To the Editor of the London Free Press — In your Saturday issue my attention was drawn to an article about the Lord’s Prayer which stressed the desirability of having its wording changed so that all who have to repeat it may use the same phraseology. This is most laudable and happens to be a subject on which I have worked for some time. May I offer some suggestions?

My present attempt is based upon a careful study of the Greek and several translations and revisions of the highest quality.

FIRST — Let me submit a free literal translation of my own from the popular Greek of Jesus’ day as used in Matthew 6:9-13. Here it is.

"Father of us who in the heavens;  
Hallowed the name of you,  
Come the kingdom of you,  
Be done the will of you,  
As in heaven, so on earth;  
The bread of us, the daily,  
Give to us each day;  
And forgive to us the sins of us  
As also we have forgiven the offenders of us,  
And not lead us into testing  
But deliver us from the evil one."

The Subscription — For thine is the kingdom, the power and the glory, for ever, Amen. is a later addition.

SECOND — From the above we see that to obtain a satisfactory reading it is necessary for us to re-group the words and add some verbs which are not expressed but are easily understood. By so doing we arrive at the following order for a correct modern translation which is as follows:—

"Our Father who art in the Universe;  
Hallowed be thy name,  
Thy kingdom come,  
Thy will be done,  
On earth as it is in heaven;  
Give us each day our daily bread,  
And forgive our sins as we have  
Forgiven all who have offended us;  
And lead us not into testing,  
But deliver us from the evil one."

For thine is the kingdom, the power and the glory  
for ever, Amen."

THIRD — An explanation of the changes made, and underlined. I have put the word universe in place of the heavens because the latter is plural and includes heaven which is not the entire universe. The word each is used because the Greek contains the idea of continued action. This idea not. We should use the word sins because our offenses against God are sins, not debts. The word as is better than for because it is a measure, not a reason. Offense is used because man cannot forgive sins. Testing is used because no moral laxity is suggested as in temptation. The evil one is used because it is the proper translation of the Greek. We should not double these words because we cannot increase the duration of for ever.

W.O. O’Rourke, Oct. 15, 52.
THE BIBLE VERSUS BOOZE

Many people seem to be confused regarding the position of the Bible on the drink evil. Some apparently think it favors the use of strong drink and will try to defend their indulgence by reference to some passages of scripture. It is too bad that those who know most about the use of liquor, know least about the Bible and vice versa.

The best way to understand the matter is to carefully define the term, and to do this, one should study the various word forms that were used, and their context. In the book "Winning the Fight Against Drink," the author tells us that the Hebrew used at least 11 different words for wine in its various forms. For our purpose we need to consider only three of them.

In the Old Testament the generic term Yayin refers to wine in any condition whether fresh or fermented, and appears 140 times. When these writers wished to distinguish between fresh and fermented wine, they used two different words: Tirosh for fresh and Shekar for fermented wine. A careful survey of the passages where they occur, discloses that Tirosh always enjoys the divine approval, is always associated with wheat, corn and oil as one of the special blessings of God, is never the cause of drunkenness, is never prohibited, is never condemned but is frequently commended as a food. It is found in the O.T. 38 times.

Shekar, on the other hand, is always under divine disapproval, is always associated with vice and crime, is the cause of drunkenness, debauchery, suffering and waste, is always prohibitive and condemned but never commended except as medicine. It occurs 43 times and is usually rendered "strong drink." In the New Testament the place of Yayin was taken by Oinos the Greek term for wine in general, and since there was no single Greek word for fresh wine the translators used Oinos for Tirosh. This has troubled many readers who did not bother to look deeper to find that the context would reveal the condition of the wine. Most careful readers of the Greek would also find that in several places the proper forms of Methuo meaning, I am drunk, were used to mean it clear. Oinos was never the equivalent of Shekar.

Instead, this word was rendered by the various forms of Methuo or was taken over bodily in the translation. It surely shows the debauched character of Shekar and Methuo and brands them as always involving fermented wine, while the meaning of Oinos can be easily determined from its context. The Bible is therefore forever freed from complicity with intoxicating drink and the evils of the liquor traffic.

Let us consider the following passages:

Matt. 9: 17—New wine in new skins. Oinos must refer to fresh wine only. Jesus had just answered a question about the disciples fasting. This was fresh because new.

Mark 15: 23—At the crucifixion they offered Jesus wine (Oinos). It must have been fresh to allay thirst. He said, "I thirst." We all know that alcohol increases thirst.

Luke 1: 15—It was said that John the Baptist should not drink wine (Oinos) for strong drink (Shekar). The former is generic, the latter is made from fruits but not grapes. Oinos must refer to fresh juice to be thus contrasted with Shekar.

Luke 7:33—John came not drinking wine (Oinos) of any kind. This is its generic sense and thus fulfilled the above statement.

Luke 10: 34—The Good Samaritan poured in oil and wine (Oinos). This would naturally be fresh to cleanse the wounds, but if it was fermented, it was used in a medicinal way and therefore was permissible.

John 2: 3—Jesus changed water into wine (Oinos). It must have been fresh because we are told in verse 11, he thus manifested His glory. Surely no one would suggest anything else.

Acts 2: 13—These men are full of new wine (Gleukous) sweet. This was merely a rough joke. Anyway it was sweet fresh juice.

Rom. 14: 21—It is not good to drink wine that offends (Oinos). This is generic, one can become offensive with either kind. This is much needed advice.

Eph. 5: 18—Be not drunk with wine (Oinos) for your stomach's sake. This, of course, is medicinal and may be either fresh or fermented. Note the word little.

W. G. F. COGROVE

London, May 1946.
Editor, Free Press: In your issue of August 17 there appeared a report of an address by Dr. Whitley, of Oxford University, entitled, "Universe is still developing" Bible held wrong on creation. To some parts of which I wish to take exception in a kindly spirit.

First, I notice that the title is divided in an unusual way—-one half is a quotation, the other without marks which makes one think that someone who wished to slam the Bible added it. If so it is reprehensible.

Second, the first sentence of the article is also reprehensible because the writer or the reporter added a false word when he wrote, "The Bible is ALL wrong about creation" because that is not as I shall show later.

Third, the real burden of the address was the doctor's call for a new translation of the Bible, particularly of its 'picture language', which he thinks few men can understand, but does he not know that a half-dozen new translations appeared in the forties—-one a literal translation from the Greek and two in good English phraseology.

Fourth, it seems as though Dr. Whitley thought he was discussing something quite new in science, but our high school students have been hearing such things for a decade or more. The Bible does NOT say that the entire creation occurred in "a single flash nor a series of flashes" but during six periods of unknown duration. There is no great disharmony between the Bible account and the most recent findings of science.

