Evening thoughts / by a physician.

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EVENING THOUGHTS.

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BY A PHYSICIAN.

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Evening Thoughts.

The Whole Mind.

One metaphysician believes that the mind is produced by the senses; another, that it is a spiritual organism consisting of various faculties or powers forming one whole, and making use of the senses to gain a knowledge of the outer world. According to the theory of the first, the mind is a "*tabula rasa*," a blank sheet of white paper, on which are written the signatures of the outer world by means of the impressions which that world makes on the senses. The advocates of the second doctrine believe that the mind is excited, fed, developed, by means of the senses, but that they do not make it. They convey to it signals from without, but it has its own native powers of reason, understanding, love, will, conscience, which never could have been

constructed by the senses; and certain fundamental ideas which experience could not have supplied. The old aphorism of the Peripatetics, "There is nothing in the mind not derived from the senses," is the statement of the first doctrine: the completion of the sentence by Leibnitz, "except the mind itself," is the modification of the second. To get up by memory a metaphysical theory is as useless as any other acquisition of mere words; but to test a theory by the individual's own experience, and only to accept it as a truth when he finds that it supplies him with a key to the secrets of his own mind, is a scientific method of attaining self-knowledge, which no thoughtful man should despise. This question becomes therefore of practical use, if each asks himself whether this or that theory explains the facts of his own consciousness.

Take the sense of sight. It may be true to the experience of one self-observer that his mind has become a gallery of beautiful pictures. Nature may have provided her share from her lime avenues, her old thorns with their young May blossoms, her green meadows, and clear running streams, from her snowy cataracts, and stormy white-crested waves, or her

calm deep-blue ocean depths. Art may have added her creations, and by the side of God's living pictures may be ranged the works of inspired men, so that the accomplished mind becomes "a mansion for all lovely forms." Such a mind may be able to recall the moment when first it felt that one of these impressions from without was beautiful. The self-observer may remember, when looking at a wood clothed in its rich and luxurious, and as yet unfaded, summer leaves, and bathed in that summer's liquid yellow light, that he suddenly experienced an intense and vivid *feeling* of its beauty, such as he never had before, and which has never left him altogether since: — like the awakening of a dormant power within him, of an inner sense of the beautiful, by which he has been enabled to appreciate beauty as he could not do previously, which sense all beautiful objects have fed and strengthened. Such experience is *to him* conclusive that there is, besides the passive reception of beautiful impressions, an active power which feels the beautiful in them.

This sense of the beautiful, or idea of the beautiful, existing as a dormant power of the

mind, and suddenly awakened by an impression of the sense, and nourished by a repetition of the impressions, enables one, who has thus experienced it, to understand the meaning of those who contend that ideas are innate. He has the conviction, from personal experience, that such impressions on the nerve of sight is one fact, the feeling of their beauty another, and that this later awakened sense is a new source of pleasure, as a new sense would be. He will be unable to convey his conviction to another who has not gone through the same experience; but that other may be convinced of the principle by experiences to which *he* is a stranger. Thus the idea or sense of immortality may supply another mind with an experimental fact.

"A man," says Jean Paul Richter, "may believe in the immortality of the soul for twenty years; but only in the twenty-first—in some great moment, is he astonished at the rich substance of his belief, at the warmth of this naphtha-spring." His sense of immortality is awakened by perhaps a deeper reflection on some instance of mortality. He feels that he is immortal,—that he can never perish, and he has exchanged a mere notion for an idea:—

a shadow for a truth :—knowledge about a thing for knowledge of it :—a sign for the thing signified :—a mere opinion for a deep joy, which nothing earthly gave, nor can destroy.

But there is no proof to the mind which seeks the truth by examining itself, more entirely conclusive as to the essential difference between the sensations of outward things, and the state of mind they excite, than in its affections. Let each reader of this ask himself, whether the bodily sensations produced by the pressure of the hand, the sound of the voice, the hand-writing of a friend, are the same as the affection they awaken. Again, if the mind were the mere product of the senses, it could have no thoughts, aspirations, or wishes, which the senses have not furnished. It could not rise above its origin. If it sprang from the impressions of this world it must be of this world. But the reflective man knows he has types within him infinitely above those which the outer world could have fashioned; that he has a prototype of the true, of the just, of the good, in his own soul, such as neither his own actions, nor the deeds of mankind, could have

supplied him with.* For whence, in this imperfect world, or in his own conduct, could he have derived the pattern of absolute truth, complete goodness, perfect justice, with which he measures the acts of others and of himself, and feels their and his deficiencies? Whence did he derive that ideal of happiness which nothing on earth satisfies? If this shifting, changing scene where death is ever present, and mutability is the law; if this outward material world of vicissitude produced the mind, whence could be derived that profound impression of immortality which has been congenial to the human soul at all times and in all nations?

How could visible and material changes produce the conviction of an invisible, spiritual God?

It is undeniable that a man's mind may become "the mind of his own eyes" merely:

* This was the metaphysical creed of Milton, who makes Satan thus panegyrize our Saviour.

> "I see thou know'st what is of use to know,
> What best to say canst say, to do canst do;
> Thy actions to thy words accord, thy words
> To thy large heart give utterance due, *thy heart*
> *Contains of good, wise, just, the perfect shape.*"
>
> *Paradise Regained*, III. 7.

that by constant intercourse with the earth, his mind may be of the earth, earthy; that if he habitually quenches his nobler feelings and studies his material interests and bodily comforts alone, he may reach such a degradation as to feel a certain satisfaction in the term "man of the world," although that phrase implies an habitual course of action in reference to this world only, and consequently low, sordid, and limited; whilst a feeling like shame may be called out by the phrase of Quixotism, as applied sneeringly to an unselfish and unworldly, and truly noble action: but this condition of the mind is a disordered, a diseased, and depraved one, which it is the object of due culture to prevent, or to raise the man out of.

To the fact that the *outer world is inferior in dignity to the human soul*, Lord Bacon traced the profound impression which heroic poetry has always made on the mind of man. He saw that greater grandeur, perfect order, and a more beautiful variety than can be found in human nature since the fall, is necessary to satisfy the human mind. And thus, as the actions and events of history are not vast enough to fill the mind, the

poet paints more heroic deeds, accommodating the images of earthly things to the aspirations of the mind, not submitting the mind to things.

Now, if the mind is superior in dignity to the outer world, the impressions which that outer world produces on the senses could never have produced the mind.

And do not our novels, the heroic prose-poetry of our day, prove the same thing? Is not the universal craving after such food, from the errand-boy who buys his penny tale of horror, up to the reader of the fresh three-volume novel, a proof that something more is desired than experience can furnish, and that the relish is for higher events, more exalted aims, more ideal personages than every-day life affords? The reader's ideal may not be a high one, but it is something beyond his own experience.

Recently the two theories have been practically tested in this way. The Mosaic History tells us that the first man was created a complete man, that he was endowed at once with language, as a gift, and did not acquire it by the slow process of instruction; that he was created with the power of naming

all birds and beasts, and thus of expressing their qualities, that he had the faculty of reasoning, the social affections, the sense of the beautiful, a free will, and a reproving conscience, all the qualities of complete manhood. The French philosophers of the last century disbelieved this tradition, and asserted that man was created an untaught savage, and rose gradually from the state of uncultivated nature into the condition which modern culture exhibited. At this juncture a wild man was found in the forests of Aveyron, and brought to Paris as a prize. Here was the hypothetical Adam to be trained into a civilized man. Itard, a French physician, undertook his education, and adapted his plans according to the first metaphysical theory we have mentioned, that the mind is the product of the senses, and that education consists in impressing the outward world on the senses. Itard failed in his attempt altogether. But his failure led his pupil, Séguin, to the successful education of idiots. He saw why Itard failed. For he was convinced that the mind was not a mere blank sheet of paper to be written on from without, but was a spiritual organism, with its own powers of

will, intellect, and conscience, and that the essence of education lay in rousing this conscience, intellect, and will, to spontaneous action. As soon as he had excited the idiot to perform one spontaneous act which denoted reflection, he found that the greatest difficulty was vanquished. He roused the dormant power by means of the senses, but did not confound the senses with the mind. His success has been great.

Dr. Conolly thus describes his visit to the idiot school of the Bicêtre.

"No fewer than forty of these patients (idiots) were assembled in a moderate-sized school-room, receiving various lessons, and performing various evolutions under the direction of a very able schoolmaster, M. Séguin, endowed with that enthusiasm respecting his occupation, before which difficulties vanish. In all these cases the crowning glory of the attempt is, that whilst the senses, the muscular powers, and the intellect, have received some cultivation, the habits have been improved, the propensities regulated, and some play has been given to the affections; so that a wild, ungovernable animal, calculated to excite fear, aversion, or disgust, has been

transformed into the likeness and manners of a man. It is difficult to avoid falling into the language of enthusiasm on beholding such an apparent miracle."

Séguin's success is not instructive merely as a proof of the truth of a metaphysical theory, but also as proving the practical importance of mental science, as he based a successful system of education for a class of human beings, considered as incapable of any improvement from education, on a true knowledge of the structure of the mind. Guggenbuhl had been following out a somewhat similar plan on the Abendburg for the education of the Swiss Cretins. Two men, one in the most frivolous city of the world, the other on a solitary mountain-top, are thus devoting their lives to the education of the most repulsive, the most helpless, and the lowest form of human nature. And this is not the humanity which merely *visits* distress, but that which *lives* amongst it, and for its amelioration. Many are equal to that exhibition of humanity which works hard for others whilst it lives apart in quiet, in comfort, and often in luxury; but how few to a devotion which is as far above that of many public men, whose deeds

are marked by marble monuments, as the devotion of a sick man's wife, or nurse, is beyond the attention of a sympathising morning visitor.

The theory, therefore, which explains most completely and satisfactorily the facts of our own consciousness, is that the mind is a spiritual being enclosed in a material and living organization, and that, for the education of the mind in this state of being, the impressions on the senses are as necessary as food, air, and exercise are for the developement of the bodily organization. That the senses feed the mind, and excite the action of its own innate natural powers, but that they do not produce these powers.

The individuality of each mind, independently of education, is thus distinctly recognized, and this is a main point both in the education of others, and in self-culture.

The full recognition not only that I am a distinct variety of the species man, but that each of my fellow-men differs naturally also from me and from all others, is greatly conducive to true liberality. The despotic will leads to irritation at the exhibition in others of opinions, thoughts, wishes, and acts, in

opposition to our own. The consideration of the natural individuality of each man as a fact, assuages this devilish pride. It is "that Consideration which, like an angel, came and whipped the offending Adam out of him." Magnanimity is the fruit of such reflection. Those who act spontaneously on this principle have true nobility of soul. Generosity is a natural faculty of such minds.

In self-culture, by distinctly recognizing his own individual powers, as originally and specifically belonging to *his* mind, a man is less likely to waste his strength in cultivating those faculties which are dormant or feeble. He is taught also to be contented with the mental place assigned him among his fellows, and not to attempt to imitate those from whom he differs essentially by natural constitution. He thus avoids self-contradiction, —the source of all affectation. By reflecting on the harmony and beauty which spring in all nature from variety, he sees that his individuality is but a part of a wide and consummate plan. A wood in which the gnarled oak, the delicate larch, the graceful birch, the wide-spreading beech, the old thorn, even the rough briar, and the fern in the foreground,

are all varieties essential to the general effect, of beauty or grandeur in the landscape: teaching him a lesson of content with the condition assigned to him here, by that Power which framed his soul as well as the trees he is gazing upon, and appointed him his place, as it has theirs, in this great whole. To fill that place well, however humble it may be, he feels is his duty, the sole purpose for which he was placed here. He has no sure instincts to guide him to this end. He must accomplish this by labour in the right direction.

UNITY OF THE MIND AND PERSONAL IDENTITY.

EVERY individual of sound mind has a firm conviction that he is one and the same person that he has ever been. It matters not that he has exchanged the dependent fragility of childhood for the vigour of youth, or the firmness of manhood, for the decrepitude of age; that he has been mutilated, that he has lost his limbs or some of his outward senses, or even the consciousness of the existence of nearly

the whole of his body; or that his opinions, his thoughts, his feelings, have varied, and even his character has changed: he is still as certain that he is one and the same person he was at any past period, however short or long, to which his memory reaches. On what does this conviction of personal unity and identity depend?

During this time his body has been in a constant state of change, the old parts have been removed, and replaced by new ones similar to the old, and these again, in their turn, have been carried away, and new matter substituted, to undergo again the same vicissitude. The free air always floating around him has been fixed by plants, and with the water and the earth has been converted by their vegetable life into organic forms, which have then been elevated in his body to animal matter, to be in their turn degraded and restored again to air, water, and earth, when their temporary and more noble purpose has been fulfilled, and again to pursue the same unvarying round. His body is like a river, in which every atom of water is unceasingly replaced by another as the whole flows on into the sea. As, therefore, the

matter of which the body consists is in a constant state of change, this consciousness of unity and identity cannot consist in the sameness of the matter, in the mere outward body—that which is tangible or visible being identically the same at all the seven stages of his earthly life; but the unity and identity must be mental. It must be one and the same mind which has willed, and thought, and felt; and however various the thoughts and feelings and actions have been, whether earnest or trifling, painful or pleasant, good or bad, yet these are merely different modes of action of one and the same thinking principle, which has alone remained permanent amidst bodily changes; the sole thing fixed in this invariable vicissitude, profoundly self-conscious of its oneness and sameness. In this view the *mind* presents itself to our contemplation as the really enduring part, of which the body is the transient, ever-shifting envelope: as the mysterious occupant of the body—as that invisible being which looks out of those pure achromatic lenses of the eyes—which listens through those elaborately contrived hearing trumpets, the ears; which is the hidden musician who plays on that wind-

instrument, the organ of voice—the concealed mechanist who makes the limbs the engines to perform his actions. The body in this view becomes merely, or chiefly, the mechanical means of conveying to the mind within it the notices of the outward world, and of enabling that invisible recipient of these impressions to react upon that world. The visible and tangible part of man is as the pipes and keys and stops and outside decorations of an organ, whose organist is concealed by a close curtain. There are certain bellows, and tubes, and stops, and other mechanical arrangements to throw the air into their solemn and harmonious vibrations, but these tubes are not the cause, there is a hidden musician who discourses such eloquent music. So with the body. It is the instrument of a hidden performer. It is the temple of an invisible being. It is necessary to dwell much on this view, and to put it practically into action, not only by earnestly reflecting on ourselves, and seriously looking at other men, as minds, as spirits, as invisible natures, akin to the Deity, though clothed in human form; but also in treating ourselves and others with that reverence which such

a view inspires. Our fellow-man may be coarse, ill-shapen, ill-favoured, mutilated, but at the bottom of these appearances there is an invisible person akin to the Divine, looking through and acting by means of this ungainly mechanism which disguises his soul's immensity:—a spirit, not matter,—a person, not a thing,—perhaps, a concealed angel. Many arguments may be brought forward for the existence of the mind distinct from, though united with the body, but none comes closer to the individual experience of each than this: "I am the same person I have always been, and yet my body has constantly changed: it is by my mind that I am conscious of this identity: in its unchangeableness does my identity depend: that by which I think and feel and act is permanent, though my body is undergoing in every breath I take a perpetual, unceasing decay and renewal: I cannot, therefore, but recognize this mind as my true self, the permanent reality, the true basis of my body, which is its shifting garment."

