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SELECTIONS

FROM THE WRITINGS OF

EDWARD RANDALL KNOWLES, LL.D.



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“ A living faith, a heart of flesh,
The world an enemy;
The last will keep the first two fresh,
And bring me where I'de be.”



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ECCE REGNUM!

“My kingdom is not of this world.”
“Behold, the kingdom of God is within you.”

AN earnest soul, in error's dread embrace,
Essayed this prayer, “Oh grant me, Lord, the
 grace
To know the truth Thy wisdom doth impart,
And follow it. Yet in my inmost heart
Thou knowest wilfulness and pride hold sway.
Unto Thy kingdom, teach me, Lord, the way.”
To her the Saviour answered lovingly,
“Let not this world's allurements hinder thee.
'Tis in thine heart that heaven's blest kingdom
 lies;
With me, uplifted there, thy soul itself will rise;
And when the Christ thy faith and life confess,
Heaven's presence then thy very soul will bless.”

THE CONVERSION OF ST. AUGUSTINE.

O BLESSED One! Thy life,
 Incarnate once for me,
Now animates my soul,
 Enabling me to see

Satan's devices deep,
 And each alluring snare.
 Call Thou my soul from sleep,
 Who dost all ill repair.

Around me float the clouds
 Of error, doubt, despair;
 Extend Thy mercy, Lord!
 Destroy me not, — forbear!
 But suffer me to live,
 Thy servant, Lord, to be.
 Father! Thy Spirit give
 To raise and quicken me.

Blest Mother of my Lord!
 Entreat of Thy dear Son
 That by this humble hand
 His bidding may be done.
 O Saviour! Let not pride
 Control nor hinder me.
 Forever at my side
 Deign Thou, my God, to be!

THE CONVERSION OF ST. AUGUSTINE.

O JESU! Tuus spiritus,
 Pro me incarnatus antea,
 Collustrat meam animam
 Ut inferorum videam

Consilia et insidias.
E somno meam animam
Tu, Reparator, suscita !

Exspes mens mea æstuat.
Errores me obnubilant.
Per dubitationem da,
Domine, mihi veniam !
Parce, ut tibi serviam !
Sustine me et anima,
Pater, per Sanctum Spiritum !

Præclara Mater Domini !
Tuum precare Filium
Ut manu mea humili
Fiat voluntas Domini.
Ne regat me superbia.
A fastu, Jesu, libera !
Et me æternum adjuva !

THE DAY IS AT HAND.

THROUGH the long vigil of the night,
To greet the dawning of the light,
I wait in peace, 'mid silence deep,
By expectation held from sleep.

Sustine me, Domine !

Though dark and endless seems the gloom,
Like to the quiet of the tomb,
I wait contented without fear;
The glory of the dawn is near.

Judica me, Domine !

The day is coming; Glorious Sun
Of Righteousness! Thy will be done!
Throughout the vast eternity
Thy radiance shines triumphantly.

Gloria tibi, Domine !

REST AND PEACE!

A THANKSGIVING AFTER A MISSION.

JESU! Creator! God Omnipotent!
To Thee in grateful praise each knee is bent;
Powerless are banished evils to molest.
Oh dwell forever with us, our Eternal *Rest!*

Sweet Jesus! Resting calm in Thy embrace,
We know that Thou dost every sin efface;
And in Thy loving arms all sorrows cease.
Thou art our Rest, our Joy, our Life, our *Peace!*

THE LOVE AND JOY OF HEAVEN.

I LOVE Thy labor, Blessed Lord !
Thy love is life to me ;
And in the fulness of Thy grace
A heaven of rest I see.

The rest Thou givest to Thine own
Is not that carnal ease
Indulged by those who idly seek
Their own poor selves to please.

It is a rest of perfect joy,
The joy of labor given
The poor and sick for love of Thee,
Which brings foretaste of heaven.

This little glimpse Thou givest now
Of Thy blest heaven above,
Incites me here to strive to gain
That heaven of perfect love.

And what does perfect love bestow
But perfect peace and rest ;
And countless joys bestowed by Thee,
Who knowest what is best ?

Jesus ! Sweet Saviour ! Grant to me
This perfect joy to know !
In Thee alone that joy I find ;
Dear Lord, I love Thee so !

THE MOST PERFECT THING IN THE
WORLD.

THE PRACTICE OF THE PRESENCE OF GOD.

“I live; yet not I, but Christ liveth in me.” — *St. Paul.*

“That which is not God is nothing to me.” — *St. Teresa.*

MY GOD! Who ever art
Unchangingly to me
My All in All! My life
Eternal is in Thee!

MY FATHER! to Thy Will
I helpless, trustful, cling;
In Thine all bounteous Love
Forgetting everything.

MY JESUS! Sweetest Name.
All other names above!
My King! no boon I crave —
No blessing — save Thy Love.

MY FRIEND! of friends most true
Whose Love is infinite!
Grant that, forever, I
May in Thy Love delight.

MY PRIEST! Who searchest all,
To Whom each thought is known;
A mercy-seat of penance, make
Each inmost heart Thy throne.

