

With the Greeks, as also with the Romans, Charity was unknown. Infanticide among the poor was encouraged. In Sparta, theft, skillfully concealed, was always honorable. Suicide was permitted and often praised, and this even down to the early Christian days. Chastity and the treatment of women have caused the widest differences of opinion and custom. Cruelty, both to men and animals, beginning in its history with the wholesale slaughter of some nations and the slavery of others, and thence involving the history of the treatment of the conquered in war, the history of punishments, the history of national festivals and sports, the history of persecution, the history of the abolition of torture, presents us with examples of practices which were accepted in one age as proper, and repudiated in another as inhuman. What then, can be said to be the "ordinary and conventional opinions" on such a subject? But, knowing the delicacy of parts of it, and lest the range should be too wide, the testator orders that none of the works to be admitted shall "contain ribaldry or indecency."

The plaintiff's contention would exclude from the library the Bible, the Testament, the Koran, the works of Plato, of Seneca, of Socrates, of Herodotus, of Aristotle, of many of the Christian Fathers, and, in a word, the greater part of that literature to which men engaged in working out the problem of modern civilization have recourse.

As to Theology, this has been, of all others, the subject of varying progress. It was imagined by His chosen people that they had reached the climax of all that religion could teach, but the disciples were told, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven." Since the day of those teachings, who can say what have been, for any