Head and Heart.

The mind is one and indivisible; but, as the body is a unity, and yet consists of various parts, which must be divided in order to be distinguished, so must the various faculties of the mind be regarded separately, in order that they may be comprehended as a whole. But their actual unity must never be forgotten. The commonest primary division of the mind is into head and heart; the intellectual powers and moral feelings; thought and love.

Thought may be said generally to be the relation of the mind to things; love, its relation to persons. The characteristics of the two sexes illustrate the distinction. As the chief earthly duties of women are the bearing, rearing, and training of children, their chief relations are with *persons*. In women, therefore, love is more developed than thought, the heart is cultivated more assiduously than the intellect. Labour is the duty of man. His earthly work is to provide for the bodily wants of the weaker ones, and of himself. His relationship is consequently stricter with

things than with persons. He employs his intellect more than his heart. The fixed idea of a man is a thought about things; of a woman, a thought about persons.

Even when persons are the ultimate object of the man's idea, the human beings are not so much considered as the intellectual scheme or plan by which they are to be improved or ruled. With the benevolent man some *plan* for the amelioration of the poor becomes a fixed idea; with the politician, some scheme by which he or his party can obtain power. It has happened that a man of the widest general benevolence has been deficient in the minor charities of home.

The fixed idea of a woman is a person, her lover, her husband, her children; or, where the love is more extended, it takes the form of visiting those in prison, or in sickness, or in want, and thus coming into direct intercourse with persons.

But although, for the sake of illustration, thought and love may be viewed separately in the sexes, there is happily no such separation in nature; or, if there is, it is morbid. The trained and duly developed man softens his harder thoughts with more human ones;

whilst the mature woman, though still a woman, is "a being breathing thoughtful breath."

The disunion is a false state. It makes the man a cold-blooded tyrant,—a woman a soft-hearted fool.

Pride is the vice of this isolation of the intellect; a contempt for others, and a cold, hard indifference. Jealousy, hatred, softness, enviousness, and desire are corruptions of the heart.

HEAD.

THE *understanding* is that power of the mind which judges of the impressions produced on the senses. Thus, outward things strike the senses, which are the gates of the intellect. The impressions are fixed in the memory, which supposes *attention*. Subsequently the mind recollects these images of outward things, and reflects on them. It separates the like from the unlike by *abstraction*, and classes the like together by *generalization*. These acts are the function of the understanding, "and the power of so doing is what we mean when we say we possess understanding." It is thus "the faculty judging

according to sense." But, superadded to the understanding is the reason, or that higher power by which we apprehend objects and truths above the senses. The idea of God, of our own soul, of immortality, of free-will, of holiness, of happiness, of the good, and of the beautiful, are the objects of the reason. In relation to science, the reason is the power which "gives birth to the science of mathematics," and apprehends the highest physical laws.

The understanding reflects, but the reason, as Hooker justly teaches, is a direct aspect of truth, an inward beholding, having a similar relation to the spiritual, as sense has to the material. The reason appeals to *itself* as the ground of its decisions, and this appeal is attended by an absolute conviction of truth, such as cannot result from the generalizations of the understanding. For instance, that any two inclosing lines of a triangle must be greater than the third, is a truth of the reason, and the conviction it produes is altogether of a higher kind than a mere generalization from a number of facts of experience, such as statistics supply, which might be overthrown by additional data.

The reason is the sense-organ of all spiritual truths. The Christian scheme is not discoverable by reason, but is in accordance with it, so that faith is the highest exercise and the perfection of the reason. This being the case, we must guard against making the senses, and that faculty of mind by which we compare and judge of their impressions, the judges of spiritual truths. It is as unwise a proceeding as if we were to try to determine the shades of colour by the smell.

But in distinguishing these two powers, we do not divide them, for they are inseparable, and although the understanding, considered alone, is but a low power, as it deals with sense, and "its object is the material world in relation to our worldly interests," yet, as the servant of the reason, it is ennobled, for it thus becomes the necessary instrument for the perfection of the highest mental power, or, as Shakspeare calls it, "the *discourse* of reason." *

* In thus considering the Reason as the organ by which we perceive Spiritual Truths, there is a difficulty at first in reconciling this with God being himself the Supreme Reason, and these Spiritual Truths emanations of that Reason,—the thing perceived and the percipient being identical. But yet this view is in entire accord-

The reason, then, is the "*lumen siccum*," "the pure sense, the inward vision, the *reine Anschanung* of the German philosophers," by which spiritual realities, and the proportions of geometry, and the highest laws of physical science are contemplated, and the understanding is that lower faculty by which we reflect and generalize on objects of sense.

HEART.

THE word love has been so misapplied, so mischievously abused, and so lowered from its true meaning, that it has lost its place in science, and has been left, with the exception of writers on religion, to the undisputed possession of poets, poetasters, and novelists. And yet it is the highest faculty

ance with the Christian doctrine, that God's Spirit will work with our spirit in purifying our nature, and that we are made in God's image, and are His children, and that every good thing in us proceeds from Him. Such, then, being the fact, we must admit 'that this is the proper difference between all spiritual faculties and the bodily senses; the organs of spiritual apprehension having objects consubstantial with themselves, or being themselves their own objects, that is, self-contemplative.'—COLERIDGE.

of the soul, that alone will be immortal. It is the single word which defines the Deity himself.

As thought is distinguished into a lower and a higher, the understanding and the reason, the one faculty judging of sense, and the other of things above sense, so love may be distinguished into sensual and spiritual love, a higher and a lower; and as the lower understanding must be the servant of the higher reason in the due developement of the intellect, so must all the pleasures of sense, however refined, be in subjection to that higher love, which has God for its object, in the real cultivation of the heart.

As the contriving instincts of animals become in man Understanding from their union with the reason; so the animal instincts are raised to the height of human affections by their subjection to the pure spiritual faculty of love. The man without reason to guide his understanding is a mere fox. He whose animal instincts are not subjugated by love is a goat.

But here, again, we must never forget that the mind is one; that thought and love co-exist. They are, as it were, bi-polar

forces; two opposite powers tending to rest by equilibrium. When reason and love meet and become one, the union is the ideal man. The grand object of Christianity on earth is to produce this union. The written principles are alone to be found in the New Testament. The means of practising them is the infusion of a new spiritual power through Christ.

Happily there exists a clear description of the right state of the affections, a perfect model by which the actual defects of the affective part of our own nature may be compared. This love "suffereth long, and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

And love thus defined—spiritual love, the influence of the Divine life on the heart, is above all the gifts of the intellect, however high, for it is immortal. Knowledge in a higher world will be merged in certainty, faith will be lost in actual sight, hope in full realization, but love will last. Even on earth this love is the highest gift, the indispensable.

Though a man had such wisdom as would enable him to fathom the deepest laws of nature; or enough talent to acquire all written knowledge; had he the power of foretelling future events; or faith strong enough to work miracles; had he benevolence enough to give up all his possessions to the poor, and zeal enough to go to the stake as a martyr, yet without this love (we are distinctly told by an apostle, whose words we are paraphrasing) these gifts and sacrifices would, in God's sight, be of no worth to him. He would be nothing. He might belong nominally to the Church, but he would not be a true member, for he would not possess that Divine life, which Christ died that he might obtain, for it is God, and God is love.

THE WILL.

THE will is the power of originating an act. A man arrives where two roads meet, he stops, observes the direction of each, and having come to the conclusion that one of these is the right way, he steps forward. The power which he exerts is his will, a free act of self-

determination to set in motion the muscles of his limbs. Contrast this with an involuntary act. The heart is a hollow muscle which is in constant motion, forcibly expelling the blood seventy times in every minute. But its contraction is independent of our will, we can neither by thought increase or diminish the number of its contractions. What proof have we of the difference between the voluntary motion of our limbs, and the involuntary motion of our heart, so strong, and so convincing, as our own consciousness? "We feel that we are free, and that is all about it," as Dr. Johnson, in his sagacious way, ended an argument on the freedom of the will.

Physiologically the will is free, but is it so morally? Can a man, in his present imperfect state, act up to the dictates of his higher reason by his own free will? All experience proves that he cannot do this. He must seek a supply of power above his own. The promptings to seek this supply are the evidence of a Divine light illuminating his mind. But still he may reject or follow these promptings. If this clearer illumination compelled him to act in a certain course, it would reduce the divine light to an instinct,

and to a lower degree than animal instinct, as a less decisive guide.

There is a certain difficulty in reconciling a free will with a superintending and guiding Providence. But take an analogous instance, where a man stands in the relation of a guiding Providence to an animal. The horse has a will. Breaking in, the harness, the reins, the whip, the spur, all are proofs of the animal's will, and of the necessity of its training. The horse is harnessed to a vehicle and guided by a man. So far as the animal's free will is exerted in the direction the driver chooses, the animal fulfils his purpose. Let him exert that will in opposition to his ruler, and he is driven by the lash to submission. So with man. He has a self-determining power, and as long as he submits that will to the obedience of his reason, enlightened by the Divine light, he is fulfilling his duty; he is working with and by his Maker; his will is in harmony with the Divine will. But deprive it of its freedom, and it becomes an instinct; responsibility ceases, and the foundation of all freedom, law, and self-culture, is destroyed.

Every form in which unselfishness is realized is beautiful.

Patriotism, or the annihilation of all self-interest, in the good of our country; *loyalty*, the same feeling exhibited to our Queen, the visible head of the state, the embodiment of its idea; *chivalry*, or devotion to women as such, or to one in whom the perfections of the whole sex are embodied, or thought to be; *love*, "given, encouraged, sanctioned, chiefly for that end."

> "That *self* might be annulled, its bondage prove
> The fetters of a dream opposed to love;"

devotion, an absolute submission of our own will to that of the Deity:—all these ennoble our being, and are the characteristics of our humanity. But each supposes freedom,—submission, with free will, either to our country, our Queen, our mistress, our God. Then only can it be said,

> "There is no liberty like to this bondage."

IMAGINATION

Is that mental power, which, in the words of one who assuredly spoke from experience, "gives to airy nothings a local habitation and a name;" or, according to the definition

of another, who was at once poet and metaphysician, the faculty " which incorporates the reason in the images of the sense."

It is the characteristic power of the artist, who clothes spiritual truths in sensuous images, by means of words in poetry, by sound in music, by colours and forms in painting, by form alone in statuary and architecture.

The eye to see in visible forms the invisible law, combined with the hand to give to the visible the invisible power, constitutes genius; the union of reason and imagination. Raphael saw in the human face the outward expression of the Divine nature of man: one of the proofs afforded to our senses that he is indeed made in the image of God; an expression transient even in those who have not yet had time to forget " the glories they have known, and the imperial palace whence they came;" but which, transient and rare though it may be, we make still rarer by overlooking. This best expression, that of unconscious purity of soul, or repose in something higher than self, and other than self-satisfaction, Raphael transferred to canvas, and rendered permanently visible to all eyes,—moral beauty: not mere animal beauty, not even the mere beauty

of form, but a higher kind, spiritual beauty. There are times when the calm beauties of external nature sink deepest into our hearts. The golden glow in which the evening sun steeps the earth seems richer; the early morning light casts more exquisitely delicate shadows; the grass and the trees above them are of a fresher, brighter green against a bluer sky; the evening clouds are more heaven-like in their gorgeous glories; we feel more earnestly that these all are the outward symbols of a Divine Spirit; the visible emblems of a present and Invisible God. Have not Claude, and Ruysdael, and our own Collins, fixed these scenes, as beheld at such moments when the mind is most in harmony with nature, and thus idealized nature; fixed its ever-shifting forms at the moment when they had most impressed the observers that they were the outward and visible image of an internal and Divine power? And the unknown discoverer of Gothic architecture; the meditative churchman, whose academy was the fir-forests, and who found in the law of vegetable form the principle which he embodied in stone, has not he impregnated his cathedrals with a spirit, which proclaims in a silent voice no healthy mind

can contradict, that genius can make the most rugged matters the means of conveying through the outward senses high spiritual realities?

Has not Mozart conveyed by sound the idea of beauty, and Beethoven the deepest pathos? The poet's range is greater, from the facilities of his instrument. Words are the property of all, and go at once to the common human heart. His embodiments of the ideal can be carried in the memories of men. Italy must be visited to appreciate her painters and sculptors, and even then how faint are the impressions carried away! but Dante's pictures are stamped into the memory, and carried by the cultivated man over the whole earth.

CONSCIENCE.

THE reason being the faculty by which we perceive spiritual truth, all spiritual *error* is attended with a consciousness of this disturbance in our mind's harmony, which is more or less distressing: just as the erroneous action of the body, when disordered,

is indicated by pain, uneasiness, or some other physical sign of the disturbance; and, in both cases, for the same wise purpose of warning us against that which is injurious, and which we may amend. This spiritual warning is what is called a reproving conscience. But as the healthy action of the bodily functions is attended with complete unconsciousness of the actions going on within us, producing that agreeable condition of bodily ease we call health; so the right action of the reason, that is, its harmony with religion on the one hand, and our conduct, or rather our will, on the other, produces rest of the mind so exquisite, as to be well termed "peace that passeth all understanding." This is the state which must be meant by the phrase, "approving conscience;" a term altogether untrue to nature, if it involves the existence of an inward voice applauding us whenever we do right, just as it warns us when we do wrong. The pleasure often felt in doing a good deed is from another source, and is merely that agreeable sensation which attends the exercise of any power of the mind. The benevolent man feels a pleasure in giving, even when it is against his interests; the

exercise of wit, humour, imagination, please him who employs them. But the use of the bad powers gives pleasure also, otherwise there would be no temptation to sin. The thief feels gratification in the act of stealing, the knave in humbug, the more refined deceiver in *ruse* and management, the hoarder in accumulating. The pleasure which a man feels in giving is no more to be regarded as dependent on a complacent approval of an inward voice, than the pleasure his neighbour feels from heaping up. If a man feels self-conscious of doing a good or just act, does not this very feeling spoil it in his own estimation? How could humility be the distinguishing feature of the mature Christian, if he was reminded each time he did well that he had acted rightly, by a power equal in force to that which warns him so unmistakeably when he does wrong, and punishes him so painfully by regret and remorse.

On the contrary, in proportion as a man acts rightly and is healthy-minded, he is unconscious of his good acts; he feels a harmony within, which is rest, content, peace, the highest earthly happiness; the analogue of which, in the physical condition, is good health.