MY LIFE! My being, Thou!
 My life is only Thine;
 For me there is no death
 If only Thou art mine.

MY HEAVEN! All else is naught
 Beside Thy Presence Sweet.
 My life in Thine, Thy Life in mine —
 Make thus my soul complete.

AD REGINAM.

THOU who, of all on earth,
 Art to my soul most dear!
 Each moment's consciousness
 Reveals thy presence here.
 Nor space nor time can change
 This bond of sympathy;
 Naught can our souls estrange
 In their firm constancy.

My Queen! Thy faithful heart
 Calls me with eloquence;
 Where'er on earth thou art,
 My spirit hastens thence.
 With equal loyalty
 My burning love insists;
 Though I am far from thee,
 Thy life in mine exists.

My own! Fate's tyranny
 Now seems to bow us down,
 And blighting care alone
 Appears our love to crown.
 Yet, in the future, dawns
 A day of joy and peace;
 The Power that blest our love
 Will give us sure release.

Our very life and love
 Declare a certainty
 That over every chance
 Triumphant they will be.
 The Life that gave them birth
 Maketh our spirits one.
 My Love! No power of earth
 Can sever us — mine Own!

TRUE CATHOLICISM.

YOU ask me why I am a Catholic.
 I've tried to answer you in prose, in vain.
 From giving you a tedious, lengthy argument
 (The story is a long one) I refrain.

I am a Catholic because my heart
 Yearns to extend its fellowship to all
 Who claim the sacred name of Christian, and
 my mind
 Finds no discrimination in the Master's call

To make one fold under one Shepherd's care
 And unity's most vital bond maintain ;
 Professing everywhere alike one common faith,
 Acknowledging one universal Head to reign.

Holy and apostolic is that rule
 Which doth the wondrous Son of God confess,
 Keeping our holy faith in its integrity,
 Extending now its universal reign to bless

All nations and all lands, throughout the earth,
 Beneath its sway of spiritual power,
 Which has its origin and strength in thee, O
 Christ !
 Of yesterday, to-day, the same forevermore !

HYMN TO ST. ALOYSIUS.

O SAINT of Beauty ! on whose princely brow
 There rests a crown of peerless innocence,
 Thy loving children come before thee now,
 Thy prayers entreating for their soul's defence.

Help of the Orphans ! unto Jesus blest
 Offer their sufferings, piteous tears and woes.
 His love alone brings sweet relief and rest ;
 His peace will give their aching hearts repose.

O noble Youth ! child of the Sacred Heart !
 Whom Jesus loved so dearly as to deign

His boundless grace unto thy soul impart,
Choosing thee endlessly to share His reign.

Patron of Youth! implore faith's guiding light
To lead our souls on to heaven's portal high,
Till, in the dawn from purgatorial night,
Into thine outstretched welcoming arms we fly.

ST. THOMAS THE APOSTLE.

DECEMBER 21, 1891.

WHILE doubts that from our human frailty rise
Oft hinder us and thrust us far from Thee,
Yet honest doubt that in the pathway lies
Of those who love Thee and are wholly free
To plead Thy cause and fight Thy battle well,
Who yet for Thee would urge a flawless plea
And most convincingly Thy gospel tell,
May draw them even nearer yet to Thee.
To such confirm, dear Lord, their joyous faith,
Strengthen the love that caused it, and inspire
Wisdom and zeal, and faithfulness till death.
Bid doubt and error from their minds retire,
And when their hearts by fears and griefs are
torn,
Make them, dear Lord, amidst the strife recall
With love the wounds Thy Sacred Heart has
borne,
And know in Thee their Lord, their God, their
All!

CONVERSION OF ST. PAUL THE
APOSTLE.

As o'er the road of life we erring go,
Oft, in the fainting spirit's darkest hour,
Heaven's inspiration shineth round about,
O'erwhelming us with sudden truth and power.

“Who art Thou, Lord?” at once we feebly ask,
Although full well we know the God of Life
Alone our dying spirits thus can rouse,
Against Whose Will we waged a futile strife.

“What wilt Thou have me, Lord, to do?”
Trembling, astonished, overcome, we ask;
Repentant, looking upward eagerly,
We seek some heaven-appointed task.

Let us, obedient, Heaven's light implore,
And follow it, however rough our road,
With patient faith, for thus alone we gain
The way to Truth, to Life, to Peace, to God.

TO MY WIFE.

To thee, so noble, fair, and true,
So patient, loving, kind,
In humble verse I offer now
The homage of my mind.

Faithful through trials thou hast proved,
 Companion, wife, and friend ;
 Henceforth for all eternity
 Our love shall never end.

Thou hast a dignity beside
 The honored name of WIFE :
 MATERNITY'S bright gems enhance
 The beauty of thy life.

MOTHER so gentle, WIFE so true,
 Expression adequate
 I cannot find to tell thy worth,
 Thy merits to relate.

PERSONAL REFLECTIONS.