Fifth, when one examines carefully the first chapters of Genesis he finds that creation as recorded there had apparently three stages—-The first may be called the Primal Creation in which, as the result of divine volition, all the elements swarmed into being and were ready for further creative development. The second may be called the Organic Creation during which the Creator willed to utilize this material. It was then that heterogeneity gradually became homogeneity in the formation of stars and planets and all other generic objects from which myriads of species could later be evolved. The third and last stage may be called the Special Creation when it is said God decided to make man in His own image. Of course everyone knows that this does not refer to appearance but only to attributes. As time passed the trees were given unconscious life, the lower animals were granted conscious life, while man received self-conscious life together with personality, moral and spiritual faculties and authority over the non-human creation.

Having discussed the possible METHOD of creation let us now consider some recent scientific evidence about the TIME element involved.

During the past decade some of the foremost scientists of this western hemisphere have been working toward a solution of this problem and have recently given their findings to the press. Their names may be had on request.

Drs. Alpher and Herman of Johns Hopkins University; Dr. Gamow of George Washington University; Drs. Bok and Whipple of Harvard University; Dr. Spitzer of Princeton University; and Drs. Humason and Hubble of Mounts Wilson and Palom
First, they found that the tiny impulses of radiation from radium-bearing rocks could be counted and were regular and continual and that the regularity was a measure of their disintegration which requires a long series of steps which extend over a period of from 5 to 6 billion years. Then by careful examination they found that only a little over one third of this element had completed the series of changes and become a form of lead. This showed that the rocks and the earth were about two billion years old.

Second, they studied the structure of many Spiral nebulae and found that our particular Spiral, the Milky Way, is about 100,000 light years across, is composed of about 100 billion stars, many of which are in vast clusters, and that the whole thing is rotating at 163 miles per second. They also figured that this high speed would pull all clusters apart in only fifteen rotations, but there are still many clusters undisturbed so that our Spiral has not rotated more than half that often and is therefore about 2 billion years old, like the above.

Third, they found that by examining many of these Spirals, most of them appear to be receding from our position at speeds that increase in proportion to their distance from us. It was thus possible to show that these nebulae had begun to leave our area about 2 billion years ago.

Fourth, these men therefore feel that in this threefold answer they have given us a scientific background for Creation as expressed in the Bible and for the sequence of events mentioned there. The Doctor, therefore said nothing new and made no case against the Bible record.

Rome, May 20.—Pope Pius today urged some of the world's top astronomers to read in the stars a message written by God. Among the pontiff's audience were noted scientists from Mount Wilson, Palomar and other U.S. observatories.

Scientific truth, the Pope said, becomes fallacy where it "believes it to be sufficient to explain everything without linking itself to other truths and, above all, to the subsisting truth that is a living and freely creative being."

The efforts of scientists, the Pope said, however disinterested and courageous they may be, remain senseless if they fail to see beyond purely intellectual ends the basic problem of conscience—"the decisive choice between good and evil." Scholars must live for spiritual values, for justice and charity, the pontiff declared.

Charity, he explained, "is not simple philanthropy or sentiment of human solidarity but originates from a divine source, from the revelation of Jesus Christ."

Astronomy may hold in its hands the keys "that will open closed doors," the Pope said.
The Church
and
Modern Miracles.

W. G. Colgrove.
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The Church's commission.
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In choosing this rather peculiar subject for a thesis we are conscious of the fact that almost nothing had been previously written upon it. We found some encouragement, nevertheless, in the fact that many attempts have been and are being made to awaken the long dormant art of physical and psychical healing. This thesis, if it prove worthy of the name, is an attempt to briefly discuss the matter of so-called miraculous healing in both Apostolic and post-Apostolic times, and to show that although there are many unbridgeable breaks in the line of Apostolic succession, there is still the Apostolic power, at least in some degree, to perform various miracles. We feel assured that the day of some kinds of miracles is not passed and that the Evangelical Church is failing in this very work while at the same time she is giving place to parasite cults and isms which climb like poisonous ivy around this pillar of her defence and seeping her life, flourish on her own decay.

The dearth of material on this very important branch of the relation of the work of Christ and the Apostles to the present age ought to be an incentive to competent scholars to compose and compile some weighty and worthy tones upon it.
Introductory

The mists of antiquity hang over the genesis of therapeutical and magick so that it is impossible to obtain a clear conception of the primitive practices. It is evident, however, that all people have had their characteristic medicine-men and magicians. Babylonia, Egypt and Persia are all represented and the Hebrews were not without their peculiar and popular wonder-workers. But when we come to the matter of miracles as divine visitations and revelations we must immediately take higher ground for in them we see an exalted moral and spiritual purpose. When we turn the history of miracles as recorded in the Old and the New Testaments we find those of the Apostles upheld by as clear and credible evidence as any others. They have a well defined place, and when we review the same class of works in later and modern times we are forced to admit that many of them possess like efficient ground for credibility.

When we consider the objective possibility of miracles we naturally begin with them at their earliest appearance when they were accepted as divinely given signs and fully believed by so-called credulous people. Then we come to the critical period of disbelief which arose and continued with the mistaken notions of some evolutionists regarding a supposed irrevocable and immutable reign of law. And in the third place, significant and natural as it is, we come to our own time when most clear, capable, unbiased minds are recognizing the far-reaching and important fact that the natural and the supernatural are not two
but one, and, thus the extraordinary and miraculous are just as historical and scientific and trustworthy as the ordinary phenomena of life.

The deductions of theistic philosophy confirm our belief in the existence of God as Creator and immanent Preserver of all things; as one who has not shut himself out of his own universe but as one who ever rules, controls and presides over it, and thus may, as occasion requires, intervene either directly as in Paul's conversion or indirectly as through that same Apostle for the raising of Eutychus.