And as we are unconscious of the real luxury of this bodily state of rest until we have suffered pain or disease, so he who has lost for a time his mental rest, can alone fully appreciate the restoration of its harmony. And if the man is honest to himself, (which is not an easy task, for it is always a humiliating one,) he will trace all his mind's discomforts, his restlessness, his disappointments, his uneasy sense of a want, his dissatisfaction with his condition or with others, to some error in his own mental state; and his return to rest, repose, serenity, and peace, to a restoration to the just equilibrium between his knowledge of what was right, and his performance of it, or, in metaphysical terms, to the harmony of his reason and his will. He will then acknowledge that outward circumstances, and persons, to whom he attributed his disappointments and discomforts, were only the exciting causes testing, for his ultimate good, the true state of his own unbalanced, ill-regulated mind, and that the true cure for unrest is, whenever he loses his serenity, to look for that defect in himself, which the outward annoyance was best calculated to expose, and by exposing to lead

him to rectify it. He thus will shorten his restlessness or misery. But, on the other hand, if he looks at himself as right, and that all the wrong is in other persons, or outward things, he insures his own permanent discomfort, and if his organization is of the finer sort, he is not unlikely to die of what John Newton so correctly defined as a mixture of pride and madness, "a broken heart."

EVIL.

THE perversely evil acts of man from infancy to old age, naturally, corporately, and individually, and the evil mixed up with all his thoughts, of which he becomes conscious by self-reflection, when that power is awakened in him, even when his outward acts and words are correct in other men's eyes, are the proofs objective and subjective, historical and experimental, of an evil nature, "a fact acknowledged in all ages, and recognized, but not originating, in the Christian Scriptures." As man has a will, a self-determining power, the will must be evil; the evil must be in his will. For if the evil was alone in the sensual or intellectual parts

of his being, overcoming the will when their influence became sufficiently strong, then certain causes would produce, as in mechanism, certain effects, necessarily and blindly, and the man would be a thing, not a person. For the very ground of personality is his possession of a self-determining power, of a choice; and if the will is such a power, the evil must be there, or it is no responsible will at all.

Man's will is only free when it is in harmony with the Divine will. He may voluntarily isolate himself from God, the central power from which emanates all truth and goodness. He may become his own centre. So far his liberty of will extends, and no farther. This separation is error—is sin. This union is perfect freedom—rest.

The evil will, which causes this separation, is a fact; it cannot be explained, although it must be believed; it is, therefore, in the language of science, "an ultimate fact," in the language of philosophy, "a mystery."*

This evil will, actuating and becoming one with his living body, constitutes a corrupt nature.† The result of this union is most

* Argument from Coleridge's Aid to Reflection.

† Coleridge.

striking when the sensualities of man are compared with those of animals. The animal does not ruin his body by its indulgences. Its sensual instincts are guided by the sustaining law of the universe. It is only man who ruins his health, his form, his circumstances, his happiness, his life, who implicates in this ruin his fellow-men, and even his children, by the unbridled gratification of sense. No animal is guilty of such folly. Or the evil will may actuate his understanding. It may destroy the simplicity of his mind. It may blow him up with self-conceit, or with pride (less amiable, but as little); it may make him envious, malicious, cruel, cold-hearted, calculatingly selfish. It may turn his instinct of self-defence into murder, lying, or deceit; his instinct of property into all-grasping avarice; his very benevolence into an indolent yielding weakness. This perversion of understanding cannot be paralleled in animal nature. And yet, "what a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" It

is the very contrast between his powers and his acts, between his capabilities and the use he makes of them, that most convincingly demonstrates his fall.

The phrenological doctrine, that all the faculties of man are good, and that it is only an excess, or a defect in the action of each, which constitutes error, or sin, will only be believed by those who draw their knowledge of human nature from the observation of other men; and not from such observation joined with and corrected by habitual self-reflection, on their own secret thoughts, feelings, wishes, and motives, compared with the pure standard of rectitude which Christianity supplies. That sin is a "miasma" which has infected their whole being, sensitive and intellectual, and not a mere plus or minus of any action or faculty; that, in the words of one who knew human nature more intimately than any other mere man, our mind is a "*mingled* yarn of good and ill together," no such student can doubt.*

The doctrine of this innate evil, Christianity holds in common with philosophy; what is

* "The point of dispute, between the Evangelical and the mere Moralist, is as to the means of producing a reformation in the will, which Christ, at least, thought

peculiar to Christianity is the remedy—the doctrine of redemption.

The recognition of the fallen condition of the human soul, that it was created perfect, but that perfection was marred rather than destroyed, is the secret of the success of our great dramatists. The inferior artist makes his bad men wholly bad, his heroes faultless.

But Shakspeare, Fielding, Thackeray, exhibit the marks of the beast in the best, and traits of goodness in the worst specimens of human nature. It is so in all the human

so difficult, as to speak of it, not once or twice, but uniformly, as little less than miraculous, as tantamount to a *re*-creation."[1]

This should be borne in mind in estimating the facts brought forward by phrenologists, that evil qualities depend on a badly organized brain. This may be granted without its disproving the freedom of the sinner's will, and his power of becoming better. For the very power which Christianity supplies is a supernatural power, a *re*-creation, and therefore perfectly able to overcome any vice depending on the organization of the brain, even on the phrenologist's own mode of reasoning. He says that a small organ may have an energetic action, and thus be much more active than a larger organ which is less alert. A supernatural power acting through smaller organs, may thus at once counteract the healthy exercise of the larger ones.

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[1] Coleridge's Literary Remains, vol. iv. p. 323.

characters of the Bible; and he who quotes David's notorious sin as a discrepancy in a man after God's own heart, without looking at his noble, brave, generous, affectionate, humble, repentant, religious nature, and without perceiving that an earthly element in the divine is the common lot, can neither appreciate his fellow-men, nor our great dramatists, and is ignorant of himself.

THE KNOWLEDGE OF EVIL.

THE excellence of that state of mind which is produced by habitually dwelling on the good, is felt by a few days' intercourse with C—, who sees the "soul of goodness even in things evil." * This gives him a kind and buoyant cheerfulness which is pleasantly contagious. His acuteness seems never to be wasted in the detection of faults, either in

* As we have known this paradoxical phrase dangerously used, it may here be suggested, that the only sure way of applying it, seems to be to faults proceeding from errors in judgment. To extend it to any such points as might bear the aspect of favouring depravity, would bring it within the condemnation of "doing evil that good may come."

others, or in bodies, or in systems. Many a man who is above criticising or satirising an individual, indulges at the same time his pride and his critical faculty, in transferring his satire or fault-finding to man in the abstract, or to bodies of men, or to doctrines. Cowper, with his charming frankness, and entire absence of any approach to self-conceit, admitted at once the truth of one reader's annotation in the first volume of his poems, that there were many things written there, "*cum bile*," as well as affectionately and beautifully. Now you may talk with C—for a whole summer's day, and there shall not be a jaundiced sentence. It seems, however, a very common notion, that the knowledge of the bad parts of human nature is a desirable branch of knowledge; and that novels which portray such parts are useful reading, even for women, instructing them in human nature,—in man, the noblest study of mankind. But, for those not professionally engaged in restraining or remedying the diseases moral or physical of mankind, such a study is not only useless but injurious, and is against the common principles of education. The best hand-writing

is given to children to copy; a correct style is formed by the purest writers; manners are only attainable by the unconscious imitation of the well-bred; and, to educate the eye to a correct appreciation of the perfection of human form the student is not compelled to copy a dwarf, or to master the outline of club-feet, but the Grecian statues. He is not even permitted to draw from the life, even although the living model is as fine a specimen of human organization as England could furnish, until he has mastered the perfect type of human form in marble, which could only be moulded in a country where physical beauty was the object of national culture. When he has been thus imbued with Greek art, and this ideal type of human form has become the property of his mind, and the inward rule by which at all times he judges the correctness of human proportions, he may then go to human nature, as it is, sensualized by sin, and endeavour to catch and perpetuate the remains of its prime. It is that painter only, who, having in his own mind a type of a higher beauty, marks and seizes the expression of the human being, at the moment when it

approaches nearest to that type, who attains the full power of portraiture. The higher his conception is of what the human form should be, and is capable of being, the more instantaneous is his detection of the slightest deviation from these harmonious proportions. And the same principle applies to the mind, in its appreciation of good and evil. The more conversant it is with the good and the beautiful and the true, the more instantaneously it discovers and revolts at the bad, the unlovely, and the false. For the young, or for any woman, or for any man, whose object is self-culture, to indulge in those works devoted to the depiction and demonstration of the blackest passages of corrupt heads and hearts, must be as injurious to the sense of moral beauty, as the constant study of bodily deformity would be to the pupil of high art. The artist might get thereby the power of the caricaturist, but he would sacrifice his immortality: he would make men laugh, but he would never make them weep, nor admire, nor love.

But how much deeper is the injury to the mind morally, than to the taste æsthetically! The knowledge of evil stains the purity of

the heart. It is the toad, squat at the ear of Eve. It should be shunned by those whose purity is both their ornament and their security. The innocence of childhood is to the self-conscious man its chief charm. The ideal woman that a man reverences is pure. If she gives the faintest indications that she is knowing in evil, the charm is broken. She is not porcelain, but common clay. Dr. Arnold, in one of his letters, says, "I was completely overwhelmed with the matchless beauty and solemnity of Rome and its neighbourhood. But I think my greatest delight after all was in the society of Bunsen, the Prussian minister at Rome. He reminded me continually of you, chiefly by his entire and enthusiatic admiration of every thing great, and excellent, and beautiful, not stopping to see or care for minute faults; and, though I cannot rid myself of that critical propensity, yet I can heartily admire, and almost envy those that are without it."

How characteristic is this of Dr. Arnold! His admiration of the beauty of Rome, but his greater love of a noble human being; his estimation of the ideal in another, but the prevailing practical and critical in himself,

and his honesty in admitting it. And the following practical wisdom from an old man cannot be quoted too often.

"Are not the mass of men so marred and stunted, because they take pleasure only in the element of evil-wishing and evil-speaking? Whoever gives himself to this, soon comes to be indifferent towards God, contemptuous towards the world, spiteful towards his equals; and the true, genuine, indispensable sentiment of self-estimation corrupts into self-conceit and presumption." (Goethe.)

DEAF, DUMB, AND BLIND.

THE examples of those born deaf, and dumb, and blind, in whom the two great inlets of outward things are closed, and who can only gain their knowledge of the external world by taste, the lowest faculty of all, and by touch, the next above it, are instructive, as showing, with how few suggestions from the outward world, the original faculties of the mind can be called into action; and what progress can be made, by the concentrated application of the mind itself to

the scantiest materials for thought. Education is clearly seen, in such instances, to be the result, not of the abundance of information supplied through the senses, but of the use made by the mind itself of those few impressions it has received. And to how many of us are not the suggestions of our senses as useless, as if we were blind and deaf too! Minute observers of men and manners and things, like Dickens, show us how blind we have been among the same scenes. The wit sees the relations between trifling things which to us appeared most distant, and we are enchanted at his acuteness. The humourist, in the commonest traits of every-day humanity, traces the action of some great principle which actuates all alike, and quietly, and lovingly, without bitterness or scorn, exposes the weakness which he feels that he shares. The satirist detects, in the trivial act, the working of vanity, or pride, or selfishness, or littleness, under the cloak of virtue; and, as a laughing devil, or a malignant one, holds it up to derision. The quick fastidious observer, who is merely gifted with a strong sense of the ridiculous, sees in a look, a word, an action, however

disguised, the faintest trace of affectation, and unveils it; while the most highly gifted of all discovers in little acts, which minds of inferior insight condemn or make sport of, some seeds of good, something worthy not only of his pity, but of his love. And these trivialities, these common every-day facts, which to some are the materials of observation, wit, humour, satire, kindly thought, have gone in at one ear and out of the other, or have been laid up in the memory only, of the vast majority of those who have heard or seen them, without producing any mental fruit, good or bad. The mind itself has not been applied to them; has not turned them over and over, and viewed them on all sides, in all their varied lights and shades and colours. So it is with nature. This June morning was to one "a fine day," to another "the bridal of the earth and sky." The common sun, the air, the sky, are to one the mere materials for the dullest colloquy, to another they are "opening paradise."

Self-consciousness.

In looking into Jane Taylor's Poems for Infant Minds, the more mature reader may be struck with the clear, minute, and severe self-dissection of pride; and yet he may remember that these verses made no impression on him as a child, while many of the others have fixed themselves in his recollection indelibly. Why is this? The child had then no self-consciousness; and the dissection which is so painfully true and so humiliating now, was merely words, and very dry and dull words, too, to one who could not *feel* their truth. This want of self-consciousness is the healthy state of childhood; and a self-conscious child has passed out of childhood, and is a premature man. Self-consciousness comes later. Carlyle seems to have taken a partial view, when he says that self-consciousness is a disease, and that the healthy state of the mind is unconsciousness; just as, in the healthy state of the body, it is unconscious of the existence of a stomach, heart, or any vital organ. But the analogy is only true, in fact, as regards childhood, for all

mature men are self-conscious. The man has a free will, and on himself must the cultivation of that into character depend; and to rely on himself, he must know himself; to remedy his defects, he must be acquainted with them. He finds, sooner or later, if he is happy enough to discover it at all, that the true freedom of his will consists in its harmony with the reason; and that his reason is one with that light which lighteth every man who cometh into the world, which became incarnate in Jesus Christ, and will become his light and life too by faith. This is the light which shows him his faults, which gives his self-consciousness the power of seeing. His self-consciousness is the inward eye; this is the light, which, shining into that deep and dark cave his own heart, shows him the false idols that are placed there, and the necessity of their expulsion, before it can be the temple of the living God.

There would be no self-consciousness if there were no sin, as there would be no occasion for it. For all sin is error; the wrong action of the will; the disordered state of the mind, which renders its acts conscious. In this sense Carlyle's analogy holds

good, though not his inference. Were the mind in health, it would be as unconscious of its operations, as the body is when it is healthy. This may be granted, for it only proves (as self-consciousness is universal) that "there is no health in us," that is, in our souls.

ÆSTHETICS.

ÆSTHETICS (*αισθανομαι*, to perceive), or the science of art, are the joint result of the intellectual and the sensitive life: requiring an exquisite delicacy in the organisation of the nervous system, to convey to the mind the slightest impressions from the external world, with intellectual power to appreciate them. To enjoy these more refined delights of sense, which perfect and harmonious form, or richness and delicacy of colour, or the harmonies and melodies of sound, supply to the cultivated eye or ear, is the privilege of many. To give "these airy nothings a local habitation and a name;" to fix in marble ideal form, or to render permanent on canvas the gentle light of morning, or the rich yellow afternoon sun "gilding pale

streams with heavenly alchemy;" or with words alone to represent the luxuriant beauty of Eden, is the prerogative of genius: is man's creation. What nature is to God (has been strikingly said) art is to man. As two of the principal faculties of our nature, refined intellectual power, and an exquisite material instrument, are thus brought into active and harmonious union, their possessors are the favourites of mankind. But there is a higher faculty still, to which these lower ones must be subordinate, or they are a misery to the individual, and a curse to men. The very sensibility which renders the poet, or the painter, or even the lover and appreciator of art, so alive to beauty, renders him also more painfully susceptible to disappointments, "to the thousand natural ills that flesh is heir to." What Hume said of Rousseau,—that he was like a skinned man among furze-bushes,—is too true of all his genus in their intercourse with others. The subordination to the spiritual, which power Christianity can alone supply, is necessary to that balance of the mind, in which alone, for such natures, there is peace. The higher cultivation of the nervous system, which the manners,

habits, and tastes of the day encourage, rendering it more susceptible of impressions, and more alive, not only to pleasures but to pains, makes the highest form of Christianity essential, not only to salvation in another state of existence, but to the health of the mind in this, and even to its serenity.