ON PRESENTING A MIRROR TO A LADY.

THIS mirror, framed 'mid ancient carvings rare,
 Which hath for centuries the charms portrayed
 Of distant Persia's noblest ladies fair
 In splendors oriental bright arrayed ;
 Destined to yet reflect a charming face,
 Of calm repose and with expression sweet,
 Reigning above a form of matchless grace ;
 O Lady fair, with worthy charms replete !
 This souvenir I give to thee,
 Thus to fulfil its destiny.

THE RULE OF ST. BENEDICT.

O BENEDICT! thrice blesséd thou,
 In life as well as name.
 The value of thy holy zeal
 Earth's utmost bounds proclaim.

To teach our blest Redeemer's love,
 To keep alive His praise,
 In time of need Heaven's mercy deigned
 Thy stalwart soul to raise.

“Whatever work of good to thee
 Sweet Jesus deigns to send,
 Beg of Him with thine earnest prayer
 To guide it to the end.”

Thus taught the good St. Benedict;
 And, through the ages long,
 The Holy Ghost maintains for him
 His rule — Faith's bulwark strong.

 MATER GLORIOSISSIMA.

MATER Gloriosissima!
 Cum universo animo
 Tibi aguntur gentibus
 Honor et benedictio.

Jesu Voluntas Eadem,
 Quæ ex Infantis pectore
 Beatam tuebatur te,
 Nunc omnia movet dicere.

Voluntas Dei Filii,
 Omnipotens per omnia,
 Decrevit revereri te
 Pæne divina gloria.

MATER GLORIOSISSIMA.

MOTHER Most Glorious! Queen of Heaven! to
 thee
 With one consent all nations voice acclaim;
 All generations, as forever, now
 Rev'rently hail thee, lauding thy sweet name.

The will that in the little Saviour's Heart
 Impelled His dawning human consciousness,
 An Infant claspéd in thy loving arms,
 Now doth impel all creatures thee to bless.

That mighty Will, — the Will of God's dear Son!
 Of God Himself — the glorious Trinity! —
 Now moveth all things to ascribe to thee
 Every perfection save Divinity.

“THY KINGDOM COME.”

“THY kingdom come,” vainly the people pray,
 Closing their eyes to evils at their side,
 Worshipping self alone, nor knowing where
 In very truth God’s kingdom doth abide.

But change, O God! the stubborn hearts of men
 From blinding errors base, from unjust laws;
 Teach them that wrong will only vanish when
 They first correct and shun each evil cause.

HENRY WARD BEECHER.

TUMULTUOUS rage the wintry blasts without
 My study window, as I sit and think
 Of my environment upon the brow
 Of this bleak eminence, where the drifting snow,
 Wrapt like a cope about the mighty bulk
 Of Sutton’s tallest hill, a vestment white
 Bedecked with icy gems, transplendent shines
 As if on giant statue of some priestly form
 Which ’neath heaven’s dome of vastness infinite
 Kind Nature had, with foresight wonderful,
 To mark the advent, work, and memory
 Of one at once her son, her friend, her priest,
 With fond design anticipating reared.
 (For Sutton knew him well, a kinsman dear
 By fondest ties to her forever bound.)

E'en so, around great Beecher's bright career,
 Raged with tumultuous fury bitter strife
 Of creeds, of classes, and of partisans,
 And war of factions, — aye! of nations too.
 And thus, in grandeur, did his lofty soul,
 Nobly preëminent with majesty,
 O'ertower those sons of men whom kindly fate
 Had made the leaders of their time and land.
 Ornate with gems of brilliant thought, his mind
 Shone forth transplendent like this stalwart hill
 Snow-white in purity and loveliness,
 Keeping that heavenly consciousness within
 Unmoved by outward turmoil or the thrusts
 Of calumny demoniac that sought
 With futile spite a noble fame to mar.
 Serenely onward doth his noble soul
 Progress upon the journey infinite
 Toward the eternal's inmost, holiest shrine.
 Most happy they, yet waiting here, to whom
 The least participation is vouchsafed
 In his great influence, which, pervading, thrills
 Sphere upon sphere as ceaseless ages roll.

REALITY.

“Truth is the reality of things.” — BALMES.

SUBSTANCE of truth, Reality!
 Joining in confraternity
 Hearts eager to uphold the right,
 And fortified by virtue's might;

Deific power, Reality!
O'erruling error's tyranny,
Eternal in thy majesty,
Yet lowly in simplicity;

O faithful guide, Reality!
Teach us to bear prosperity,
And let no selfish pride nor care
Our spirits' waning sight impair.

True Mentor, stern Reality!
Strong to assuage adversity!
Thy rule true consolation gives,
With hope inspired thy subject lives.

Love's motive, sweet Reality!
Attachment without sympathy
Most vital is not love at all,
But passing fancy's feeble thrall.

O Heaven—most real Reality!
Thou all-sustaining Deity!
Though thou art present everywhere,
The true alone thy kingdom share.

Thou guide supreme, Reality!
Lead onward to felicity!
Truth's life and power eternally,
Infallible Reality!

