its older sister.

But the power of music in connection with the drama has asserted itself in spite of logical absurdities, and while it is true that it appeals in these instances to the senses rather than to the intellect, it is not that the opera is appreciated by the illiterate masses as compared with the educated classes; for music is a matter of special cultivation. Only a small minority are usually found who enjoy it in the higher forms, such as oratorio, opera, and symphony. To the many educated thousands who recognize the adage that "fiction hath in it a higher aim than fact," Mr. B. will appeal in vain for the destruction of opera. For while admitting the service and power, not alone for entertaining, but of instructing and improving the mind, of the drama, I must claim that music hath in it a higher aim than realism, an aim which tints our sorrow-clouds with golden sunlight of hope, gives joy wings to soar above mundane things, and lifts the soul in inexpressible adoration before the Creator of the Universe.

S. G. PRATT.

IV.

MORLEY ON EMERSON.

THE essay on Emerson by Mr. John Morley is read with extreme pleasure, because one feels that, although the writer's views of the world differ fundamentally from those of Emerson, he yet endeavors to render the fullest justice. Therefore, it is that, when he seems inadequately to interpret our seer, the impulse arises to set the matter right. I find Mr. Morley at fault when he views Emerson's solution of the great problem of individual deprivation. I will quote his words:

"One radical tragedy in nature Emerson admits. If I am poor in faculty, dim in vision, shut out from opportunity, in every sense an outcast from the inheritance of the earth, that seems indeed to be a tragedy. 'But see the facts clearly and these mountainous inequalities vanish. Love reduces them, as the sun melts the icebergs in the sea. The heart and soul of all men being one, this bitterness of His and Mine ceases. His is mine.' Surely words, words, words! What can be more idle, when one of the world's bitter puzzles is pressed on the teacher, than that he should betake himself to an attitude whence it is not visible, and then assure us that it is not only invisible, but non-existent? This is not to see the facts clearly, but to pour the fumes of obscurity around them."

But what are the "facts?" A person who is blind, for instance, through the loving devotion of another, receives so much he may almost be said to have gained his sight. It is the constant effort on the part of the good to equalize conditions. The causes of deprivation, whether of body, mind, or environment, are being investigated to the intent that they be removed. In those few terse words of Emerson, where he speaks of "love" and the "inequalities" that "vanish," he suggests the process whereby men are to become equal partakers of their inheritance—are becoming so, in fact. Who can look around him and see the work being done for the amelioration of the less-favored, and not declare that Emerson truly answered the problem? Every new discovery of science that can be turned into this channel of help is so turned, and so each decade sees the problem lessened in a wonderful ratio. The larger share of humanity's woe and loss seems to have been the result of man's own infliction; it only remains for man to undo his work.

The words quoted from Emerson by Mr. Morley were from the essay on Compensation. In another, on "Heroism," Emerson shows how the puzzle, when the threads are untangled, proves to be of the eternal law of debit and credit, and

hence what had been seen to be incredible, as connected with a moral system of things, is yet justified :

“ A lockjaw that bends a man’s head back to his heels ; hydrophobia that makes him bark at his wife and babes ; insanity that makes him eat grass ; war, plague, cholera, famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering. Unhappily, no man exists who has not in his own person become, to some extent, a stockholder in the sin, and so made himself liable to a share in the expiation.”

A. M. GANNETT.

V.

“ THE COURT OF PUBLIC OPINION.”

MANY, who are neither the friends nor legal champions of the New York Aldermen or Chicago Anarchists, do not consider it one of the “ admitted duties ” of the press to arraign upon rumor, try on heresay evidence, and pass judgment upon one charged with a crime. The arrogant assumption of such a tribunal is equaled only, by the futility of its attempts. It is commonly supposed that courts, juries, and counsel constitute the proper tribunal ordained by the people for the trial of alleged criminals. It has remained for the author of the “ Court of Public Opinion ” to assume that such is not the case, and that the machinery of justice exists merely for the purpose of automatically registering the prejudiced decision of a self-constituted tribunal. And woe betide the daring lawyer who attempts the defense of one against whom the judgment of this august tribunal has been passed. A trial court whose judgment is infallible, and from whose decision no appeal lies, is a very unsafe tribunal for the people of this country to adopt.

It matters not how heinous the offense charged, or how degraded the offender, no circumstances can alter the unalterable rule that it is the sole and exclusive province of court, jury, and counsel, to conduct the trial of alleged criminals, and reach a decision. Any attempted interference with the exercise of these duties by the press is presumptuous, unwarrantable, and often productive of a great wrong. Many egregious blunders made by this “ infallible ” court might be cited, but one will suffice for the present purpose. In the summer of 1883, Mrs. Carlton, of Boston, was brutally murdered, and Roger Amero was charged with the crime, extradition proceedings were instituted to bring the accused from Nova Scotia. The justice before whom the proceedings were held was of the opinion that the evidence was insufficient, but yielded to the force of public opinion and the clamor of the press. Amero was taken to Boston and imprisoned. For days the columns of the press teemed with “ evidence ” against the accused, the shrewdness of the detectives was praised, and the speedy conviction and execution of the accused demanded. After a six months imprisonment Amero was released upon the statement of the prosecuting attorney that there was no evidence upon which a trial, much less a conviction, could be had. Then the opinion of the “ infallible ” court was reversed, and so great was the sense of the wrong committed against the accused, that a bill for compensation to him was introduced in the legislature, and barely defeated upon the sole ground that it would be a bad precedent.

And this is not a solitary instance. Let the press keep to its own well defined province, and leave the trial of alleged criminals to the tribunals ordained by the people, although they lay no claim to infallibility.

WALLACE F. CAMPBELL.