PHILOSOPHY AND CHRISTIANITY.

DOES not philosophy differ from Christianity, as art differs from nature? Philosophy is man's representation of the Divine idea in his own mind, and therefore more or less distorted by the individual's imperfections. It is a mere representation. Like a picture it represents a living scene, but is not itself alive. Those clouds, that blue summer sea, the children playing on the shore, the distant wood in the picture, are like nature, exceedingly beautiful, but they are lifeless. The clouds from which they were copied were active with chemical repulsion, the water with gravitation, the woods with life, the children with life and mind and soul too. So with philosophy. It pictures a mind

trained to be a temple of the Divine idea; its rules are the representation of the steps to that temple. But there is no life in the picture; no power to produce the effects pourtrayed.

> Unless above himself he can erect himself,
> How poor a thing is man,

the philosopher acknowledges. But there is no more power in his words to enable the man to erect himself above himself, than in the summer sea of the picture to float a ship upon its waves. But Christianity, like nature, is to the eye a picture, whilst, in reality, it is instinct with life. It combines both. With philosophy, it proclaims that man is nothing unless he realises the Divine idea, unless his mind is a mansion for all lovely things, unless he becomes the temple of the Holy Spirit. This is the picture. But it gives also the power of effecting this change. It is to the man struggling to be a man indeed, what chemical action, gravitation, life, is to brute matter,—an energy, or power, or force, vivifying both. It is the only power which can make a philosopher, which will raise a man above sense, and give him that serenity which alone belongs to the kingdom of the

Ideal, to the Unseen. Philosophy is the statue; Christianity is the man: Philosophy is the cold marble Laocoon struggling with the serpents; Christianity is the man himself struggling with the outward world.

Are, then, philosophy, ethics, useless?

Who has ever contemplated the rich luscious light of Claude's pictures when the sun is low, or the tender grace of his early morning, without seeing a fresh beauty in Nature when he turns to her. You see through the painter's eye, and catch a beauty you had missed before. Does not the calm, collected, earnest dignity of Raphael's Madonnas give a fresh interest, and almost a new value, to mature womanhood? And is not the same true of philosophy? Does not he who gets his power from the only Source of power, from God through Christ, delight also in the human picture, in the words of Plato or of Schiller? Are not these sometimes a glass, in which he looks to see if, in any degree, he actually realises the Divine idea? Like the painter he goes to nature for inspiration, but to the high specimens of his own art to show him if he has in any way succeeded. The Chris-

tian, one who goes to God through Christ, for a spiritual power to enable him, as he is heaven-born, to hold a heaven-ward course, rejects no aids. He does not mistake Aristotle, Plato, Goëthe, Schiller, Richter, Coleridge, Wordsworth, Carlyle, for gods;—they are to him as pictures, and statues to the true artist: aids in that art, the true inspiration of which comes from the Maker alone.

SELFISHNESS OF THE HEART.

THERE is a selfishness of the heart, as well as a selfishness of the head. In selfishness of the understanding, all the individual's acts are dictated by his own supposed worldly interests. But there is also a selfishness of the affections, to which persons of warmer temperaments, of finer susceptibility, of deeper feelings, and of more imagination, are prone. Such often sacrifice unhesitatingly all their worldly interests, everything and everybody, for the gratification of their affections; but, in so doing, they as unhesitatingly sacrifice the best interest of others, and their own duties: and this it is that marks the affection as

diabolic, not as divine. It is a sacrifice for self-gratification only; it is no self-denial: self is uppermost: and as such selfishness is often the fault of beautiful, tender, and imaginative women, it puts on so becoming a disguise, as almost to pass for a virtue. It is a vice of the best part of human nature, and partakes somewhat of the beauty which it mars; and on this account is more dangerous than the more openly odious variety, as the highest truths when distorted are the occasion of the deepest and most destructive errors.

BUBBLES.

THE microscope has disclosed to us, that the whole structure of the body originates in a single cell, that this has the power of producing others similar to itself, and that all the various tissues of which we are composed are, in the first instance, made of these same cells arranged in various forms. These cells are nothing more than minute bubbles, the material of which has been proved by chemical analysis to consist of one principle "protein," which is resolvable into four colourless gases, with a

little sulphur and phosphorus. Shakspeare was much nearer to the physiological truth than he could have been aware of, when he said,—

> The earth hath bubbles, as the water hath,
> And *we* are of them.

And yet some will have it, that we are nothing more than this; that our love and hate, our joy and sorrow, our memory which can recal the thoughts, feelings, or incidents of half a century, and our hope which stretches on to an eternity, are all the result of the motion of these foam bubbles, and are built and burst at the same time. Nay more, that a certain quantity of these bubbles conceived a Gothic cathedral; the Madonna of St. Sisto; Hamlet; the steam-engine; foretold eclipses, discovered by calculation a new planet, and unravelled the laws of the movement of the stars; and that, having done this, they became again carbon and hydrogen and nitrogen and oxygen, with a little phosphorus and sulphur, and nothing more. There is certainly one argument in favour of this theory: its bladder-like emptiness favours its supposed parentage.

The Ridiculous.

The sense of the ridiculous belongs to the merely human part of our nature, not to the divine.

> Man, vain man, dressed in a little brief authority,
> Plays such fantastic tricks before high heaven,
> As make the *angels weep*.

The man *laughs* at these tricks; the angel looks at them as indications of sin, and weeps. The good-natured wit quietly smiles at them, and is humorous; the ill-natured sneers at them, and is satirical; but the angel *weeps*. Had Milton, or Schiller, any sense of the ridiculous? Were they not too deeply in earnest? "The world," said Horace Walpole, with more seriousness than is common to him, "is a comedy to those who *think*, a tragedy to those who *feel*,—a solution of why Democritus laughed, and Heraclitus wept."

Repose and Nonchalance.

As hypocrisy has been so well said to be the homage which vice pays to virtue, may not affectation be regarded as the homage vulgarity pays to good breeding? For affectation is an unsuccessful attempt to appear well-bred; and the failure should be overlooked rather than blamed, when the defect is in manner only, and the heart is right. But there is one odious form of ill-breeding, which it has evidently required much practice, as well as little feeling, to attain. As *repose* is a characteristic of the well-bred, so the vulgar replaces it with *nonchalance*. This is his unsuccessful attempt to imitate repose, the effect of which he feels, though he entirely mistakes its real nature.

Repose springs from that true self-respect, which respects others as belonging to the same human family, and is compatible with a conscientious attention to their feelings. *Nonchalance* is marked by a pointed indifference to the feelings and opinions of others, and even to their presence. The *one* is serious,

earnest, thoughtful; the *other*, often empty-headed and frivolous. The *one* is quietly and thoughtfully attentive to the subject which interests another's thoughts; the *other* is coolly and purposely negligent of it. *Repose* sets the inferior in station at once at his ease; *nonchalance* makes him restless, uncomfortable, perhaps vexed. *Repose* accompanies lowliness of heart; *nonchalance* is a form of self-conceit. *Repose* is an effect of habitual self-control; *nonchalance* is only acquired by habitually thinking highly of self and lightly of others. *Repose* is an attribute of dignity; *nonchalance* is of the family of contempt. *Repose*, as the finish of the highest breeding, is unconscious; *nonchalance* is intensely self-conscious and self-occupied. *Repose* indicates a mind content to be valued at its real worth; *nonchalance* considers its own elevation must depend on the depression of others. *Nonchalance* is essentially a state of unrest, not of repose; unrest wishing to be thought rest.

The Ideal and Life.

"For man on earth," says Schiller, "there remains only the choice between the pleasures of sense and the peace of the soul. To attain the peace of the soul on earth, to make the life here approach the divine life, to be free in this kingdom of death,—taste not the fruit of the earth. The eye may delight in its outward beauty, but the short-lived pleasures of enjoyment are speedily revenged by the flight of desire. Matter alone is subject to vicissitude; but the ideal, the invisible type of the good and the beautiful, walks above the earth in meadows of light; divine with the divinity, the playmate of blest natures. Would you rise aloft on her wings, cast away the earthly, and fly from this narrow gloomy life into the kingdom of the ideal. There alone is to be found that image of God in which man was created; the ideal type of manhood living in eternal youth, free from all the impurities of earth, illuminated by the pure rays of absolute perfection; like the silent phantoms of life who are walking in their radiance by the Stygian

stream in the Elysian fields, before they step down to this earth, the melancholy tomb of the immortal. If in actual life the issue of our struggle is doubtful, *here* is victory: a victory not given to free your limbs from further strife, but to give them new strength. For life (even when your wishes rest) bears you insensibly along its current. Time wheels you unceasingly in its world-waltz—but when the boldest courage sinks beneath the feeling of our narrow powers and limits, then above the hills of the beautiful we joyfully see the expected goal." (*Das Ideal und das Leben.* —SCHILLER.)

This seems very true. That desire dies with possession; that the pleasures of sense never compensate the subsequent pain and regret; that peace and rest of mind can alone be found in that which is above sense, in the unseen world, which is as real as this visible one; that there is present to the mind itself, an ideal type of manhood, free from all impurities of earth, unselfish, magnanimous, heroic, perfect in comparison with the actual performance of the man, and by which he cannot help measuring his acts, and painfully feeling their inferiority to his high

pattern; and that, when the mind is engaged in sole contemplation of this standard, and in aspiration to attain it, it feels at home and at rest, is true to the inward experience of many. But the more practical English mind is sure to ask his more visionary German brother, whether this quiet and tranquillizing contemplation of his ideal, will actually give him *power* to act up to it; whether, when he descends from his lone garden house, and mixes with his fellows (who are guided by another standard) in the real struggles, or even in the intercourse of life,—he will feel his unaided endeavours equal to the task of keeping him near his glorious model. To such a mind, a revelation from God, which not only points out the very steps to be taken in order to live "in the kingdom of the ideal," even when struggling with the real, but also gives the *power*, is of priceless worth. In Christ has been given him a living example of this ideal pattern, which (as Schiller says) every man has "as a silent phantom within him;" and by this outward example he is to compare his own inward standard, which partakes of the defects of his own nature, and thus to rectify its propor-

tions; and still more,—and this is the very essence of our religion,—he is to receive by Him an *energy* to act up to this pattern, a *power* not his own, but acting in unison with his own better nature: not only a light, but a life. The minds which are akin to Schiller's, and have been aided by his genius in rising to high sources of pleasure, are those which will most feel the want of such a power, to bring into harmony their outward and their inward life.

THREE CLASSES OF PAINTERS.

(*Suggested by a Criticism of Mrs. Jamieson's.*)

THE Dutch artist is complete in his power of using his outward senses. His eye discerns, and his hand embodies, with precision and accuracy, external form. His boors, his pot-house interiors, barrels, forms, tables, cabbages, are unmistakeable portraits. He is the painter of the understanding. His predominant power is that faculty which judges by the senses. He is the master of commonplace.

But Murillo, with equal accuracy of form, and even greater power of using the material

of his art, not only astonishes us by his imitation of nature, but fascinates us by appealing to our hearts. He has embodied his own mild affections. The truths of his understanding have been moulded by his whole sensuous nature. His pictures fix us, charm us. There is a human beauty of expression in his faces, which captivates us: but we still feel, even while gazing on them with delight, that they are not of the highest class. We love them at all times, just as one loves

> A creature not too bright or good,
> For human nature's daily food,

whilst fully recognising there is a higher state which a woman may attain,—

> The being breathing thoughtful breath,
> The traveller betwixt life and death.

For the highest artist uses his whole mind; his understanding, his affections, and his reason. He realizes an idea,—the good, the beautiful, the sublime,—one of the truths of the pure reason. It is this which, superadded to his other powers, gives to his creations sublimity, grandeur, dignity, beauty, grace. The face of Raphael's Madonna del St. Sisto, in the Dresden Gallery, may be gazed at, until

it has produced that feeling which is occasionally called up by a flower—that it is too exquisite to be possible. Like Murillo, Raphael is "the warm master of our sympathies," he presses into our hearts; but he does something more, he makes us conscious that the artist has approached nearer to the "great Architect;" that he has impersonated the highest beauty, the beauty of the soul: that union of goodness, gracefulness, dignity, humility, tenderness, repose, joy, and love, which constitute the temple of the living God.

SIMILES.

THERE is an exquisite simile of Bacon's not commonly quoted. Speaking of the mythological tales of the Greeks, as founded in truths handed down by old traditions, he calls them, "The breath and purer spirits of the earliest knowledge, floating down and made musical by Grecian flutes."

Lord Bacon, throughout his philosophical writings, makes constant use of similes; and thus relieves his works from dryness, and his readers from *ennui*. He seems, however,

to have attached to similes a much deeper meaning, than mere illustration implies. He looked at the outward world, as the seal or impression of the Divine ideas, and hence he considered that as the divinity is one, there must be a unity in his works; so that a well-chosen simile is often, not a mere illustration of something like another thing, but is actually the same thing in another outward form. His love of disentangling hidden meanings, is shown in the thought he spent on mythological fables, as he believed they contained the germs of natural, political, and moral science. For in the infancy of the world (he tells us), the inventions and conclusions of the reason (now trite and vulgar) were, from their novelty, too subtle to be comprehended by the common and unaccustomed mind, unless the poet conveyed them by images to the senses. Hence the Tesseræ of Pythagoras, the Riddles of the Sphynx, the Fables of Æsop. Wise men's apophthegms were similes. As hieroglyphics (figure-painting) preceded letters (signs), so parables preceded reasoning. "And to-day and in all time, the power of similes is and will be great, for arguments cannot be so clear, nor real examples so appropriate."

If imagination is regarded as the power of embodying invisible truths in sensuous images, its use in philosophy would consist in conveying, in the best manner, the highest truths. As the painter does this in colour, the sculptor in marble, the architect in stone, the musician in sound, the poet in verse, so does the philosopher in prose; and the manner in which truths are conveyed makes so great a difference in their reception, that the imagination becomes a faculty of high importance.

THE MOON.

THE Moon but reflects the Sun's light. He is shining in his full glory over the southern world, on its blue oceans, its sandy deserts, its huge mountain ridges, its luxuriant palms and plantains. The Moon, like a round mirror, catches a few of his beams which are passing on into infinite space, and turns them down on us in our darkness, to cheer us with a gentle, calm, and quiet light, a night lamp in this our sleeping chamber. We speculate that the planets and stars are inhabited worlds, but we have posi-

tively no data to go upon; and this single satellite of our own, which our glasses enable us to map, is entirely against this baseless hypothesis. Its surface is barren, it has neither vegetation nor atmosphere. Science here is in exact accordance with the Mosaic history. Facts show that it is no independent world at all, but a servant of this our Earth.

PRIDE.

To feel the odiousness and littleness of Pride, and the nobility its absence confers on the character, look at its presence as manifested towards yourself in those of no rank, and its absence in those of high and acknowledged station.

HUMILITY.

To what a height of self-conceit that person has attained, who can talk of himself as humble.

Goodness.