TO THE SACRED HEART.

O HEART of Jesus! sheltering refuge blest,
Wherein alone poor weary souls find rest!
O pitying love wherein all sorrows cease,
Effacing sin and giving lasting peace.

O Heart of Jesus! from whose ardent flame
A single spark effaced Magdala's shame,
And wooed sweet Mary back to Bethany,
Regaining faith and innocence from Thee.

O Heart of Jesus! sacred fount divine,
O'er which the eternal Sun's fair glories shine!
O source from which the precious blood poured
forth,
Each saving drop of priceless, matchless worth!

O Heart of Jesus! Perfect! Infinite!
In whose sweet love all blessed souls unite!
Embodiment of universal good,
Eternal One! Jehovah! Jesus! Lord!

O Heart of Jesus! Whence this love for Thee?
No love have I — 'tis all Thy love for me;
No life have I — save from Thy Sacred Heart,
Which, finding me, did all this love impart.

THE TRUE CHRISTIAN SCIENCE.

• THE WATCHMAN, OCT. 16, 1890.

NEVER, probably, in the history of the Christian era has there been a period when, from all directions and sources, the false claim,—once warningly predicted by the divine Saviour,—“Lo, here is Christ; or, lo, He is there,” has been set forth so generally and widely as at the present time. And to every thoughtful person immediately recurs the admonitory sequence of the Lord’s prediction: “But take ye heed; behold I have foretold you all things.” “Believe it not.” But after this command of Jesus we read: “But in those days, *after that tribulation* . . . *then* shall they see the Son of Man coming in the clouds with great power and glory.” Now we behold on every side all possible forms of philosophies, systems, and even pretended revelations of Divine wisdom, each gaining over to its support its more or less deluded and infatuated crowd of exponents and devotees, and each claiming to be solely and exclusively the final philosophy, the ultimate possible development of revealed religion, the *summa lux mundi*. Yet they are all imbued with principles of utter fatuity, inconsistency, and lawlessness, which logically and practically lead to the most fearful consequences in faith, disposition, and practical experience. Without delaying to consider

the expositions of the various claims, theories, and doctrines advanced by these "Christian Scientists," "Faithists," false prophets, and bogus Messiahs of the present day, it is the purpose of this brief article to contrast with the pseudo-Christian Science fanaticism of our time, and its pernicious applications and results, the *true* Christian Science, that union with our Saviour Jesus Christ in our hearts, which is the source of all faith, knowledge, wisdom, spiritual life, and peace for the soul.

The "Christian Science" doctrine is that God is everywhere, all, the only absolute entity. God is good, not evil; therefore all is good, and there is no evil. Evil is only a delusion of a perverted mortal mind. Turning from this delusion (though the absurdity is very apparent of a part of God entertaining such a delusion for it to turn away from), we ignore error, sin, sickness, and death, which are unreal, and do not truly occur at all. We thus consider ourselves, argues the "Christian Scientist," one, in being, with God, "in whom we live, and move, and are." Furthermore, he claims, God is wholly spirit, and hence there is no matter; what we call matter is but the phenomena of this eternal and omnipresent spirit presented for our contemplation in accordance with fixed and permanent laws. Spirit is the only reality; God is perfect, therefore all is perfect; and, consequently, we are, as to our real selves, perfect, good, free, wise, well, and immortal. The statement, "God is

all," is affirmed in a sense that so identifies God with the universe as to ignore the fact that an Infinite Being may have personality and must have an infinite power of self-adjustment in any degree, and thus must be capable of assuming the closest personal relations with finite persons. The most pernicious result of this "Christian Science" fallacy is that it annihilates human individuality, free-will, and accountability, and leads the sinner to the fatuous belief that of his own will and strength he can ignore and evade all the consequences of sin and ignorance. All human experience, to say nothing of revelation, disproves this idea that a man can, by "coming into a true understanding of being," and by ignoring and denying the reality of sin and its various results, become instantly free from all consequences of his past errors or misdeeds. With its unsound but seductive exegesis, "Christian Science" declares, in proof of this Satanic delusion, the text, "For as he thinketh in his heart, so is he," and argues that disease and all other evils are merely a matter of belief and of opinion, and that there is no sin if a man only thinks there is not.

Though "Christian Science" is but a revival, in its theological and philosophical aspects, of old errors, yet its popularity rests mainly upon the application of its pantheistic ideas in a new and attractive way, viz., the removal of disease. But the inconsistency of trying to cure a serious case

of disease by "Christian Science" methods is evident from the simple fact that, according to the declared principles of "Christian Science," the metaphysician cannot know but that the spiritual influence tending to originate, foster, and contemplate that "delusion of mortal mind" known as sickness may be far too powerful for his own right understanding, together with all the spiritual influence he can invoke and bring to bear on the case, to control or counteract in order to bring the patient to a realization of his real (?) condition of health, and immunity from all such evils as he is wrongly disposed to contemplate as real. Thus we find that this stupendous fallacy, self-styled "Christian Science," whilst ever reiterating the claim that "all is good," constantly recognizes and tries to remedy a definite form of evil; namely, spirit in a condition of error, discord, disquiet, and perversity of will.