"All theists recognize that the operation of spiritual forces is just as real, just as familiar an experience as the operation of material forces. An obvious illustration of the intervention of spiritual force in the phenomenal world is afforded by the consequences which ensue in the visible order every time we exert our free will. Mind is not a mere function of the bodily organism, and thought is something distinct from those movements of the grey matter of the brain which seem to accompany it perpetually in our present experience. But mind, i.e., reason, is a vera causa — a cause which produces effects in the physical order, effects which are often far-reaching and important. The action of man's free will, of which the outward effect is the motion of his limbs, is not a violation of the law of causation, for that law is true only of physical
causes and the physical sequence is perfectly observed, so far as we know. But the originating impulse comes from a region other than physical, even from the domain of spirit, where man lives his highest life and from which he catches his highest inspirations. We shall see presently that there is no complete analogy between such intervention of human will in the physical order, and that intervention of the Divine will which we shall find to be the characteristic of a 'miracle'; but although the analogy is incomplete, it is important to recognize that we have experience of an intrusion into the physical by the moral order every time that we exert our wills to move our bodies. There are forces other than physical to be reckoned with. Thus among the agents which can produce effects in the physical order spiritual agents must be counted; and of these the highest is God. And if we are to explain otherwise anomalous phenomena we must give due place to the direct volition of Deity.

The credibility of miracles is readily and clearly explained from this theistic standpoint. Once admit a God, and the possibility of miracles together with their naturalness are explained. For when we balance
see that the Author of Creation may very naturally desire to give special manifestations of Himself, of His will and of His grace to the creatures He has made.

Their value as evidence of divinity and divine authority may be seen in the fact that Christianity was based in part on the attestation of miracles. The Christian Church is a miracle of vast proportions. The resurrection of its great Founder is still more momentous, and the miracles He performed were not successfully disputed but rather used to establish the claims and extend the kingdom. As against those who have discredited them on meager scientific grounds, we ask: Have they sound their own proper attitude and bearing; have they defined their own terms; have they rationalized and demonstrated all their own assumptions? We shall also ask: What is the ground and purpose of Christian miracles? That will decide their validity and worth as evidence, since a true miracle must be more than a mere show of power. It must proceed from a good source, aim at a good end and accomplish a good result. The miracles of Jesus and the Apostles were such, and as such they support their teaching as divinely authorized. We do not hesitate to accept them when we find that their character and quality are in complete harmony with the teaching of Jesus.
The fact that these miracles are all worthy of divine power is a strong proof of their validity. None were brought to please or satisfy the curious. No ostentation can be found in them. All possessed a high moral tone and were fruitful in good results. All were evidence of divine mercy, pity and love and were meant to enhance and strengthen the message of life and immortality brought to light in the Gospel. As were those of the supreme Master himself so were those of his disciples with but this exception: they had not, or at least did not use, the power of performing cosmic miracles. The end of such had passed away.
Explanatory

The miracles of Jesus as recorded in the Gospels are not only wonders but also signs for a definite purpose. Here marvellousness does not require a supernatural cause. It may be the result of hitherto unknown physical configurations that have no moral or spiritual meaning. Supernatural miracles are of a higher order but are worked out through the operation of the same laws. Ordinarily we see and know only a fraction of the working of these laws in the self of their ramifications in the vast universe, but God sees and knows them in their entirety and at his pleasure can and does reveal some of their higher possibilities and products. Sheldon says, "Among the criteria of genuine miracles and conditions of their evidential value, are to be named in particular the following: (1) intrinsic and recognizable connection with ends that may be regarded as worthy of divine wisdom and benevolence; (2) demonstrated efficiency to impress men heartfully, or to promote their moral and spiritual development; (3) confirmation by a sufficient amount of honest and intelligent testimony." These are the three tests.

As to definitions, we shall not attempt a discussion of the whole list offered by partisan or egotistic philosophers, theologians, scientists and metaphysicians to say nothing of unbelievers. But we may form a true
and adequate definition of what Christian miracles are in nature, scope and value by consulting the generally accredited miracles of the New Testament. And we may say they are supernatural signs and wonders wrought through natural instrumentalities by divine agency for beneficent and worthy ends. We say supernatural, not meaning that which is apart from natural but as being native to a realm higher than our ordinary level, but by no means unnatural. It is that in fact, which is more natural and more to be credited since it comes more directly from the finger tips of God. We say signs, not meaning mere shows but visible and tangible indications of divine attestation. The wonders are not mere marvels of good or fearful import to be gazed upon but rather suitable and valuable means for eliciting human admiration and confidence. The natural instrumentalities are, of course, men and things, creatures and laws, both of which are wholly within God's power, especially when the creature is a willing channel of divine graciousness. The divine agency is found in the Trinity one or more of whose names are invoked and whose presence is manifested in the event. The ends aimed at are such as affect the entire nature of the subject for physical, psychical, moral and spiritual betterment, and which bring the divine purpose, power and presence into clearer understanding. With the three tests and with this defined definition before
we need not call for aid from Hume or Mill or Darwin. Spencer for they at once fall flat since they fail to notice one of these necessary characteristics. Drummond, Fairbairn, Sheldon and Bowe are much more to the point. The distinction between the natural and the supernatural has in late years decreased very materially. Indeed we think we should speak more clearly if we should leave the word supernatural out of the discussion, and in its place use natural while for that which is beneath or opposed to the latter we might use the term abnatural just as we do in the case of normal and abnormal. If there ever was a crying need for a systematized and harmonious definition of terms in Theology it is today in the midst of the reconstruction of Biblical history and doctrine. For the purpose of laying broad and sufficient foundation for the high demands we are soon to make let us indulge in a brief survey of the history of the Church and miracles with special reference to those of healing in its various forms.

When we review the miracles of Jesus we see at once their universal scope. A glance at his many mighty works reveals the wide and various fields over which he worked and the forces which he called to testify to his divinity. Heaven and earth and hell were placed in the witness-box. Angels, and men and demons each in their turn proclaimed his authority supreme. Life and death were equally in his hands; the sea, the storm, the plague,
the crowd bent before his power. Devils shuddered at his glance; death withdrew at his approach and at his command life burst again the barriers of the grave. In the more than fifty miracles which Jesus performed, he always kept the means in strict coordination to the ends. There was no ostentation, no

circumstance, no slight-of-hand, no hypnotism; and no serious
question was raised regarding his power which was not turned back upon his enemies with double force. The relation of
the Gessianic miracles to the Apostolic miracles is seen in
the method and the means and the results of each and
the fact that the former was the type of the latter.

An examination of the miracles wrought by the
souls shows that they were closely related to those of the Master
all respects save that which we have previously pointed out;
be then we may assume a divine restriction of the power in
a cosmic range based upon the fact that such miracles were
longer necessary. The difference between Christ and the Apostles
is greater than that between theirs. The halo of divinity
at encircled him, his marvellous influence with men—ever
with those who sought his life—and his immaculate character
are often seemed to set him entirely apart from his followers.
but although they were limited creatures their miracles were
sole manifestations of divine reinforcement and hold a very
significant place in the transition from divine to ordinary
miracles and we think their works appeal more directly to
us because of their perfectly human level. Especially do we
...their value when we see such men doing the greater works of the day of Pentecost. Well attested miracles of a high order performed through divine power by strictly human agents ought to readily and easily accepted by us since the Apostles were given power and their works were the natural result.