Is not Goodness the beauty of the mind? and thus as Plato taught the highest kind of beauty.

Imitation.

Those who have opportunities of watching infants and young children, cannot but be struck with their likeness to their nurses, especially when the nurse has occupied the place of the mother. In later stages there is more assimilation of the mind and manners of the young to those they live with and look up to, than in features. The stronger mind impresses the weaker with something of its own likeness. This is in analogy with what we are to expect from constant communion with God. Even here, seeing in his word and in His works His Image as if reflected in a glass, and making both the constant objects of devout contemplation, we are assured will tend to form us in the same Divine Image, whilst in another world, by

the same process, we shall become divine, for then we shall see Him *as* He is.

DISCOVERERS.

IT is not to him who sees a truth and lets it go again, that the reward of fame is given; but to him, who, by experiment and by reasoning, renders clear to others the result of his patient and laborious thought: who will not allow his truth to lie dormant, but who raises it on the conviction of his fellows with as strong relief as on his own. Every one who has investigated any of the domains of truth for himself, is conscious that he too makes Discoveries, which, as far as the public are concerned, are no new Discoveries at all. If the satisfaction to his own mind, that he has some gift of insight, be not sufficient, he may, like the scholar, denounce, in his disappointment, those who have thought his own thoughts before him.

And such experience, in his own case, shows him that many men must have quietly lived and died, to whom the great secrets of Nature, which we think exclusively the property of

our age, must have been familiar: men of genuine insight, who, from the thoughtful observation of some few facts, saw the operation of great principles which, from circumstances, they kept in their own minds, or communicated to those who did not fully see their importance. Types and paper have changed this. Few men willingly let die their Discoveries. Men consequently stand now on an eminence which renders their labours easier. The difficulty is rather with the distracting quantity of materials supplied from all sides.

PAN.

IN explaining the fable of Pan, Lord Bacon gives a sketch of his broader views of Nature.

The world was the work of the Divine Word acting on chaotic matter which God had created, and it became subject to evil, contradiction, and corruption, after the fall.

Everything small and great in the world is subject to a fixed law.

There is nothing insulated, or separated from its connection with the whole.

Nature is like a pyramid. The basis consists of individuals and of particulars, infinite in number: these are collected into species, which are numerous: *species* rise into *genera*, and these are still further generalized and collected into Families or Races, so that all things tend in their ascent to one. The loftiest things or highest generalizations are "Laws," or universal ideas which belong to divine things; and thus, in the ascent, there is a ready and near transition from Natural Laws to Divine Laws, or from Natural Philosophy to Natural Theology. The apex of the pyramid reaches Heaven. As Homer said, the chain of causes is fixed to the feet of Jove's throne. Nature herself is Biform. No species is simple, but each is compounded out of two, a higher and a lower. Man has something of the animal; the animal something of the plant; the plant something of the inanimate—the inorganic.

Next to the Word of God, this world-image is the voice of the Divine Power and Goodness.

True natural philosophy is merely the image and reflection of the world.

The true natural philosopher is the secretary of Nature, writing down at her dictation, and adding nothing of his own.

The Intellect being calmed, and removed from the impressions of the senses, is sometimes spontaneously influenced by Divine Things.

OPPOSITES.

"Give unto me made lowly wise
The spirit of self-sacrifice."

WORDSWORTH.

"Every man for himself."

ALDERMAN B.

"Hail, holy Light! offspring of Heaven, first born!
May I *express* thee unblamed."

MILTON.

"The oaths with which a vulgar-minded Englishman or Frenchman interlards his common talk."

PHRENOLOGISTS.

Are not Phrenologists the observers of other men, rather than the students of their own minds?

Do not they theorize from the actions of

others, rather than from a scrutiny of their own motives, thoughts, and feelings?

Are they not the metaphysicians of the Understanding?

Are they not objective, rather than subjective?

Is not this the reason that the tendency of Phrenology is to materialism, and that the Phrenologists do not take into consideration spiritual influences, either divine or devilish?

Is not their principal object, rather to ascertain the character of other men than of themselves? and does not this promise of satisfying curiosity, in so generally interesting a subject, explain its popularity?

This scrutiny of the actions peculiar to other men, and its connexion with certain outward forms, if conducted on philosophical principles, cannot be objected to; but its disjunction from self-contemplation seems to me to throw some light on the classes of minds who cultivate it and who reject it.

Experimental Psychologists.

There are people (men as well as women) who find a certain satisfaction in tormenting others by various indirect manœuvres. Hints, stories, insinuations, flatteries obviously inapplicable, looks, or averted looks, are some of the small artillery, which, by means of common talk, correspondence, and ordinary social intercourse, are brought to bear, for this amiable end, on the weak places of their acquaintances. They remind a physiologist of Majendie experimentalizing on rabbits for his own satisfaction, or for exhibition to his class. He cuts down on a nerve, the exact position of which he knows; he irritates the nerve with a probe; the animal either exhibits signs of pain, or has violent muscular contractions, according as the nerve may be one of motion or of sensation. "Look at the proof, gentlemen, of the truth of my assertion, in the rabbit's cries and movements." So with these social Majendies. They know where the nerve lies, which, when irritated, gives the pain or excites the act, and they often as coolly watch the

effects of their experiment, in the pain, or contortions, or actions they produce, as the cold-blooded physiologist. But such experimental psychologists may be made of great use to the self-investigator. They are prime agents for any experiments he may wish performed on himself, for his own self-knowledge. By their means he may convince himself of his own weakness,—that the vanity, pride, selfishness, envy, hatred, malice, and uncharitableness, which he sees so clearly in others, belong also to his own nature. Now, as the first step towards correcting a fault, is to know that it does exist, these practical experimentalists may be of infinitely more service than they are aware. Having ascertained, by their means, the fact, the next step in the investigation is for the student to discover the cause. The cure lies in removing that cause. Now all such socially excited annoyances may be at once ascribed to a morbid state of the annoyed individual's own mind. Pride, or vanity, or selfishness, is its most probable source. The more free he is from these defects, the less power have this class of his fellow-creatures over him: for their weaknesses are his instrument. The student of

his own metaphysics, may take a lesson of such professors, in a morning call, in casual conversation in the street, or during the after-dinner's chat. These are their clinical lecture times. But how is he to feel towards them? Seeing clearly that the motive of another is to give pain, deprives the attempt of its power of annoyance, by calling out another feeling, that of contempt. But this is the defensive armour of pride, which, "however disguised in its own majesty, is littleness." This is not the cure of a disease, but rather the substitution of one complaint for another. Self-knowledge is the rectifier. Admit the real cause of annoyance to be *within* yourself, and to be merely excited from without by the other, and the feeling following the discovery will not be mortification, but a wholesome sadness. The self-scrutinizer will (after quiet reflection) be more annoyed with himself than with the other. Pity, not the pity of contempt, but that of sympathy with any form of suffering, however it originates, is the right feeling towards those who "blend their pleasure or their pride with sorrow of the meanest thing that feels." For who has not observed, that those who inflict such pain, are the most

susceptible of annoyance themselves? Rest and peace, are in love. The farther the soul departs from this, its true centre, the more restless, unquiet, and miserable it becomes. Imagine an extreme case, in which this characteristic becomes entirely predominant,—a being whose only pleasure lies in *secretly* giving others pain, a power requiring clear insight and much cleverness, without an interfering heart,—the ideal of a devil. And is not the human being inspired by this spirit of unrest, the object of deep pity?

SELF THE CENTRE.

SUPPOSE a locomotive engine had a certain self-consciousness, so as to be aware of its motions, and of its mechanical conditions, without understanding the object of these motions (its final cause), and thus made itself and its fellow engines the centre, without reference to the object of the higher being, man, who employs them. How perplexing would be its meditations on the skill and cost of its machinery, on the quantity of coal it daily consumed merely to run a certain dis-

tance, then to rest so many hours, and to run again the same course, and to repeat this monotonous transit (with an occasional damaging collision) for days, weeks, and years, until it was worn out and discarded. Looking at *itself* merely, how useless would be its toil, how apparently purposeless and vain! But does not man act thus, when he looks at *self* as the centre of life, as if the sole object of his existence was his daily work or pleasure. At the end of life, or of any period of his life, he cannot but feel, if he has regarded it in this light, that all is vanity. For the sake of earning so much daily bread for himself or others, he is gradually worn out, or half-worn, half-rusted out, and gives place to a newer stronger human machine, to be in its turn used up and cast aside. But how different is his view of his daily life, if he regards himself as the servant of an unseen God, and that his use here is to work out God's great purposes (which he only sees as through a dark glass dimly) by unconditional submission to His laws. He differs from the locomotive engine in having a free will, but it is as essential that this will must be submitted to a higher will than its own, as that the loco-

motive to insure its safety, should be kept to the rail, and to its fixed times.

Contemplation and Action.

We find Newton, as a boy, making working models of wind-mills and water-clocks, inventing a carriage to be propelled by the hand of the driver, determining by experiment the best form of paper kites, framing his own sun-dial by marking the half-hours himself: a few years after at Cambridge, when he has taken his degree, he is shutting himself up in his darkened room, and watching the effect of a prism on the rays of light passing through a hole cut in his shutter; and on finding one phenomenon inexplicable by the optical theories of his day, forming new hypotheses, and testing them by one experiment after another, until he had arrived at the great truth, that light is not homogeneous, but consists of rays of various degrees of refrangibility. Next, he is grinding hyperbolic lenses, and at the time when his mind is occupied with his method of fluxions, and the idea of gravita-

tion is dawning on him, he is employed in the hard mechanical labour of constructing a new kind of telescope. From his very boyhood he was a practical mechanic, and a successful one, for his water-clocks told the hour, his wind-mills ground corn, and his reflecting telescope showed him Jupiter's Satellites, and was commended by Sir Christopher Wren.

His was a mind capable of the loftiest contemplation, but stooping to the humblest mechanical work. And this has been the secret of the advancement made by the moderns in real science. Men of the most elevated powers of thought have applied themselves to the minute observation of things, and have tested their ideas by laborious experiments. They have thus attained to the knowledge of laws of the highest kind, by not neglecting the lowliest means.

Christianity teaches the same lesson. He that would attain the highest elevation of mind, must do so by stooping to perform the lowliest acts. Christ washed his disciples' feet, and told them that he who would be the highest amongst them must be their slave.

The oriental philosophers, who recognised

the importance of contemplation, had imagined that a life without action, but of pure contemplation, was the highest; but Christ taught that the only means of high contemplation was by conjoining it with the practice of the humblest actions. The same principle which Bacon proclaimed to be the sole method of advancing physical science, had been announced by our Lord as the *sine quâ non* of moral advancement. *Practise—Work—Do*—if you would *Know*, is the rule in both cases.

Be above nothing manual and mechanical, if pursuing the highest laws of science.

Be above no service to your fellow-men, however humble, if you are aiming after the highest moral life.

For the one is necessary to the other.

Action is essential to contemplation; and contemplation to action, both in physical and moral science.

SUNDAYS.

How is it that many popular writers, who sympathise with the poorer classes, who seem to have their good at heart, and consider that good to depend very much on intellectual

progress, wish to undermine the strict and even Judaical observance of Sunday? What framer of a Utopia could dream of more, than, in a state of things requiring the hard toil of the many as a condition of existence, yet still a devotion of one whole day in seven to the sole culture of mental philosophy, from a text-book which contains the purest and loftiest principles of ethics, set forth imaginatively, metaphysically, practically, affectionately, — in poetry, maxims, philosophical reasoning, — illustrated in parables, anecdotes, biographies, — in the history of the oldest nation, — and, finally, in the example of a pure and perfect life? and besides all this, that the Word itself, rightly used under certain conditions which all may fulfil, should be the means of giving the power of acting up to this knowledge, and thus producing a nation of working-men with pure, unselfish, unsensual hearts and refined minds, bent on approaching a glorious ideal standard? For this is the Idea of the Sunday by which it should be judged.

There is another argument, which is, to my own mind, very conclusive. Have I, or has any one, when looking back at life, ever

regretted that any number of Sundays had been kept even with puritanical strictness? Though such observance was attended by self-denial, and even by the irksome restraint of others, was it not, when viewed soberly from a distance, just like all self-denial and discipline, acknowledged by the self-examiner to have been of more use to the character, than if the day had been one of amusement? "To scorn delights and live laborious days" is the very characteristic of the *man* we respect; and yet we would train a nation of *men* by another rule, expecting to rear masculine intellects on the soft diet of a disguised Epicureanism.

SYSTEMATIZING DIVINES.

ARE not the errors of many German philosophers, and of really earnest men, owing to their belief that man, by his own faculties, can form, out of the principles and facts supplied by the Bible, his own consciousness and experience, and the history of mankind, a consistent religious system,—one that shall include all the facts, and explain their relations?

The history of physical science shows the fallacy of such expectations. The self-same error has prevailed amongst the cultivators of science. But the attempt is now given up as impossible. No coherent system of Nature is possible in the present state of our faculties and acquirements. We cannot as yet overlook and understand the universe as a whole; and it is not unreasonable to believe that our view of it morally must be as fragmentary as it is physically; owing to the same cause, the limitation of our faculties.

Such rationalists are anti-Baconians,—men who attempt to generalize without the necessary particulars. Sterling, at one period of his life (when immersed in the reading of German philosophers, poets, and rationalistic divines), thought that a new theological *system*, of a broader kind than the present, was essential for young England. But, shortly before his death, he said that he had gained but little good from what he had heard or read of theology, but "what gives me the greatest comfort, are these words in the Lord's Prayer, '*Thy will be done.*'" This latter view is as much in the spirit of true science, as of true religion. It is only the well-trained scientific

mind, which sees that the explanation of physical facts is usually far inferior in importance to the facts themselves; and that a large system, however whole and sound in appearance, is but the attempt of the human mind to complete, what, after all, is only partially known. One individual gets up a branch of physical science from books; and, after having mastered them, he imagines that he has a complete knowledge of the subject. But let the same investigator go to Nature, with the light of this previous knowledge, and he will find how deep the subject is, how incomplete is this knowledge after all, how piecemeal, how unconnected! If he is fortunate enough to make one discovery, this leads him to deeper views, which baffle him still more; and he sees that the aphorism of the schoolmen, that "all things rest on mystery," is as applicable to his own branch of science, as to any speculative inquiries which engaged the subtle intellects of the Middle Ages. The more deeply skilled a physical philosopher becomes in experimental researches on any branch of science, the more cautious he is in any of his attempts to systematize largely. Physical science may here instruct theologians. The Almighty has

revealed no complete system of religion. Christ himself taught by aphorisms, and by his actions. There is a close analogy here between our knowledge of God's works and his word. And is it an easier matter for the human mind to frame a true system from His word, than from his works? Such a theological system may be woven by an ingenious and speculative mind: it may have the outward appearance of conclusiveness and consistency, but will it bear the test of experience? Will not, after all, the simple aphorism, "Thy will be done," be more satisfactory to all, than the completest system of Christian Philosophy, at the approach of death, at that period when the soundness of our religious theories may be practically tested.