I cannot more concisely epitomize the truth about this anti-Christian and lawless movement than to quote from a recent address made in Chicago by an earnest and sincere Methodist minister. He says: "A system which denies the personality of God, the personality of man, the reality of sin, the necessity of the Atonement, is another gospel. It calls forth the denunciation of the apostle: 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be

accursed.' It is from the devil, and it is the most subtle form in which Christian faith can be attacked. It dethrones God, it perverts Scripture, it annihilates sin, it blots out the sun in the spiritual firmament, the atoning work of our Lord Jesus Christ. It deludes the soul with a muddy twaddle about good, peace, harmony, life, and health, wresting a portion of Scripture here and there to give Christian color and sanction. *Tested by the canons of science, it is not science, nor even the semblance of it.* "Ask me not," he adds, "to exchange the glorious gospel of the risen Lord for a human philosophy which revamps old errors, which dethrones God, enshrouds the Scriptures in thick clouds and darkness, and veils the face of the Crucified One! Sin, sorrow, tribulation are real. To shut one's eyes and calmly deny their existence is the sheerest folly, and mocks the deepest instincts of the human heart. The cure for the woes of life is Jesus Christ the Saviour of sinners."

In running after the delusions of "Christian Science" and other similar conceits and "isms," men follow Satan instead of Christ. I won't pause here to discuss the existence and personality of Satan. It is certain from the Gospels that Jesus Christ believed in his reality, and that is reason enough for *my* belief. The devil's aim in fostering all these philosophies and cults of our time, which are based upon half-truths, seductive falla-

cies, and perversions of truth, is to demoralize and bewilder pure-minded and intellectual people whom his baser and more earthly wiles do not ensnare, to weaken their will and individuality and thus lower them to a degree wherein they become a ready prey to those grosser forms of temptation which they have been hitherto proof against. The complacency and self-conceit of those souls who are thus led to identify the will of self with that of God, believing themselves part of the Divine Spirit, and therefore perfect and impeccable because God is perfect, and forgetting that the individual can do nothing good without the grace of God, almost invariably precedes, presages, and indirectly causes their speedy fall from all that is good, and their utter ruin. God permits some, however, to recover themselves and return to a state of grace, after the worst of defeats in this spiritual combat with the Evil One. Such He takes up and uses to His greater glory after the devil has cast them away as useless to him, and supposedly the worn-out victims of his malice and delusions; and if they will ever remain mindful of their utter dependence upon God for grace and strength, Satan can never regain them into his power. God's overruling providence makes even the worst of past experiences useful to us; and thus, if we but lean on God's direction, we need never trouble ourselves about anything that is past, always provided that we have a sincere

desire to amend and rectify anything we may have done, when and how it may please God to give us the opportunity and direction, which sooner or later He will bring about in His wise plan for our best good. Meanwhile, we should follow the duty He gives us to do, but His inspiration will never prompt us to ignore absolutely and repudiate any responsibility our past life may have incurred. And in this we behold the great practical difference between the true Christian life and practice, and such false systems as the pseudoscience we have been considering.

Again, if God is the only reality and entity, is it not inconsistent for a "Christian Scientist" to try to lead another person (or, rather, another part of the universal sea of mind or spirit) away from "the delusions of mortal mind" and into "the Science of Being"? For there is no way whereby he can judge whether one or the other is the more clearly and truly in the understanding of the Divine Being and Wisdom; in short, the tendency of the "Christian Science" craze, when followed out to its fullest logical results, is to dethrone both the will and the reason, annihilating individuality and freedom of volition, and to lead finally to absolute lawlessness in all things, culminating in despair and insanity.

In the worst state of bewilderment, agnosticism, and uncertainty into which a poor, deluded soul can fall, there is always possible a sure, intuitive

perception of truth for the sincere mind, terribly hard, perhaps, to recognize, and only to be at first attained by absolute self-forgetfulness and by inclining the soul's perceptions heavenward to know it, but always within reach of the repentant prayer of the worst sinner or the most deluded fanatic. It is the voice of God; to which, however far from Him we may be spiritually, we must incline our hearts to receive truth and wisdom. "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." *This is the true Christian Science.* Let us yield a ready compliance with heavenly inspirations, become united with Jesus Christ in our hearts in love and will and understanding, and never forget that at best our finite selves are utterly dependent on His grace and mercy to keep us in the way of truth, and free from those fetters of Satan,—pride, error, sin, misery, sickness, and death.

As applicable to the transition from the philosophy of conceit, the religion of self-interest, and the theories of pseudo-science, to the true science of the Christ, I may add in conclusion the following words of Sir Thomas Browne: "Rest not in the high-strained paradoxes of old philosophy, supported by naked reason and the reward of mortal felicity; but labor in the ethics of faith, built upon heavenly assistance and the happiness of both beings." To this faith there is ever ready for us a loving Guide, who is the

true light of life, "and His name is called the Word of God."