The commission to these men was that they should "preach the presence of the kingdom and heal the sick, cleanse lepers, raise the dead, cast out devils." Preaching and healing, their various forms were the two great pillars on which the shrine of Christ should be founded and sustained, and no word our Jesus has ever withdrawn or annulled. The commission nor we find any authority given to or employed by the Apostles, thereby the latter part was abrogated in any sense or degree.

The modern Church, slow influenced by the materialism of the age, has practically and not theoretically countermanded it so that the Church, the Bride, has lamely limped for centuries. She is still two limbed but one has become much like a wooden leg so that she is herself in dire need of just such healing as she ought to dispense to the world.

A review of the miracles of the Apostles as found in the Acts will show how fully they entered into and strived to fill the behest of Christ both before and after Ascension. In this record we are told of the healing of the sick, the casting out of demons and the raising of the dead. In 5:16 we have the report of the cures accomplished at Jerusalem by Peter and as shadow, in 19:12 there is the record of similar cures at Ephesus by Paul and the handkerchiefs and aprons laid...
As to post-Apostolic miracles in the range of healing, we have an abundance of evidence from various trustworthy writers: Justin Martyr says, "Many Christians exercise demons by numberless demoniacs in the city of Rome and throughout the whole world." Tertullian says, "That some cast out devils is a matter that cannot be called in question." Tertullian,
approaching certain heathens, refers to demons being expelled by Christians without price or reward. Origen and Athanasius assert that these by similar testimony.

We are aware that many of the reports are padded in some cases exaggerated beyond all belief but that there is a ground of truth and fact is not to be lightly disputed. It ought to be admitted if the miracles satisfy the tests and definition. The question as to when miracles ceased in the history of the Church is a vexed one. Some say they ended with the Apostles since their function as evidence was no longer required. Others say the power extended to other those disciples from whom the Apostles conferred it. Still others have thought that they continued down to Constantine when Christianity was decreed by civil authority. The Roman Church has always prized the power, and various sects still seem to possess and utilize it to great profit and advantage. We readily believe in the miracles of Jesus and do not dispute the majority of those performed by his followers, at least down to the fourth century, and there is no good and sufficient reason why we should not accept at least some of those reported by later writers of his times. We are not asked to receive all, but only to concede to the fact of the persistence of the power as a permanent possession within the human bounds, and even though it were said that the power was unused for centuries it would not be proved to be non-existent. The claim that the law of our economy forbids belief in many so-called miracles is not sufficient weight to shut out all such phenomena.
and the fact that so-called modern miracles do not possess the "sign" characteristic is answered by the other fact that therapeutic miracles have not needed such significance since Christianity became a world-religion. The relation of post-biblical miracles to those of our own day is that of a missing link between the Apostolic and the modern Church.

It has not left himself without witnesses to the truth which must save us from the sins of the soul, nor has it left us without examples of the power which must save us from the ills of the body. The Fathers of the Church and the true followers of Christ in Mediæval times, in spite of the darkness which over-shadowed them, kept the sacred fire of faith ever burning on the altar of devotion and secured to us this heritage of power.

Modern miracles of healing are unquestioned when they fulfill the full definition and satisfy the tests. Why call every occurrence a mere coincidence? Why not give it its proper name? Of what are we afraid? The cry that spirituality would suffer is idle and unwarranted since education will maintain dual duty in proper balance. The cry that there are really modern miracles because there is no further need of them must be rejected as untrue: (1) because it is a careless generalization which overlooks the necessity of stating what kinds of miracles are called for to-day; (2) because if it means that miracles healing are not present-day phenomenon there are thousands that take exception to the allegation; and (3) because if it means that there is no pressing need of such it must be the
unless inference of a deaf, dumb, blind maniac who in spite of
a protest is himself an example of that very need. Opposed
these two unfounded cries we present the cry of those who are
dine need of aid. The cries of the whole and the healthy
louder by reason of more strength, while the cries of the
sick are faint by reason of low vitality. The latter
never demand a hearing. They need the physician and to
let their need various organizations have sprung up.

Faith Healing in all ages has done much to alleviate
pains and sicknesses of men. Some of its devotees and
leaders such as Dowse, Sandford and Schlaeter have gone to
remedies and received their just rebukes, but there are those
of Simpson and his collaborators who preach the Gospel of healing
at base their practice on a rational philosophy and a safer
treatment, so that at least some of the results they have achieved
are incontestable. We must grant that they have done some
things of value in this field. If their exegesis is faulty let us
give our criticism to it but admit the facts regarding their
practical pathological methods and results. Let us not
underrate, in our care not to overrate their worth. If they have
discovered and improved a force or power which the church
has lost or failed to utilize, let us not show a jealous spirit
but rather admit it and give them credit while we take
immediate steps to retrieve our loss and restore the Church's
power. One Church there is which claims no need of such
restoration and to substantiate its attitude points will pride
remarkable cures wrought through the agency of various
The success of Mental Suggestion as a power in healing is fast finding wider adoption. The followers of Swedenborg view him as father of modern mental healing, but their silly psychology regarding the influences of good and evil into the brain of their excessively mystical theology are revolting. Mental healing as an art is not new but the readjustment of it on a scientific basis is of late date. At first those who practiced utilized various material aids such as an amulet about the neck, a potato in the pocket, a strap around the wrist, bread pills, colored water and the like. We do not, however, believe these things caused the cures but that resultant and sustained thought-attitudes were responsible for the remedies. Such healing is not a religious result for it may be accomplished by the atheist as well as by the theist. The latter is surely in the better position to expect and derive and deliver the highest and most permanent benefits.

The great growth of neurotic and disordered temperaments is ever increasing. Nervous manias which attach to some strenuous lines of conduct, whether good or bad, are often beyond the powers of the ordinary physician or clergyman. Thus the opportunity for various kinds of medicine-men has arisen. The establishment of the Church's authority and power in the above diseases has been taken up by such men as Worcester, Weir Mitchell, Hallows, DRAEKENBOTT and others, and bids fair to become an
Part interest of the Christian ministry of our time and indeed of succeeding years. The dual nature of man calls for physicians and psychologists. Let each perform his part in dual association from the Christian standpoint as colaborers of God. No drug can cure a moral depravity and no suggestion reach an organic derangement but with the two-edged sword diseases may be met and vanquished.