On this subject the teachings of physical science seem very valuable. It is the partly informed, the immature scientific mind which believes in the Vestiges of the Natural History of Creation, or in any such bold generalizations. The real interpreter of Nature estimates them at their worth: as the romance of science, the ingenious air-castles of a scientific bookworm, or the day-dreams of an imaginative mind, which has chosen science instead of

history. Nor will a mind trained by physical science be easily enamoured with new systems of theology, nor consider that a new and broader system is a want of the age which must be supplied. It may be a want of that stage of the intellect, which longs for more than the conditions of human nature allow, and will not humbly acknowledge the limitations of this earthly period of existence; and consequently it will be a *want* of all ages. But the well-disciplined mind will see that what is most needful now, is the recognition that Christianity is a living principle or power, not a mere systematic scheme for explaining that principle or power. And the analogy of science, especially of physiological science, leads the natural philosopher to discriminate at once between that new life, which is the essence of Christianity, known by certain outward actions and inward convictions, and the systematic explanation of the phenomena; for he recognises life as an inward power made known by certain actions, without being able to form a consistent theory of life, which would explain the due relation and laws of all the powers which are included in the term. He does not disbelieve in the existence of that

whole which he names life, because he cannot explain it, — he merely rejects explanations founded on hasty generalizations. And the observation and experiments of the physiologist may lead him, by analogy, nearer to the truth of Christianity, and thus be of more real assistance to his biblical studies, than the reading of the boldest speculative divine, or all-explaining clearly-systematizing German philosopher.

DEPENDENCE.

I AM standing on the earth, the earth rests on nothing, but revolves in its elliptical orbit through infinite space, with a velocity, the law of which has been calculated by Newton, but by a force, of the nature of which Newton confessed that he was wholly ignorant. All that is known of natural forces is that one can be traced into another, that no physical force is newly-created, only changed; and we must at last come to the First Mover, the actual producer of force. Modern science confirms Aristotle, when he said, "All that is in motion refers us to a Mover; and it

were but an endless adjournment of causes, were there not a primary immoveable Mover." Thus science leads to the knowledge of a Being exerting his originating Power, — his Will, — and, standing on this earth, I am dependent on this Power as my only security against destruction. This Power is the *ground*, the real foundation, of the physical stability of the earth, and consequently of my own existence. Science gives no countenance to the philosophical hypothesis, that God has made a world with certain laws, and stands apart merely watching its progress. She can only conceive the Creator, as keeping up the various forces of nature, by a constant exercise of his self-originating power. The text that not a sparrow falls to the ground without the power of God, is in literal accordance with the teachings of modern physical science. Science and Christianity agree, when the latter teaches that God is not a mere Thought, or Intelligence, but a Person, on whose voluntary power we rest as literally as a babe in its mother's arms.

E CŒLO DESCENDIT γνῶθι σεαυτόν.

By what light can a man see himself correctly? By a light which is not knowledge, but which is life,—which is being—a life which cannot be implanted in us by any form of instruction,—which exists latent in all,—which may be excited from without by teaching, just as heat may excite to action the latent life of an egg, which life existed before the outward appliance of warmth. This inward principle of life we derive from Christ, who was the Light which lighteth every man that cometh into the world. He is the Source of this superadded life: from Him it emanates and flows on. He is the centre of this radiating living power, and those actuated by it make up that spiritual unity, the Catholic Church. Until this new life is awakened in a man, he is ignorant of himself; by this life he feels his true condition,—he knows himself. Now self-knowledge is an essential branch of mental cultivation; and, as it is necessary for the investigator of physical science to have the most perfect mental instrument,—Christianity,

by perfecting this instrument, becomes the helpmate of true science.

The Open Secret.

The question must often be asked, "Why has not God revealed himself so immediately to man, that he can have no ground for doubt? If there be a living personal God, why is he not apparent?" But this hiding of himself, and only showing himself by his works, is in strict analogy with the conditions of all our knowledge. Nature, as Goethe said, "is an open secret,"—open to all and hidden from all, and only to be discovered by search.

The highest branch of knowledge is the investigation of those invisible causes of motion, the imponderable agents. The discovery of their laws, through the observation of their effects on matter, is the hardest task to which the human mind can apply itself; requiring such unremitting and exhausting mental toil, that the discovery of one law nearly drove Newton mad. Such continuous thought it cost him, that he sometimes forgot whether he had eaten his meal or had put on all his clothes.

It prevented his sleep, and at last it worked him up to such a pitch of nervous excitement, that he was compelled (to save himself from madness) to give up the calculation to another, just before he had completed it. God, for his own good purposes, has made this world an open secret. He has willed that none of our knowledge of outward nature should be attained without strenuous intellectual exertion. He has also hidden Himself,—perhaps in pity to our weakness; for, if the anticipation of the discovery of one of his laws was too much for the equanimity of a Newton,—if it nearly upset the clearest, strongest English intellect,—what might not be the immediate effect of any more direct exhibition of the Author of that law?

God has revealed Himself morally by a verbal revelation: but a similar condition applies to our acquisition of this spiritual knowledge, as to our acquirement of natural knowledge. The Bible is a book of mere words, demanding, for its honest and comprehensive study, as much attention and laborious experiment as is required to comprehend natural science. No one can really understand chemistry unless he practises the ex-

periments himself, as well as studies chemical books. So with Christian science: no one man understands the Bible, unless he practises experimentally the duties it prescribes, as well as studies its words and himself. Then only does the meaning of the words become clear; and this clearness increases, in proportion to the time he spends, and the pains he takes, in action joined with contemplation.

THE INVISIBLE.

CHRISTIANITY inculcates the importance of the Unseen. In teaching us that God is a Spirit, and they that worship Him must worship Him in spirit: that this material world is the outward sign of an invisible Maker, revealing His power and wisdom: that the object of our existence here is to discipline us for an existence hereafter,—it enforces the truth that the Invisible is of higher import than the visible. It is therefore our duty earnestly to cultivate that power of the mind which enables us to look forward to the Unseen. And as the Invisible is higher than the visible, the mental faculty which recog-

nises the Invisible must be higher than that which recognises and judges mere objects of sense. Physical science enforces the same lesson. The highest physical knowledge is the knowledge of causes. Now the causes of all physical changes are *unseen forces*. The effects are seen by certain movements of matter, but the power moving this matter, whether gravitation, electricity, magnetism, heat, sound, chemical affinity, is unseen. The object of the highest science is the discovery of the laws or rules of action of these invisible forces; and it is essential that those who would attempt to investigate the laws of force, should first attain the power of conceiving force abstractedly from the matter it moves. The physical philosopher must therefore, like the Christian philosopher, regard the unseen as the highest, and cultivate that power of abstraction, to which, in spiritual science, Faith is analogous. The spiritual culture which Christianity enforces being, therefore, of the same kind as that demanded by the highest science, it may be predicted with absolute certainty, that the highest science will always be found among that people who cultivate the highest Christian life: and nothing is more

reasonable than the fact, that the discoverers of laws have been eminently Christian men. The apparent contradiction, that many physical cultivators have been sceptical, has been clearly explained by Dr. Whewell. The inductive minds are the discoverers of Laws. Such were the minds of Kepler, Galileo, Newton. Such men were religious. Deductive minds trace the consequences of the laws discovered by the others, and of these some have been sceptical. Now it is most reasonable to believe, that those who discover laws, should be directly led to the cause of these laws, the invisible Lawgiver: whilst the lower order of mind, which receives the discovery, and applies it or traces its consequences, may regard the discoverer as a god, and not look beyond the human. Thus Lagrange, a deductive mind, "a modern mathematician of transcendant genius, was in the habit of saying, in his aspirations after future fame, that Newton was fortunate in having had the system of the world for his problem, since its theory could be discovered once only. But Newton himself appears to have had no such persuasion that the problem he had solved was unique and final; he laboured to reduce gravity to some

higher law, and the forces of other physical operations to an analogy with those of gravity, and declared that all these were but a step in our advance towards a first Cause."*

The evidence which Dr. Whewell has collected, shows that the discoverers of laws, the men of original genius, of creative power in the highest sciences, have been deeply religious. In this age, when there seems to be a tacit agreement that science should be separated from religion altogether, it is refreshing to read the manly robust avowal of these old intellectual giants, of their religious feelings and faith, in the midst of their scientific writings. Galileo and Copernicus, Kepler and Newton, Pascal, Boyle, Harvey, Sydenham, Bacon, pre-eminently acknowledge the wisdom and power of God, with a humble appreciation of their own powers and wisdom.

And who have been the sceptical philosophers, whose irreligious views have brought disrepute on science? Their number, Dr. Whewell thinks, is exaggerated, and they have been persons who have cultivated to excess, and without a due balance, their mathematical

* Bridgewater Treatise, p. 342.

or logical powers. These deductive reasoners, who have traced the consequences of laws by means of mathematical calculations, which require, undoubtedly, great intellectual ability, precision, and application, are apt to become one-sided. "If, therefore, the mathematical philosopher dwells in his own light and pleasant land of deductive reasoning, till he turns with disgust from all the speculations, necessarily less clear and conclusive, in which his imagination, his practical faculties, his moral sense, his capacity of religious hope and belief, are to be called into action, he becomes, more than common men, liable to miss the roads to truths of extreme consequence." *

If mere mathematicians and logicians are occasionally sceptical, they furnish no argument against the position, that the cultivation of high science and of the Christian life usually co-exist. For these sceptics are not discoverers at all. Superadded to the mathematical faculty, there must be in the discoverer a higher power of insight. Newton had this. He caught sight of the law of universal gravitation by one power, he proved it and traced

* Bridgewater Treatise, p. 338.

it to its consequences by mathematics, "and with a rapidity, a dexterity, a beauty of mathematical reasoning which no other person could approach." The most consummate mathematical "skill may accompany, and be auxiliary to the most earnest piety, as it often has been." *

The scepticism of mere mathematicians, then, must rather be regarded as a proof of a want of right balance in their mental powers; and, if so, such minds would have been improved for science by Christianity, by developing faculties which they had never used, and thus giving more completeness to their mental organ.

FIXED IDEAS.

MEN who are earnestly bent on any scientific investigation, or in carrying out any active scheme, political, benevolent, or personal, often give up their whole minds to it for a certain time. It becomes the fixed idea for months or years. The routine business of life is carried on, but the mind returns to the one subject which interests it in all its spare moments.

* Bridgewater Treatise, p. 341.

And much real progress is made in this way. In self-discipline, might it not be as well to follow a similar plan. Let one of the faults which most prominently rises before the introverted eye of the self-inspector be made the chief object of moral improvement for a certain fixed time. Endeavour to be unselfish for six weeks. Give half a year to the cure of wandering thoughts. Resist indulgence in day-dreams for a month. Cultivate entire purity of thought and feeling as the chief object for several weeks. Practise "to listen and discourse for others' good" for a year. Let each choose for the object of this silent struggle that error of which he is most conscious.

Let him, however, be silent. The wrestling is with an unseen enemy, in a solitary chamber, by an invisible Power. Its whole nature indicates its secret character. Let no other know that such a contest is going on. If it must be written about, let it be on a loose sheet of paper, which is to be thrust immediately afterwards in the fire; or vanity, or pride, or some other form of weakness, will prevent that stern self-justice which is the one needful thing; and the diarist may, like Ananias and Sapphira, keep back *part* of the sum which

his diary professes to state, and by omission the balance-sheet is falsified. But, above all things, let him not whisper of his success. How often does an observer of his own moral health find that he is affected with a spiritual cold, immediately after having complacently *talked* to another of his freedom from such a visitation. The effects of such discipline will be visible to others, though as undiscernible to the individual as his own growth. Spiritual as well as bodily growth is a silent operation.

TRUE NOBILITY.

As bodies differ, so souls differ. As one is born with a more beautiful body, so another is born with a more beautiful soul. Without any striving of her own, without any especial self-culture, unconsciously, freely, intuitively, the soul of one is and grows fairer, purer, higher, lovelier than her coevals. The body is more evidently the material organ of the Divine, the temple of God. His image is more clearly revealed. Such souls constitute the true nobility. Nobility consists not in wealth; for how can what is vile produce what is

noble? It consists not in birth; otherwise all must be noble or all must be base; but it consists in that beauty of the soul, which is the especial gift of God.

Such is Dante's argument.* He viewed nobility as a grace implanted by God himself, in those souls which are by nature the most beautifully constituted; and the signs of this nobility he has described in their different stages of life.

In her first age, the noble soul is gentle, obedient, and alive to shame, and careful to improve the beauty of her bodily frame with all accomplishments.

In youth, she is temperate and resolute, full of love and praise of courtesy, placing her sole delight in loyalty.

In declining age, she is prudent and just, yet known for her bounty and generosity, and joys within herself to listen and to speak of the good of others.

And in the fourth and remaining portion of her life, she is re-espoused to God, contemplating the end which is at hand, and blessing all the seasons that are past.

* From Lyall's translation of the third Canzone of the Convito of Dante.

"Reflect, now," added Dante, "how the many are deceived."

HERO-WORSHIP.

MR. CARLYLE writes on Hero-worship, and worships the heroic in human character: his Heroism being that energy of will, which, united to a powerful intellect capable of planning a career, carries it out. Milton, Cromwell's Latin secretary, recognised the existence

> "Of deeds
> *Above* heroic, though in secret done,
> And unrecorded left through many an age:"

one of which was the unseen and successful resistance to the temptations of pride and ambition.

In the soliloquy in which he makes Christ revolve the thoughts of his early youth, he says His spirit aspired not only to promote all truth, all righteous things, but

> "Victorious deeds
> Flamed in my heart, heroic acts, ere while
> To rescue Israel from the Roman yoke,
> Then to subdue and quell o'er all the earth
> Brute violence and proud tyrannic power,
> Till truth were freed, and equity restored."

Yet He

"Held it *more humane, more heavenly*, first,
By winning words to conquer willing hearts,
And make persuasion do the work of fear.
At least to try, and teach the erring soul
Not wilfully misdoing, not unware
Misled: the stubborn only to subdue."

DEMONOLOGY.

THE common criticism on the battles in the "Paradise Lost," that there can be no great interest in a contest which the reader knows must end in one way, is true enough; and if there is any analogy between the present and the past, the contest between good and evil must have been of a much more refined and deeper kind, than one of mere physical force, like human war.

Satan and his angels are now counteracting God in every creature he has made, by fraud, and craft, and management: by the most artful persuasions addressed to the senses of the mere sensual man, to the fancy of the imaginative, to the understanding of the man of common sense, that happiness is to be attained by other means than those laid

down by God's laws. And in how few instances are these suggestions unsuccessful, for a time. But the power of God is shown by so overruling all, that these very temptations, and the sins resulting from them, are the means, through utter disappointment and failure, of bringing the deceived back to that unconditional submission to the laws of God which he requires. This is a vengeance even more refined than the evil scheme itself. Let Satan manage as he will, let him use all his subtlety, his guile, his power of plausible deception, with success, on beings still endowed with free wills, and in the end those very means will individually, and naturally, and universally, bring about God's purpose of building up a race of angels, whose sole happiness shall consist in obeying Him.