"Jesus, my Saviour! look on me,
For I am weary and opprest;
I come to cast myself on Thee:
Thou art my REST.

"Look down on me, for I am weak,
I feel the toilsome journey's length;
Thine aid omnipotent I seek:
Thou art my STRENGTH.

"I am bewildered on my way,
Dark and tempestuous is the night;
Oh send Thou forth some cheering ray:
Thou art my LIGHT.

"When Satan flings his fiery darts,
I look to Thee; my terrors cease;
Thy cross a hiding-place imparts:
Thou art my PEACE.

"Standing alone on Jordan's brink,
In that tremendous latest strife,
Thou wilt not suffer me to sink:
Thou art my LIFE.

"Thou wilt my every want supply,
E'en to the end, whate'er befall;
Through life, in death, eternally,
Thou art my ALL."

THE SUPREMACY OF THE SPIRITUAL.

“WE feel but the pulse of that viewless Hand
Which has ever been and still shall be,
In the stellar orb and the grain of sand,
Through nature’s endless paternity.”

Philosophers are now obliged, in their explanation of any of the phenomena of the universe, to assume the being and action of a substance, omnipresent throughout infinite space, which communicates light, heat, electricity, and gravitation from one body to another, and even mental emotion and imaginary ideas from one mind to another. This omnipresent medium they call “the ether,” attributing to it, in the case of some phenomena, qualities utterly incompatible with those which they are compelled to assign to it in the examination of other phenomena. An omnipresent substance of some kind, however, is a necessary inference from the following facts :

The planets attract each other, and are all strongly attracted by the sun.

It is generally agreed that the atmosphere does not extend more than three hundred miles beyond the earth’s surface.

Heat, light, electricity, magnetism, and gravitation operate in an exhausted receiver just as well as elsewhere.

One mind sometimes influences another inde-

pendently of ordinary sensation or muscular motion, without contact or perceptible connection.

Says Professor Tyndall, "The domain in which this motion of light is carried on lies entirely beyond the reach of our senses. The waves of light require a medium for their formation and propagation, but we cannot see, or feel, or taste, or smell this medium. How, then, has its existence been established? By showing that by the assumption of this wonderful intangible *ether* all the phenomena of optics are accounted for with a fulness and clearness and conclusiveness which leave no desire of the intellect unfulfilled. When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established, and the verdict of science subsequently confirmed his conclusion. On similar, and if possible, on stronger grounds, we found our belief in the existence of the universal ether. It explains facts far more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it

up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves in its grasp."

Thus Professor Tyndall clearly and conclusively proves the certainty of the existence of an omnipresent substance acting as the medium of many of the phenomena of the universe. But in doing so, he proves far more than he probably ever intended to prove. While the existence of this medium is clearly proven, yet the most superficial consideration of the phenomena of light, heat, gravitation, electricity, and magnetism readily shows that it is necessary to assign to this medium in the case of some phenomena qualities utterly incompatible with its action in the case of other phenomena, and hence that this medium must be a substance which transcends the known laws of this material world. Furthermore, the hypothesis of one medium as the basis of light, for example, a different one for gravitation, and yet another for electricity, is wholly inadmissible, since it supposes two or more material substances existing and operating in exactly the same point of space (an utter absurdity according to the laws of the material world alone), and without either one nullifying or excluding the action of the other, or others.

Admitting, therefore, the clearly proven existence of this "ether" (or whatever you may please to call it), it is yet necessary to proceed further and recognize the fact that this single universal medium is not only omnipresent, but immaterial, and hence not of the material existence and its conditions and laws, but spiritual. We find it to be

"A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

And right here we recall the fact, by the way, that already many scientific men have supposed this so-called "ether" to be homogeneous with the immaterial, simple substance, the soul. And this supposition is confirmed when we find the same spiritual substance operating as the medium of communication in the already well-known phenomena of thought-transference or "telepathy," psychometry, and mental suggestion from one mind to another. The idea that the will of man can direct the operation of this medium is perfectly consistent with the nature of the will. In the case of the electric eel, we find an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a distance, and even to cause death; and we find the invisible and spiritual medium of communication in thought-

transference and mental suggestion easily directed by the human will.

But there is one more phenomenon, or rather class of phenomena, to be added to our data before ultimately determining, according to the canons of scientific investigation and verification expressed by Professor Tyndall, the exact character and nature of this omnipresent spiritual substance and medium,—the class of phenomena known as matter.

Knowing that the will of man can direct the operation of this medium in “telepathy” and mental suggestion to other minds, we readily infer by analogy what we find to be the only tenable theory of the nature of the existence of matter; viz., that the ideal theory is substantially correct, so far as it goes positively to account for facts, and that this principle of spirit governed by will underlies the phenomena of matter. “That which truly is, or essence,” is the proper meaning of substance. *Substance* is “the ultimate point in analyzing the complex idea of any object. *Accident* denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object.” The substance, then, of all matter is spirit. The accidents of any object are its peculiar modifications. The accidents of all material objects are constantly sustained and presented, for the contemplation of created spirits, by the Divine Will in accordance with fixed and permanent laws.