Christian Science has also produced a variety of its in this field. Its claims are enormous, much more so than can be sustained by actual evidence. The claims are more in the cures. This so-called Science has been critically examined from many sides by able and distinguished writers; from the standpoint of metaphysics and philosophy by Professor C. A. Macauley and R. H. Ingersoll of Boston University; from the theological and scientific standpoint by G. W. Hutchinson of Leominster, Mass., from the personal and legal points of view by F. W. Peabody, the Boston law. All have shown the untenable, unscientific, philosophical and unchristian character of the cult as well as its contradictory, heterogeneous, quasi-religious and misleading aspects. We must, however, admit three points: (1) that any new cult or religious system is more easily and disastrously checked at its inception and during its early development than at any other time; (2) that in spite of the grave and defenseless classes found, it possesses a peculiar vitality, whether inherent in the leader or in its organization, and bids fair to live a reasonable time; (3) that through its various agencies and
Instrumentalities it has gained wide prestige and has done some remarkable things for which "coincidence" will not always account. It is quite evident that those who practice this method are closely related to the long established mental healers and that most of their cures are wrought through the mind. All true psychologists agree that the mind can successfully assail and drive out such demons as insanity, nervous prostration, melancholy, dyspepsia, fevers, skin diseases etc. for scientists have shown that the secretions of the body are governed largely to by the emotional states of the mind. But the mind cannot fully cure what it has not caused so we need hygiene and scientific and medical treatment to supplement right thinking if we are to succeed in physical maladies. Correct the organic and physical, and nature will do much to restore health while the maintenance of various mental attitudes will greatly aid, augment and accelerate the work of natural recuperation.

The cures which have taken place while patients have been under Christian Science treatment have been shown to be no less which anyone capable of inducing hopefulness in despairing minds can readily perform. The true physician and the optimist in both may be psychogues of high order and effectiveness. My thesis is that it is now time for the Church to recognize these imperative possibilities and begin at once to undertake this neglected phase of her great commission.

In most cases of healing then, we see the importance of the mental attitude. But that it is indispensable...
we know that the physical constitution of infants and idiots and even animals responds to drugs and curative agents without any distinct mental aid, but that the psychic powers may be utilized in more ways than they are at present. The commission to preach has never been abrogated nor has the power to heal the sick been withdrawn. Indeed the truth they have always been recognized by at least a few as the twin bulwarks of Christian service. The stages in the evolution of miracles are unbroken. There is no missing link. The golden cord of divine agency remained in tact throughout the ages. The Great Commission still awaits complete and wholesome representation before the world. The Church ought not to be satisfied with preaching and visiting and keeping itself aparted from the world but should rise to her whole duty and hear the words, "These ye ought to have done and not to let the other undone." The fact that so many unreligious and non-religious agencies are coming to man's rescue ought to be a signal to the Church to arise and dispel the darkness of disease that ensueth the victims of sin.
The age of miracles has not passed away. Wonders never cease. The need is just as imperative as ever. The opportunities are more numerous. The possibilities are more encouraging. The latest unfoldings of philosophy lend more support than ever. The equipment of the church is more complete than in any previous age. Her demands for purity of life and rectitude of conduct and Christ-likeness of character; her teaching of faith and hope and love; her emphasis on music and beauty and truth; her almost infinite power of suggestion and contemplation and example; her helpful environment with stress on healthful amusements and occupations, together make the Church of Christ the most natural and powerful agency in securing the welfare of the race.

The Church does not hesitate to perform grand moral miracles in the lives of men. Why should the shudder and recoil at the thought of dealing with man's physical nature? If she does so in the "greater works," why not the lesser? Surely, if God that stands back of the moral and spiritual renovation of men at the hands of the church, will not leave her when she attempts to alleviate the mere physical misfortunes which attack to life.

The charm of the impossible ought to attract us especially when we recognize that the impossibility is only nominal. We have not yet wholly discovered the mighty forces that lie at our disposal. We have not yet measured the sublime
possibilities of a human life fully surrendered to divine control. Let the Church come up to the help of the Lord against the mighty and the help of the Lord will come to or so that she may laugh at the impossibilities of materialism and cry, "They are being done."
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W.G.C.
Metaphysical Poetry

W.J. Colverson

Long before the days of Homer the spirit of poetry was abroad. As each primitive community began to feel its strength and realize its power through conquest, it was natural that as the exultation of victory rose to a certain height, some individual should step forward and publicly celebrate, however rudely, the event and the exploits of its central hero. As the enthusiasm increased the crowd began to dance and shout in irregular hilarity, then they would clasp hands and circle around in May Day fashion, singing to the beat of their rhythmical footfalls. It was on some such occasion that the most imaginative and creative mind among them conceived an idea of the relation that exists between regularity of motion and rhythm of words. From time immemorial this peculiar characteristic has persisted and has maintained an equal progress with the evolution of the race.

Since that discovery the poetic instinct has grown to high and far-reaching proportions and has attempted every phase of life’s activity, from the mere sensation of a twilight gypo to the crushing deeds of Napoleon or the battle of the planets; from the devo-
Your introduction is interesting but a little too
Re: origin of poetry is a vexed question. It seems to
the discussion of any one kind of poetry does not
certainly involve the setting forth of the beginning
of the art itself.

True, but your intemperate remarks concern the thematic
poetry has used. Form in poetry means совсем
ends different.

These antitheses are alliterative, but not real
Tragedy is not the antithesis of tragedy. You have
used the recognized antithetical form of sentence
without establishing real contrasts.
mest of a tiny salamander, back to the immortality of the soul; and from the petty quarrels of children to the war on the battlements of Heaven.

The sphere of the poet is universal, the position of poetry unique. For years there seemed to be an uncompromising conflict between poetry and science, but that time has passed, and now, as in the case of religion, as with poetry, science is its supplement and critic, not its antagonist.

Poetry has assumed more forms than any other form or art of letters. We find it flourishing in tracery, in tragedy, in commonplace, and in contemplation, in philosophical and in metaphysical speculation. Of all its forms, however, the metaphysical seems to have been least developed. The reason is not difficult to understand, for it is manifestly an almost impossible task to state one's metaphysical thoughts clearly through a medium so rigid, in one sense, as its pure poetry. Metaphysics is naturally a theme for prose. But in the long dynasty of regal poets there has been an occasional genius who was bold enough and sufficiently able to express his high conceptions in this way.

The scope of Metaphysical poetry is unlimited, from one point of view, for in it we sweep the immeasurable vast and penetrate the unfathomable deep; but in another
This paragraph might well be followed by a statement of the kind of themes which metaphysical poets select.