A thoughtful man, whom time and failures have made somewhat wiser, sees certain prominent faults in a younger man, which he feels cannot be corrected, unless by the stern sharp unpitying surgery of actual life. And care, disappointment, anxiety, ill-health, failure of schemes, perhaps bankruptcy and ruin, he foresees will be remedial — will be the very best circumstances which could happen, in

subduing a will which nothing less decided would conquer. This conviction is founded on his own experience and reflections. To a limited extent he sees into the ways of God to man, and he feels that they are just and right. And he cannot go wrong, in generalizing from his own experience, and in viewing sorrow and misery as evils, through which he and others must pass, in order to attain solid good. He does not say evil *is* good, but that the Source of all goodness has permitted it, in order to bring out of it true happiness to his creatures — possibly a higher kind of happiness than could be attained in any other way.

But it is also apparent, that there are instances in which sorrow, and evil, and sin, are not apparently curative. Are there not individuals whom disappointment embitters and makes malignant?—who are not improved by sickness, sorrow, care, and the evils of life, but who are made more evil, more selfish, more restless, more loveless, and who die as they have lived? Revelation tells us that they descend to a state of existence where their dispositions are fixed. They become not angels of light, but angels of

darkness. Now, if we admit that there are fallen angels, who have fallen through disobedience, it is reasonable to believe that men who live a life of disobedience to the will of God, and are not improved by those sufferings here, which are consequent on opposing the laws of the Supreme, who make all this discipline the stepping-stones to more disobedience; that they who exhibit such incorrigibility should be permitted to follow the bent of their own wills, and should experience, in another state of being, the full consequences of a life regulated by *self*, and not by a higher law, and thus to become devils in their own chosen domain. For a devil is a spirit having *self* for its centre, carrying out its own selfish purposes without regard to others. For self is the opposite to love, where the happiness is placed beyond self, in God and in his creatures. The demoniac love is the love of another for the pleasure that other gives *self*. Hence disappointment and hate are its attendants; and that virtue, which is nearest the Divine, becomes the fruitful parent of sensuality, gross or refined, of fierce passions, malignant vices, and foul crimes. Only study one selfish human being, who generally, in little things as

well as in great, sacrifices others to himself; only let each study the selfish moments and phases of his own heart, and then imagine an existence of such self-seeking, in which it is the law. For there is no pure selfishness in human beings; they have the interfering living instincts, and the god-like nature shining through its disfigurement. A man must either be so degraded as to be hardly human, — or of such intellectual power as to be able to subdue the living sympathies of his body, if he approaches pure selfishness. He must be a Buonaparte, with the stern stoicism of an absolute will, to carry out projects of personal ambition without any obstacle from the heart. The flesh and blood impede the head-schemes of feebler men. But imagine a world of selfish spirits, with no bodily fleshly sympathies to mitigate their intellectual hardness, who have no pity and no love, and yet have all the clearness of understanding, the cunning, the craft, the management, the diplomacy, of great intellectual capacity, with the pure resolve to attain their own ends totally regardless of others, and these ends mere personal gratification, and you have a hell. Here then is a vengeance still more terrible than mere

defeat. For partial victory has, by adding to the number of this kingdom, increased in the same proportion its misery.

ON DIABOLICAL POSSESSION.

THERE is a striking thought of William Law's (perhaps borrowed from Jacob Boehmen, from whom he gained many of his thoughts), which seems to throw some light on that mysterious request to Christ, of the evil spirits who had possessed the two Gadarenes, that when ejected they might enter the bodies of swine. Devils are fallen angels: angels, who, revolting against the supremacy of God, were left to their own will; to the fiery strength of their will, deprived of the love, and joy, and peace, and goodness, which can alone come from God. They have, therefore, no ground to rest on but themselves. Man is also a fallen spirit, like a devil; but he is a fallen spirit in a human body, made of earth, and placed on the earth, and capable of getting from earth all the pleasures which sensation affords. He thus can, in a measure, forget himself in the enjoyments of sense. And it

is only at his death, when he loses this earthly body, that he has (if he has rejected the means of restoration), like the evil spirits, no ground of rest or of pleasure out of himself. Thus, any earthly body is better than none for a fallen spirit. The animal sensualities of a pig may enable a devil to forget himself. And does this not render a reason for the fact, that evil spirits who enter men, and are the instigators and sharers with them, of sensual wickedness, were averse to their ejection. They were escaping from themselves, from their unmixed spiritual misery.

No rest, no peace, no comfort, no hope of a better condition, without any of that outward occupation, of active pleasures, or work, or of enjoyments from food or drink, or from the higher sensations of the eye and ear, to divert from self, may be the condition of one evil spirit: and this hopeless, restless misery increased by companionship with others in the same plight. And, added to all, none but selfish moral qualities, — envy, hatred, malignity,—no love, no generosity, no tenderness, no benevolence; every one for himself, without God for all; and this eternal,—and this is Hell. That a spirit in such a plight should be always

seeking a human body, wherein he might for the time drown this intensely wretched self-consciousness;—and that *wicked* Insanity, and very much of that brilliant evil, which, from its power over others, seems superhuman, are effects of such a union, is most probable.

The Pre-existence of the Soul.

That thoughtful men, whose speculations were not directed and limited by a Revelation from God in which they believed, should have theorized on their existence previously to this life, is very natural. The meditative mind, turned in upon itself, seeks with unappeasable craving to understand, not only whither it is going, but whence it came. In our more mechanical age, the question is as to the pre-existence of our bodies; and the restless theorizer makes out, to his own satisfaction, that the human body has commenced as the simple green scum on stagnant waters, and, passing on through all the lower forms of life, has ended after a succession of ages in man. In a more metaphysical age the question was, How did my soul commence? If I am im-

mortal, must I not have lived from everlasting? Pressed with such a thought, feeling his restlessness and dissatisfaction here, chafing at the tyranny of his earthly body over his soul, estimating the emptiness of earthly honours, the transient and unsatisfactory pleasure of earth's best delights, the difference between his own aspirations and convictions of what is best and highest, and the general appreciation of men founded on mere appearances,—feeling a want which nothing here satisfies, a void which nothing here fills, a capacity for happiness which all experience proves to him is unattainable, with the solemn certainty that he is immortal, and with all analogies pressing into his soul the conviction that his condition hereafter must be influenced by his conduct here,—with such thoughts, and with the dimly transmitted traditions of an early revelation, we cannot wonder at a Pythagorean's theorizing after the following manner:—"Man falleth from his happy state, by being a fugitive, apostate, and wanderer from God, actuated by a certain mad and irrational strife, or contention. But he ascends again, and recovers his former state, if he declines and avoids these earthly things, and despises this unpleasant

and wretched place, where murder, and wrath, and a troop of all other mischiefs reign. Into which place, they who fall, wander up and down through the field of Até and darkness. But the desire of him that flees from this field of Até, carries him on towards the field of truth; which the soul at first relinquishing, and losing its wings, fell down into this earthly body, deprived of its happy life." *

Some Christians, indeed, have not thought that this belief in the pre-existence of the soul, was contrary to their faith. Synesius, though a Christian (says Cudworth), yet, having been educated in this Philosophy, could not be induced, by the hopes of a bishopric, to stifle, or dissemble, this sentiment of his mind. "I shall never be persuaded to think my soul to be younger than my body." And part of the sublimest modern ode, by the most deeply philosophic christian poet of our own age, expresses the same conviction.

> Our birth is but a sleep, and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar;

* Hierocles, In Aurea Pythagoræ Carmina, p. 186, translated by Cudworth, vol. i. p. 114. Int. Syst.

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.†

PLATO'S TRINITY.

PLATO,* in leading his disciples onward to the gradual comprehension of those mighty speculations which filled his own soul, began with proving a Psyche, or soul of the universe, a self-moving principle, the cause of all that motion which is in the world.

Above this self-moving Psyche, he asserts an immoveable Nous, or intellect, which was the architectural Framer of the whole world. And lastly, above this multiform Intellect, there is one most simple and most absolutely perfect Being, which, above power and intellect, is Goodness (*τὸ ἀγαθόν*).

The *ὁ Θεος* comprehends all these three Principles, which form the Platonic Trinity.†

† Wordsworth's Ode. Intimations of Immortality from Recollections of early Childhood.

* Cudworth, vol. ii. p. 301.

† "We find (says Lord Bacon) as far as credit may be given to the celestial hierarchy of the supposed Dionysius, the Areopagite, the first place is given to the

The first or lowest is Power, the second Intellect, the third Goodness. The first might be illustrated by the physical forces of gravitation, electricity, heat, light, and magnetism, as examples, in our limited examinations of simple power. The second may be exemplified by Life, or power including *design*, and therefore Power united with Intellect. Man is an example of the highest. He alone has Goodness, which, however, requires the two others, Power and Intellect, for its manifestation. Thus man is the image of God. This τὸ ἀγαθόν, this highest emanation of the Divine Power, says Plato, is to our intellect, what the sun is to our sense of sight. By the rays of the sun, we see outward things; by the light of the Divine Intellect, we see truth.

angels of love, termed seraphim; the second, to angels of light, called cherubim; and the third and following places to thrones, principalities, and the rest, which are all angels of power and ministry."

This gradation of angelic natures answers to the Platonic Trinity, the seraphim to Goodness; the cherubim to Intellect, the thrones and principalities to Power.

Lord Bacon says, "In the work of creation we see a double emanation of virtue from God, the one relating more properly to Power, the other to Wisdom."

Our reason is to this heavenly light, what our eyes are to light. The sun's rays are not the sight, but the cause of it. The Divine Intellect, is not the reason (the "lumen siccum"), but the cause of it. The rays of the sun are not the sun itself, but they are sun-like. This Divine Light, is not the Deity, but it is God-like, it is an emanation from him.

To give free access to this Divine Light, must be the chief object of all real mental culture. To clear the mind, all the idols of the tribe, of the den, of the market, and of the theatre,—the prejudices of the individual, of society, and of science, must be cast out. As our eye is a well-contrived optical instrument for the transmission of the sun's rays, so is our mind contrived to receive the Divine light of reason; and as it is necessary that the fluids of the eye and the cornea should be transparent, in order that the sun's rays may so fall upon the retina, as to form a perfect picture of the outward world in the eye's dark chamber, so is it necessary that our mind's purity should not be soiled by errors of sensual inclinations or intellectual prejudices, that it may allow the Divine

light to fall into it, and make it capable of the discovery of truth. The vulgar philosophy of the day is, that patient observation and concentration on one object are all that is necessary to discover new truths: Bacon expressed a higher doctrine. He recognized that patient observation was necessary, but that, unless the mind has been cleared of its idols, it looks at the object through a dull and distorted glass; and the more patiently the observer toils, the more surely does he mistake the defects of his own instrument for the outward truths of science. Bacon's method consisted of two parts: the first, to clear the mind of its unevenness, irregularities, and cloudiness; and the second, to keep it fixed on facts, and, aided by experiment, to extract the causes of these facts, and, having discovered them, to apply the knowledge to the uses of mankind.

"The light of the understanding (says Bacon) is not a dry or pure light, but drenched in the will and affections."

Spiritual Science.

The man who would criticise or deny the conclusions of a mathematician, or of a physiologist, or a geologist, without previously mastering mathematics, physiology, or geology, is set down as a weak person. And yet educated men discuss and criticise, and even deny, the principles of spiritual religion, without having attempted their study according to its prescribed conditions. For this spiritual science demands no more from the student than any other. No man can be an anatomist without dissecting, nor a chemist without experimentalizing, nor a physician without attending the sick. Mere contemplation without action will not make a chemist, an anatomist, nor a physician. Both must be joined. The ascertained truths of the science must be first learned, the student believing that he is being instructed in what is true. He must afterwards make these acquirements the subject of his own reflection, and test their value by actual experiment.

Unless he has submitted to this double education he is not able to judge if the

principles of any science are true, or how far they are true; and he does not attempt it, if he is a man of sense. Spiritual science demands no more. The truths must be learned, thought about, and acted upon. We can alone know whether they are true by practising them, just as in all other cases. All philosophy (says Goethe) must be loved and *lived*. The Christian admits but one philosophy, the highest; comprehending whatever is true in other philosophies; explaining, reconciling, and uniting in one harmonious whole all other truths: and his philosophy must be lived, or its truth cannot be ascertained. If it is *lived*, then it will be loved. No one ever fairly lived it, who did not love it. But unless these steps have been taken, the man commits the same kind of folly in rejecting spiritual truths, as he would in rejecting the higher laws of optics (which are quite as difficult of belief to the uninstructed), without having mastered the science. And yet men of really high attainments in science are met with, who pronounce dogmatically on the highest truths of Christianity, rejecting their very essence, although they have never given their minds fairly to

the subject, and practically tested it. The advantages which this possesses over other sciences is, that it requires none of the favourable outward circumstances, which are so necessary to the successful study of the others. Leisure, and the means of supporting existence, and of making experiments, are essential in the other sciences. To live and to support a family is often a sad drawback on the progress of an experimental philosopher. But the student of spiritual truths carries with him the object of his investigations; and his daily labour and every occurrence of the day, especially those called disappointments, mortifications, annoyances, and the thousand natural ills which are his inheritance, are just those circumstances which are best fitted for putting the truths of this science to the fairest test.

Spiritual Sense-organs.

The belief in the unseen, in a God, in another state after death, in our immortality, is so common with all races of men at all times, that we cannot but recognize the existence of a faculty of the mind, the true

exercise of which, is in such contemplations. The common contemplation is a *Fact*, which proves the mental faculty. Now it would be contrary to all analogy, to imagine there could be a faculty of the mind, without a corresponding outward object for the exercise of that faculty. The eye would be useless without objects of sight; the ear, without external causes of sound; the wish for acquisition, without things; benevolence, self-esteem, or love of praise, without persons: and for the faculty for contemplating unseen things, there must be corresponding unseen objects.

There are two very obvious distinctive marks of this belief in the unseen. It is elevating, and at the same time mysterious. It does not belong to the lower nature of man which is akin to animals, but it is that which raises him above them, and is characteristic of his humanity. Among all nations, those who have been most gifted with this faith, have been regarded as superior to their fellows. But, at the same time that it is a high faculty, there is a want of distinctness and clearness in the objects, a certain mysteriousness, and veiled splendour; still, this looking as it were through a clouded glass at

a too brilliant light, does not diminish the conviction of its reality; for, at all times, the doubt whether they are in the right or not, has been with sceptics, not with believers.

From these facts, then, we conclude that the mind has certain high faculties, for recognizing a condition of things which is at present unseen; and that these faculties are not perfectly developed. And this conclusion is strengthened by our knowledge of a great physiological law. Of this, the process of hatching an egg affords an example. The eye of the chick, at an early stage, is the most prominent feature; and although the future bird is lying in a bag of transparent water, yet the eye is constructed for sight in the air. Now, as the chick exhibits evidence of sensation in this state, there can be no doubt but that it has a confused sensation of light, such as we have under deep water. It sees as it were through a glass darkly, but its eye is formed for clear vision in the air,—a higher life. Supposing the bird could reason on its own vision, how obscure would be its notions on the use of the eye, and on light! This familiar instance exemplifies the general law, by which an

animal, in its transition from one stage of growth or of life to another, has, in its lower condition, organs formed for a higher condition, whose functions are not called out, or but imperfectly developed, in its lower state.