At any point in space such presentation is constantly governed by the Divine Will in such a way that an object there situated has a real existence *there*, whether any one perceives it or not. It exists *there*, in a special sense, as an idea of the infinite and omnipresent God, whose ideas, in the form of material objects, are infinitely more real than any image or hallucination which we can impress, by suggestion, upon the minds of others, and whose influence in our hearts is a far more stirring emotional power than any which can be imparted by merely human will to the most susceptible person. An object situated at a certain point in space is presented to the contemplation of every spirit who happens to come into communication with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him.

The recognition of the sole absolute existence of one infinite, omnipresent, eternal spirit does not conflict with a belief in this spirit as a personal God, Who is above all human comprehension, Whose ways are not our ways, and in Whom we and all created things exist. Yet care should be taken against affirming the statement, "God is all," in a sense that really so limits God as to ignore the fact that an Infinite Being may have personality and must have an infinite power of self-adap-

tation in any degree, and thus must be capable of assuming the closest personal relations with finite persons.

Sir Isaac Newton held that God by existing constitutes time and space, He being infinite and eternal. In Him, and consequently in them, all created persons and things (His ideas) exist. We have a clear and necessary intuitive knowledge of unlimited time and space through Him, the omniscient, omnipresent, Eternal One, in Whom we exist, and of Whom we are, and because space and time are necessary to our present conditions of existence.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist, furthermore, *out of* the minds which perceive them. Bishop Berkeley erred on this point; viz., in his maintaining of real ideas or material objects that "their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them."

The theory which I have herein advocated does not merge the creature in the Creator, as may readily be seen; and, since it recognizes the free will and accountability of created spirits, does not make God the agent or power in everything that is done. Nor can it by any means lead any spirit-

ually minded and clearly reasoning person to adopt Hume's view; viz., that the mind is but a mere series of impressions, and that we can have no knowledge of it.

Now, Berkeley erred in maintaining that the *esse* of things is *percipi*; i.e., they can have no existence "out of the minds or thinking things which perceive them." He wrote, in the "Treatise Concerning the Principles of Human Knowledge:"

"III. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind, is what everybody will allow."

To this I readily agree, but not to what follows:

"And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this by any one that shall attend to what is meant by the term *exist* when applied to sensible things. The table I write on, I say, exists, that is, I see and feel it; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odor, that is, it was smelled; there was a sound, that is to say, it was heard; a color or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For

as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them."

The fallacy of Berkeley's reasoning is readily perceptible to us if we contemplate the omnipotence and omnipresence of the Infinite Eternal Spirit Who sustains the idea presented, as, *e.g.*, a table. The very existence in the Infinite Mind of an object as directly and solely and especially related to a particular point in space, constitutes for it a real and special existence *there* (whether contemplated by any created spirit or not), without any relation to its being perceived by any other than the omnipresent Infinite Mind, its origin. Berkeley appears to have been lacking in an intuitive knowledge of the nature of the existence of the Infinite Divine Mind and Its power of thought.

Though our perception of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly presents and sustains these real ideas for the contemplation of created spirits, yet their *esse* is not *percipi*, and they exist out of the minds which perceive them. The table I write on exists; I see and feel it; and if I were out of my study, I should say it existed, but I mean thereby not only that "if I was in my study I might perceive it, or

that some other spirit actually does perceive it," but that the table has an actual existence there, in that place, whether any one is there to perceive it or not. This is because it is an idea of the omnipotent and omnipresent Divine Mind.

This theory, moreover, implies the greater reality and the omnipresence of the spiritual world.

Two worlds there are; the one is real,

The other but seeming; both are *here*.

The seeming doth to us reveal

Its attractions great and our friends most dear.

But greater far in the Spirit's light

Are the pleasures of matter's sense bereft,

When the world of the seeming fades from sight,

And the real existence alone is left.

And dearer yet our friends will be

When illusions of earth from our lives have
passed,

And the spirit from matter's bond is free,

And the life eternal begun at last.

Professor Tyndall, in his conclusive proof of the existence of an omnipresent substantial medium, yet remaining apparently content, and even desirous, to limit its conception to that of some material substance, reminds me of Saul of Tarsus, overwhelmed by the sudden light and power of the Eternal Spirit manifesting itself in the person-

ality of the Divine-human Jesus, yet feebly asking, "Who art Thou, Lord?" although he well knew that the God of Life alone could thus overwhelmingly subdue his stubborn spirit and manifest His own glory to Saul's mortal vision. And thus, ever unsatisfactorily and inconsistently, do scientists try to limit to the basis of matter and its law the very underlying substance of, and basis of, all material phenomena, — the Eternal Spirit and God of Life, who alone can sustain these phenomena which some of His own little created spirits will persist in attributing to their "wonderful intangible ether."

"God of the earth, the sky, the sea!
Maker of all above, below!
Creation moves and lives in Thee,
Thy present life through all doth flow.