Almost every great literary movement produces its poet, or poets, with a metaphysical turn.
sense it is limited, for we must consider these things within the confines of poetic license. And in our brief study of this phase of poetry we are also limited by the fact that we are not considering the Metaphysics of poetry, if such there be; nor are we studying the Poetry of Metaphysics, although such a study might prove as possible and perhaps as profitable as a contemplation of the Music of the Spheres; nor are we to discover poetry in metaphysics except when we speak of the ancient philosophers; but we must confine our thoughts to metaphysics in poetry or, as our title has it, Meta-
physical Poetry.

This kind of poetry has a very long history, but is extremely rare in most of the extant works of both ancient and modern writers; and it is surely a matter of grave neglect on the part of the literary reviewers that there is such a dearth of data on a subject so important.

We shall begin with two definitions: Metaphysics and Poetry. Metaphysics is that branch of scientific research which discusses the fundamental assumptions of all other sciences. It is the science of the sciences.

Poetry is that form of literary endeavour in which rhythmic expression and lofty thought portray the passions and emotions in the best and most suitable language. It is the art of idealization.

The nature of the metaphysical poet is such that
He is not, as we say, born, but made; his mind must be an evolution both comprehensive and prophetic; he must hear all things, see all things, feel all things, in short he must be an universal soul. We seldom hear of a youthful poet attempting such abstract compositions; although some, like Bryant in his Thanatopsis and Browning in his Paracelsus, have entered the borderland of such speculation. Ordinary poets are produced by nature, but metaphysical poets by art. Their works are the results of extraordinary literary activity from an intellectual basis; they are not appropriations or imitations, but richly wrought products of genius and education. All poets are contemplative and meditative, few seek to be metaphysical; they do not care to mystify the beauty of their work, and are usually afraid of getting into the ebb and flow style of thought which makes a reader appear unstable in his argument.

The nature of such poetry is distinctly intellectual, yet it is not mere metaphysical thinking, but by the analytic process it discovers and discloses its thoughts, while it constructs harmonious conditions about them in which they may readily crystallize. It deals with personality rather than with persons; with transition of thought and psychic experiences more than with objective actualities. It must be realistic in so far as it portraying a correct picture of the inner psychical ego at work. It
will be the poetry of sense more than of sound, because of its necessary, abstract nature. It will contain thoughts, symbols, and intellectual subtleties, somewhat difficult to appreciate at times and often without a palpable basis; cloud reading, as Aristotle put it, but different from that of Shelley who rode the wind of fancy and possessed the earth while in his hot pursuit; more like some sober poet who laboriously toiled up a golden stairway regardless of the cloud that covered it. Metaphysical poetry is unfit for the stage because of its intense intellectual nature; but the effect of such writing is to create a reflective and emotional state of mind which lingers with us to delight and profit, while the lighter poetry, as Queen suggests, is only a sort of substitute for an after-dinner cigar or a game of dominos.

The subject matter of metaphysical poetry is necessarily different from that of the ordinary type. It is more than psychological discussion which is so abundant in most modern poetry, for it steps behind the stage of our mentality and endeavours to discover the primal cause of psychic phenomena. It asks not merely what is but what it is? It is more than philosophical speculation which we find so persistent in the work of the middle ages, for it rises a step above it and discusses the fundamental bases on which all philosophy and wisdom rest. It is more than
mythological contemplation which was the centre of ancient poetry, for it has exposed the nonsense of many pagan beliefs and shattered the false fabric of their faithless fancy. We cannot say, however, that it is not indebted to some of these. In fact it found its first congenial atmosphere in the multitude of myths that hovered over the enchanted Orient and made such mighty thoughts possible. The translation of Ovid by Mr Golding gave many myths to the English poets around which they constructed metaphysical works. It is not less indebted to philosophy which afforded a ready channel through which to approach its higher themes, and if we should make a further study of the relation of metaphysical poetry to philosophy, we might be able to prove the assumption, that such poetry is the product of distinct philosophical epochs. Plato's writings have been the inspiration of much of this kind of poetry. We shall now proceed with some of the metaphysical poets and their work.

Commencing with the Greeks we naturally turn to the poet-philosopher whose curious compositions in many different branches of research were written in verse. Here we have a broad based beginning not only of philosophical but also of metaphysical poetry. The dim, elemental theories of Thales, Anaxagoras, Pythagoras and
It is, indeed, a complete system of metaphysics.

Not only is; but thorough comprehension of the
Paradise involves prior study of the philosophy
of St. Thomas Aquinas.
there, together with the wonderful atomic hypotheses vaguely discerned by Lucippus, all contained metaphysical thought which was for the most part couched in poetry.

Some of the Roman poets sought to compose more carefully in this style and have given us some splendid examples. Lucertius was the foremost among them and from his pen we have that curious letter the "Rerum Natura" which is full of metaphysical speculation and philosophic thought. Virgil, Horace, Ovid and Seneca borrowed freely from the Greeks but do not display much that is metaphysical except in a casual way.

The poets of the Renaissance were inevitably drawn to philosophical and metaphysical study and methods, so that we are not surprised to find such works in the literature of the time. The Scholasticism of the middle ages played a great part in the development of this kind of poetry; but the few second and third rate names were easily out-splendored by the brilliancy of Dante's far-flashing genius. They have found oblivion, while this consummate master of poetic prose has assumed the highest place, and with a powerful adaptation of the allegory has given to the world his "Divine Comedy" which is replete with metaphysical considerations. The Germans have contributed but little to this class of literature, although Goethe and Schiller are metaphysical in portions of their works.
Among the early English poets Chaucer, the best and greatest representative of the Mediaeval Epic School in England, is said to have had metaphysical tendencies, but there does not seem to be sufficient reason to place him in this category. In fact there are few names eligible for it until we come to the so-called Metaphysical Poets of the seventeenth century, of whom, together with three or four writers of the nineteenth century we wish to speak more fully.

Dr. Johnson, in his essay on this school, has assembled a number of extracts from each of these poets, and has endeavoured to show their metaphysical nature, but on reading them one is struck with their philosophy rather than their metaphysics, and it is quite possible that Dr. Johnson's work may be criticised on this account. Nevertheless such men as Donne, Cowley, Waller and Wavenant have written much that contains metaphysical substance. One writer has said, "Although the literature of the seventeenth century shows no marvellous outburst of creative power, it has left deep and enduring traces upon English thoughts and language. The influence of the time produced a style of writing in which intellect and fancy played a greater part than imagination and passion." Samuel Johnson styled the poets of this century metaphysical.

That tendency to intellectual subtlety which appears in the prose and verse of the Elizabethan writers, occasionally in Shakespeare himself, became with them a controlling principle." Johnson himself said, "They could not be sublime, because they sought for novelty."
Sublimity has the element of grandeur in it, novelty often becomes mere novelty, and one in the pursuit of it cannot expect to see or hear or feel great things. So fittingly describe the rugged magnificence of M. Blanc is to step at once into the realm of sublime literary compositions while to tell of some peculiar formation on its side is mere novelty, and this holds true from the metaphysical viewpoint as well as from the physical. But it is unworthy in poets of this class when they undertake to supply their lack of loftiness by a wildly exaggerated novelty which grows to rank luxuriance. Shelley becomes metaphysical in thought and subtle in treatment, but so airy in expression that one feels that some of the natural environment might have been better replaced by a clearer statement of the thoughts he wished to convey. We must dislinguish between subtleties and metaphysical methods and not conclude that a writer is a metaphysician simply because he is subtle, mere subtlety of expression does not necessarily constitute metaphysical composition, but is often a means to that end.

Saintsbury says, "Donne had the faculty of suddenly transfiguring common things by a flood of light, and of opening up strange visions to the capable imagination." By means of this magical illumination of obscure and shadowy thoughts with the lightning of fancy he was able to enter forearmed into the thickest gloom and translate for us some of the everlasting silence. He was the chief exponent of the metaphysical school, and has left many.
passages of rare metaphysical poetry, for example, his famous lines on the propagation of light; his thoughts of man as a microcosm and his ideas about love and virtue, where he says, "True love is an essence, pure, perfect, divine," and "Woman, in the highest sense, is the embodiment of virtue."

Some quotations from Abraham Cowley's work show his metaphysical side. If we take his argument against the charge of inconstancy urged by an former love of his, we see the metaphysical aspect in the claim that he is no longer the same person he was five years previously. In another place he talks of harmonizing chaos, and in still another the weird idea of life in death is treated from a metaphysical point of view.

Edmund Waller was the third important writer of this school, and although he has given us a number of very fine love songs we shall not stop to treat of his many metaphysical compositions. We shall turn rather to a recent work entitled "Platonism in English Poetry." It is well known that much of the lyric and romantic poetry of the seventeenth century contained the Platonic love idea. Here are, speaking strictly, psycho-metaphysical studies, and in considering some of these the author of the above treatise says that Spencer, Milton and Shakespeare employed their philosophic minds in an intellectual quest for the origin of love, and concluded that it found its highest expression in the Platonic idea of two souls, not persons but essences, in love with each other. The source and cause...
of such love is a metaphysical affinity which exists between certain souls whether together or apart. Spencer, in speaking of his beloved, considers her as beauty in the absolute, the only real beauty in the universe. "Milton in his "Paradise Lost" describes the infinite love of infinite spirits and often rises to the metaphysical plane when speaking of the nature of God and Christ in their relationship to angels and men and devils; but he is more Christian than Platonic, while Spencer is just the reverse. Shakespeare in his sonnets speaks of the love of his friend as the source of all love. Addison strikes a clear note in his "Cato's Soliloquy" on the immortality of the soul, and Pope in his "Essay on Man" has many thoroughly metaphysical passages.

Much of the religious poetry is of a metaphysical nature. Henry More's "Psychodia Platonica" contains a highly metaphysical treatise on the identity of the three great Platonic principles: the Good, the Intellect, and the Soul, with the Christian conception of the three persons of the Trinity. William Drummond in his "Hymn of the fairest Fair" deals in a masterly metaphysical way with the first person of the Trinity and proposes, like Plato, to show that soul is an irradiation of Intellect, while intellect is an irradiation of Good, and he says the same order follows in reference to the Trinity. He speaks of God as:

"Whole and entire, all in thyself thou art,
All-where diffused, yet in this all no part.

In another place he says the world is the shadow of God.
and could not exist if the substance which cast it did not also exist.

Gibbs Fitches in his "Christ's triumph after Death," expresses the idea of the soul's participation in the beauty of the ultimate reality, and develops a metaphysical theory of God as the "Idea Beatificall."

Both Byron and Shelley attempted the metaphysical style, and much of the latter's work has a metaphysical ring, but might perhaps be better called philosophical and introspective. It is said he intended to write a metaphysical treatise as supplement to his poems. "Prometheus Unbound" is a good example of metaphysical poetry based on mythology.

But the greatest modern poet of this class was Robert Browning, whose treatment of invisible realities puts him at the head of the list, so far as he has treated them from a higher and broader standpoint than the strictly psychological one. He has linked the dramatic and the metaphysical in the most difficult poetry of our time.

"Paracelsus" is a unique metaphysical dialogue. "Sardanapal" is a beautiful metaphysical poem on the immortality of the soul. "Dramatic Personal" is heavily weighted with metaphysical disquisitions, and "The Ring and the Book" contains many passages of the same nature.

Wordsworth, Tennyson, and Swinburne, have told their abilities in this direction, only to a limited extent; and Bryant, Emerson, and Poe, among American poets, have contributed but little to metaphysical poetry. But in the realm of philosophy and psychology they have outstripped the poets of the past.
Your style has a number of excellent points—expression, variety, and an unusually abundant vocabulary. But this would be a distinct failing if you could but force it a little, and (while preserving its individual character) suggest a style of chastened restraint.

The substance of the story in its main points, but a more precise specification of the facts that stand as little would suit the occasion.
Whether metaphysical poetry has created a place for itself in literature or has a value in moulding society may be a question for debate; but if the pursuit of such composition will help to make more Browning's for the world we shall not argue against it. Rather let it be cultivated by those who possess the requisite genius or in whom this peculiar aptitude or faculty may be aroused and educated.

Why should we not have more great poets both metaphysical and otherwise? Why should we not have one great poet-prophet and metaphysician who shall set the world ablaze and leave a lasting lesson to mankind? May we not look for the appearance of an Emersonian star to which we may tie our wagons?

Montreal, Christmas 1908.

W.G.C.
The Inevitable.

We stand upon the threshold of the twentieth century. In less than two years, we shall have passed beyond the pale of nineteenth-century thought and action, and shall have set our faces like a flint toward more feasible economy, a more practical atom of ethics, and a diviner and therefore deeper philosophy of national existence.

As with prophetic eye we peer into the future, or flash our mental searchlights athwart the unmade pages of our history, we recognize the on-coming tide of revolution, or discern the ominous cloud of matters messages of war.