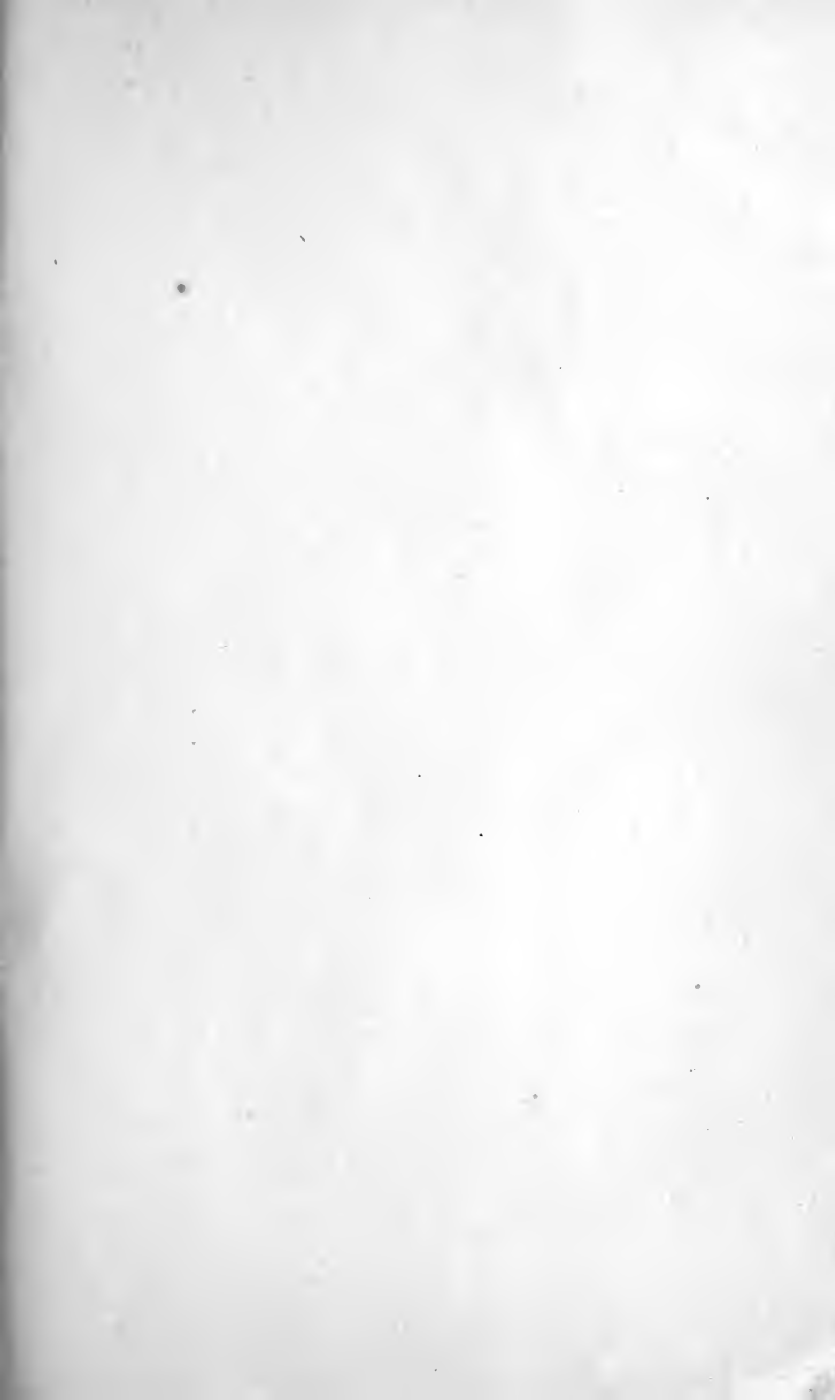
"Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm winds blow,
There is Thy power; Thy law is there."

Now to sum up our theory and the question of its establishment. Spirit is the universal, omnipresent, substantial medium of all the phenomena of the universe and the underlying substance of all matter, constantly sustained in its accidents, for the contemplation of created spirits, by the

Divine Will in accordance with fixed and permanent laws. All created things that exist are the ideas of God.

How have I shown this theory to be true? By showing that by its assumption all the phenomena of the universe "are accounted for with a fulness and clearness and conclusiveness which leave no desire of the intellect unfulfilled," neither any desire of the most spiritual heart. It accounts "for all the facts." It explains every possible, as well as every known, phenomenon. It may therefore be regarded "as established," and the verdict of all the past confirms it, as will all future revelation. It is founded on the strongest grounds. "If a single phenomenon" — to resume Professor Tyndall's nomenclature — "could be pointed out which" the foregoing theory "proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out." No, nor ever can be!

"Thou, Lord, alone, art all thy children need,
 And there is none beside;
 From Thee the streams of blessedness proceed,
 In Thee the blest abide, —
 Fountain of life, and all abounding grace,
 Our source, our centre, and our dwelling-
 place."





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