The old maxim, "Coming events cast their shadows before," still retains the glimmer of prophetic fire, so that from the present condition of affairs we are compelled to exclaim, "Truly a crisis is at hand."!
Some would endeavor to retard its foray, some would try to impede its progress, but the "True Blues" of America say, "Let the crisis come."

Every nation has produced its heroes; the intellectual giants of all time have been led on by the stirring impulse of some prodigious force to the accomplishment of mighty deeds. We grant that some of the men have been mere units in the aggregation of the human race, and yet, when placed under the control of this occult stimulus, this irresistible spirit, this potent but most potent agency of heaven, have achieved heroic conquests and solved problems of church and state, with marvellous success.

As the quality of individual character fluctuates so does that of the national spirit rise and fall. From the time of Adam to the present day every rational being has been endowed with the psychic capabilities for constructing.
character. Every civil community is a m
aggregation of individuals and is therefore
ruled in its development by the quality
of its constituents. There is no power
in the world but owes its success and
continuity to the corner stone, the adamantine
essence, the impregnable rock of national
character as it exists in the hearts of
our bravest countrymen.

But to-day our patriots are rare;
the foremost oarsmen of the 'Ship of State' are
testing on their oars and allowing her
to drift a derelict upon a raging sea. Shall
she be wrecked upon the growling crags?
The inevitable result of this lethargic states-
man ship will be a powerful reaction which
shall shake this nation to her very core
and shatter every member of her fabric.
What hell-born sounds break in upon
us ears? Hark! -
Smack! and the assassin's pistol lays
a brilliant statesman low.
Bang! and the raspering mapins
now a hundred warriors down.

Clank! and the thirsty sabers drink another hundred's blood.

Crash! and our gallant ships lie scattered on the deep.

Are these not signs of impending revolution? Yea, more, they are the unmistakable evidence that revolution is upon us. We must sunder or succumb. The crucial test must be endured; let us not surrender ourselves to foolish optimism or fall into ignoble pessimism, for our nation, preeminently among the nations of the world, holds in its hands the fate of coming ages, and all signs indicate that we shall lose to national glory or fall with as mighty a crash as ever any eastern empire experienced.

Awake! America, defend your cause.
Defend Old Glory and the nation's name;
Awake! Liberty, command the mans
Of every angry cannon now aflame.
Look for a moment at the domestic issues which demand mature judgement and broad diplomacy; for example, the sensual, social system of Mormon Utah; notice, if you please, that during the double decade which has passed Congress has thrice enacted laws prohibiting this threatening evil, and for a time it seemed that Utah would be free; but freedom has delayed and now the very threshold of the Capitol is furnished with the footprints of a grimy monster hot from the western plain has found his way to Washington, where like a vicious vampire he may drink the very lifeblood of the nation.

And unless our stalwart yeomanry rebel against this colossal error we shall be bladed by a gigantic force which is daily donning Herculean powers and assuming Titanic proportions.

There must be a limit to this brazen refamy. When calm persuasion and keen diplomacy have done, when statesmanship he fought to no avail, when no alternative
lift but blood; then rein your steaming
horses, then loose your dogs of war, then
load each belching mortar with a triple
charge and send the rock-ribbed battlements
this terrific foe. Why should we be menaced
by such illegal fraud?

Rise ye statesmen of a former time,
Defend with mighty force,
The freedom that we hold sublime;
Against this "Trojan Horse".

But our domestic problems are small
when compared with the foreign fashions. The
present crisis has swung the pendulum to the
political point and for better or for worse we
have launched, as never before, upon a policy in
which we are thrown into direct contact with the
great powers that shape the destiny of peoples.
Henceforth our foremost national interest
must be the foreign one, and therefore we
must study the situation with tripled
vigilance, and fourfold vigilance. Foreign
commerce is almost the only source of
international complications, each relation-
His king, fraught with perilous associa-
tions and dangerous distress. But
the impediments to our commerce are
driving away; and even now America
may throw the gauntlet to any foreign
power, for our chances of commercial
leadership are manifold. But how much
more shall we defy encroachments upon
our shores and institutions, when side-
by-side the Eagle and the Lion stand
impeccable before the world.

However, we do not want a political
colation with the Motherland, but we do
need an "Anglo-American Understanding"
which shall place us on an equal footing
with the Greater Britain. And how can
this be best attained? By rushing headlong
into complications? No! But by waiting
until we are thoroughly established upon an
imperial basis. Then and only then can
our relationships with another empire be
entirely harmonious.
There are three marked stages in the development of our national history: first, Colonial Dependence; second, Isolated Independence; and third, Imperialistic Expansion.

For a while we bore the gallling yoke of British insolence, but soon we burst the chains that fettered freedom.

For a hundred years we have existed as a circumscribed Republic, and thought that we enjoyed the solitude.

But to-day we might be termed "Imperial America" that by the ineradicable law of the survival of the fittest, shall seize the sceptre of imperial rule and reign without a rival in the world.

We can no more remain in isolation. We must destroy the tariff barriers that bind us; we must advance upon the beaten track of limited reciprocity, we must subvert the roots of foreign prejudice and swop the deep as commercial conquerors.

Our mercantile commanders must
Lincoln, Grants, and Garfields backed by the constant, enterprising armies of harmonious workmen, who possess an educated intelligence and know how to harness the forces of nature and apply her potent energies.

How can such an army fail of glorious victory? And what does conquest mean? It means that the throbbing centre of commercial intercourse, of education and industry must move westward until America shall be a culmination of all the elements and agencies of organized humanity.

And who shall say that from this nation of commingled bloods shall not arise a social order, a citizenship and a commonwealth; a patriotism, a national glory and a religion which shall far surpass the Venice and the Golden Age.

O fail not in the fight nor cease to be a man of dauntless courage in your day.

O fail not in the strife till Gabriel's cannon call bids you repair to your eternal home. O yield not up your arms until this
ttering earth shall be consumed, and
world on world shall rush through space
to seek the utmost corners of the universe.
But when the dawn of eternity is
miled with the splendor of a new creation,
when the celestial and the terrestrial have
departed, and all is brightened by the King
of kings, when new heaven and new earth
have come fresh from the voice of God,
and he shall have assumed eternal, ever-
lasting rule of all; then lay aloft your coats
of mail and throw aside your heavy helms
and cast away your swords of war, for
conflict is past and in the beauty of holiness
we shall chant the praise and strike the
chords of the music of the soul. W.B.C.

Rufus.

February, 6th, 1899.