The analogy with our own mental condition is most evident.

Revelation tells us that we are really constituted for a higher state of existence, which is now unseen by us; that we are in our lower or preparatory state; and that consequently we have only certain partial and obscure views of this higher state: the terms employed are, "we see through a glass darkly."

Physiology teaches us, that it is a common law, for the same living being, to pass from a lower to a higher state of organization; and that, in the lower stage, certain organs are formed for its use in the higher. If, therefore, we find that the human mind has certain rudimentary faculties for the contemplation of the unseen; analogy supports revelation in the conclusion, that, as these organs of the invisible (these "spiritual sense-organs") are here in an imperfect condition, we must look to a higher stage of existence for their perfect developement.

Practically the reason of this is sufficiently clear. Man has a free-choice; he must act in this lower state with a view to the higher one, and he has sufficient light to know there is a higher one, though unable to comprehend what that higher condition is. No more than the bird immersed in water, and surrounded by a shell, could fancy the kind of world which the breaking of that shell would introduce him to, can the man (struggle as he will) look through that thin curtain which separates him from the unseen.

SUBSTANCE.

How completely the old meaning of the word substance has fallen into disuse! That sense by which it is applied in the Liturgy to the Deity, and by the translators of the Bible to Faith, as the substance of things hoped for, is lost; and we apply it solely to visible matters, such as the senses recognize; and invisible substance would seem an entirely incongruous epithet. Here the derivation helps us, "*quod stat subtus*, that

which stands beneath, and, as it were, supports, the appearance." *

This may be illustrated by magnetism. If a magnet is placed beneath a piece of stretched paper, and iron filings are scattered on it, they will be arranged in certain curves: now the "substance" of these curved lines, in the old sense of the word, would be the invisible magnetism:—it is that which stands under, or supports the iron filings, keeping them together in a certain form, being the unseen power of which they are the visible image. In the same way the Deity may be regarded as *substance*, from being the invisible support of this visible world. What we now call "imponderable agents," or "bodies," would all have been called, by the older Greek philosophers, "incorporeal substance." To use the same example, as they would have recognized an essential difference between the matter of iron, and the magnetism moving it, they would have classed the two differently, calling the one matter, and the power which moved it "incorporeal substance;" and as the power moved the matter, and (as it were) commanded it,

* Coleridge's Aids to Reflection, p. 6.

they considered it nobler than the matter, or of a higher nature; the highest form of this "incorporeal substance" being the One Mover of all things, the Deity.

LIGHT.

THE reason exhibits to us an ideal state of perfection. The understanding "realizes the nearest approximation to this, under existing circumstances." The idea of "super-sensual beauty" which the reason contemplates, the understanding of the artist, vivified by the imagination, attempts to embody in his works; the Christian, in his Life. Thus Christians with the highest aspirations have been highly gifted with imagination, as the poetry of which the Bible is full testifies. That Light which lighteth every one which cometh into the world, is the reason in its purity. Sin has obstructed its free passage to our souls, preventing or distorting its rays, though all are still dimly lighted by it; and even those who prize most proudly the beauty of this Light, feel that their corrupt will prevents them from acting up

to their ever-present Pattern. But Christ is the embodiment of that Light, the perfect pattern of the prudential understanding, acting under the guidance of the divine Light of reason; and through Him we are enabled to receive this true Light; the ideal pattern is present to us in its completer beauty. By its power our weakened will is aided, enabling us even here to attain somewhat nearer to our ideal standard, purified by comparison with its perfect model.

SPIRITUAL ANALOGIES.

OUR intellect is strengthened by communicating with other intellects, by collision with other minds. Our feelings are increased and strengthened by friendship, social intercourse, the mutual charities of life. Life is generated by life; light by light; heat by heat; magnetism by contact with magnets. And so it is with our spiritual nature. Intercourse with spirit, like with like, strengthens that. God's Spirit works with our spirit, to strengthen and purify it. We must go to the fountain-head of our spiritual being, for daily, hourly, momently supplies.

Nothing will supersede this. Intercourse with the spiritual part of our fellow-creatures, or with their thoughts in books, will help. We feel it does, and that we are the better for it, but it is both limited and impure; like drinking at a little rill, which has contracted many impurities in its course, instead of going at once to the spring-head where the water wells out of the earth, pure, fresh, and living. Prayer, thus viewed, seems so accordant, in its object and results, with all that is known of the communication of natural powers, that it is a "reasonable service," and by analogy exactly calculated to produce the effect it promises, a growth of the highest powers of the mind, by direct and immediate contact with the original source of those powers.

Analogies between Natural and Spiritual Generation.

The powers which carry on the life of all living beings are obtained from without: from the air, the food, warmth, and light. There is a hidden living principle fed by the forces of Nature.

So it is with the soul. There is a will: but this will derives all the goodness which it can appropriate, from the Source of all goodness. It may choose to be in union merely with nature through the body, and thus live a sensuous life only, higher, or lower; getting its enjoyment from food or drink, from sound or sight, living a gross, sensual, or a more refined æsthetic life (æsthetic, being only a Greek word for sensual, after all). But if it seeks goodness as its sole happiness, it must derive this from the Source of all goodness. This is the doctrine of Christian life, and it is in strict analogy with the principles of physical life.

The reception and growth of this new germinal principle has been compared, by Jesus Christ himself, to the process of ordinary birth.

A flower opens. When it has attained its perfect form, and the acme of its fullest beauty, a few grains of the dust of those delicate columns, which the blossom encloses, fall on the slender central tubes which spring from the seed-vessel beneath. A particle of this dust, passing down the tube, is conveyed to the seed already formed beneath, and gives

to it the power of becoming a plant like its parent, of producing flowers of like beauty, and of continuing in like manner its species.

All we know of this process is, that a particle of dust, which in the microscope is but a simple cell, is brought into contact with a seed, and from this contact the seed derives a living power which it would not otherwise possess. The seed is formed without that contact, but never can become a plant unless that process has taken place. But, by means of this simple cell, a power is conveyed to it of a mysterious and exalted kind, a power which enables the dry and rough seed to develope into a living creation, decked with beauty more refined, more delicate, more finished, purer far, than any other earthly thing, and of perpetuating this race of beauty. The fact we see, we cannot explain the cause,—it is an ultimate fact. Look at a seed, and, without experience, who could believe in the possibility of this metamorphosis? And with experience, with the indefatigable observation of men who devote their lives to the investigation, and are assisted by all the aids which microscopes can furnish, nothing more is known of the mode in which

this change is effected, than the bare fact of contact. All the rest is as hidden, as mysterious, but not more hidden, nor more mysterious, nor less in accordance with what we do know, than the mystery of our faith, with which it is compared. We are assured, by authority we cannot question, that a certain principle will be given us, under certain conditions, which will develope in us a spiritual life, commencing here, but flowering in eternity; and that the death of this body is as necessary for the developement of its new powers, as decay of the seed in the earth is requisite for its metamorphosis into a living plant.

To reject the means of this spiritual birth, because they are mysterious, would be, as if the seed, furnished with all our powers of insight and of choice, were to reject the means of its vivification, because it could not comprehend the mode of operation.

The evil of our nature is an "ultimate fact;" every man carries about him the proof that it is true, though he cannot explain the reason. Its remedy is most reasonable: the reception of a new spiritual principle or life. Tens of thousands have experienced the

reality of this new principle. Thus the possibility of the change is a well ascertained truth. It is a fact. The means are mysterious, but not more so than any other ultimate causes, for the apparatus and rationale of all ultimate causes are inexplicable. That a higher life should be commenced in a lower state, is a spiritual fact which has its analogy in vital laws. It is a fact that the human embryo is at first a simple cell, and that it is gradually built up, so that, at different periods of its growth, it has the appearance of some of the lower animals.

ANALOGIES BETWEEN THE VITAL PRINCIPLE AND SPIRITUAL LIFE.

BOTH require external influences. Life exists in the egg, but unless continuous and equable heat is applied with air, the life remains dormant. Life exists in the seed brought from the pyramids of the Pharaohs, but it does not germinate, unless exposed to the influence of air, light, and moisture; and a continued supply of the same outward stimulants are necessary, both to the continuance of life,

and to the developement of the living being. All living beings require air, warmth, light, moisture, food. These are not the life, but they are necessary to its activity. And it is so with our spiritual life. God implants it, but outward means are necessary for its growth. Sacraments, the ordinances of the church, family and secret prayer, self-denial, alms-giving, mortification of our sins and senses, a constant watch over our thoughts and feelings, the study of the Bible, are necessary to our spiritual life; they are as the air, and warmth, and light, and food, to our common life. It is not enough that we may understand certain doctrines, and assent to their truth; this is an affair of the intellect: it is not enough that we feel certain affections; this is an affair often of mere sensation: both may be as food to our spiritual life, but they are not that life itself, that life of God in the soul of man, which it is the object of Christianity to cherish and to perfect, so as to make us again in God's Image.

The Full Enjoyment of Nature.

To enjoy nature fully, it must be contemplated with the whole mind, not with the accomplished perceptions only, which appreciate, artist-like, the beauty of the colouring, the delicacy of the aerial hues, and the wondrous unity of such variety; not with cultivated sensations merely, and with finely-strung nerves, by which such beauties are felt with a thrill that passes into the blood like a physical pleasure, but with these, and yet superadded to them, a spiritual perception of the Divinity in all; not a mere power acting through them, but of a personal designer, and this personal God, our Father.

> "By grace divine,
> Not otherwise, O Nature! we are thine,"

says that poet, whose life has been spent (as has been finely said), "in *seeing* this visible universe."

"Wordsworth's poetry" (says Christopher North) "stands distinct in the world. That which, to other men, is an occasional pleasure, or possibly delight, and to other poets

an occasional transport, the seeing the visible universe, is to him—a life—one individual human life—namely, his own—travelling his whole journey from the cradle to the grave. And that life,—for what else could he do with it?—he has versified—sung: and there is no other such song. It is a memorable fact of our civilization—a memorable fact in the history of human kind—that one perpetual song. Perpetual, but infinitely various—as a river of a thousand miles, traversing, from its birth-place in the mountains, divers regions, wild and inhabited, to the ocean receptacle."

The Spiritual Tendencies of Modern Physical Science.

In the earlier part of this century, the tendency was towards materialism. Young men of ability, who cultivated science, were too often influenced by Voltaire's wit, and Rousseau's sentiment, and captivated with that apparent freedom of mind in France, which boldly threw off all the old restraints of custom, of habits, of political institutions, of religious feeling, and dared to think for

itself, and not merely to speculate, but to act. They mistook licence for freedom. They had not learned, that the art of taming their own wills was a higher and a more difficult one, than that of taming tyrants' wills; nor that he that is free, must *first* be wise and good. Nor had they been taught by their philosophers, that contempt for the wisdom of their ancestors is a proof, not of maturity, but of infancy of thought. One of the effects of this liberation of their intellects from all other guides than their own will, and the consequent determination to see and to judge of all things for themselves, was, in religion, a disbelief in revelation; and, in science, the same disposition not to recognize the unseen; and the wish and attempt to attribute all visible appearances, to what was visible—to matter. Schlegel attributes the French revolutionary philosophy to the materialism of Locke, acting upon the excitable and ill-balanced French mind, which carried out unconditionally speculative theories into decided actions; and he explains our comparative quiescence, by the equilibrium of the British character, which prevents the nation from running into any extremes.

But the pendulum is now swinging the other way, and the tendency of even physical science is towards impressing the great truth, that what is visible depends on that which is invisible; that the active Powers of Nature are all unseen, and have none of the characteristics of matter.

The electric telegraph is one of the great teachers of this lesson. The chemical action of a little diluted sulphuric acid on zinc at one end, will, by means of a wire, impress a *motion* on a compass needle, hundreds, nay thousands of miles off, with almost instantaneous velocity.

How can this be conceived by the mind? how explained? The source of power is the oxidation of the zinc. The union of oxygen gas with the zinc, disengages a force which acts upon the metal wire, and moves all its particles; and this motion is attended with a second force, transverse to the wire's length, which moves the compass needle.

A few years ago, it was commonly thought, that the disengagement of a fine fluid or fluids would explain these motions; but, as no fluid and no matter at all have been ever detected, by sight, smell, tests, or even weight, this unphilosophical hypothesis is

given up by the deepest natural philosophers. Still, if *matter* had existed, there must have been something else to move that matter; for, however fine the supposed matter must have been, it could not have moved itself; and the cause of its motion would have been the true object of experimental investigation. If then it is not and cannot be matter, what is it? It is that which moves matter. It is active power. It is galvanic force, magnetic force. It is therefore more akin to the *will* and to the Deity (whose essential characteristics are "invisible power") than to matter.

Thus we are led to the conviction, that certain physical movements are the effect of invisible power; that the moving agent we can command, is the cause of certain movements; and that these motions of matter are merely the outward and visible signs of an inward and invisible force.

The experiments of Faraday have conclusively proved to him the identity of the electrical and the galvanic forces; and that the latter is merely a form of chemical force. The mind, therefore, that has been looking at the lightning as illuminated lines of elec-

trical power: on the magnetic needle trembling to the north, as the sign only of a power constantly directed to that point of the earth: on all chemical actions as the same electrical power, acting on molecules, instead of in currents; diffused, instead of limited to lines returning into themselves: will have no difficulty in viewing all living organizations as outward signs of invisible power. What are those green leaves, which luxuriantly clothe the summer earth, but the beautiful signs of an unseen but most active force, the garment of the Invisible? And such a train of thought necessarily leads to higher views still. Lightning, however sublime, light so beautiful, warmth so necessary, magnetism so useful, all these imponderable agents are less wonderful than life. Here is a power at work, in a dry, coarse, unlovely seed, which will bring forth flowers of spotless beauty; a power, which, out of the two fluids of an egg, will build up a living bird, with a pulsating heart, with brain, nerves, sight, hearing, instinct! A power, which, like the rest, is invisible, but higher than either; a constructive power, or rather a combination of numerous powers

into one whole, capable of building up a complex mechanism, the best adapted for certain definite purposes, and fit to repair itself, to preserve its existence, and to perpetuate its race.

And these living beings act. The bird builds nests untaught, with perfect art; the bee constructs cells with geometrical precision; the ants work harmoniously in well ordered communities. The movements here are voluntary; but the perfect work, without experience, proves the will to be under the control of an intelligent power, we call instinct, which compels those who are possessed with it, to act in a certain prescribed course; a will which in man alone is free.

The steps which have thus brought the mind to consider itself, have led it to regard all power as invisible. How much the argument is strengthened by this reflection on the will. The man is conscious that he has within him the faculty of originating force, and that this power is known to others only in its effects, and that he recognizes the motions of other living beings, as the outward signs of an invisible power, such as he knows he possesses.

And when from this height the mind looks again on Nature as a whole, and sees its harmony and its beauty, how each corresponds to all, and the whole to each part, it sees the evidence, not merely of an unseen force indicating power, but knowledge and wisdom. It sees that all these movements indicate a mover, that these designs indicate a designer, that this consummate wisdom indicates a God. The unity of the whole evincing one God; the power, an almighty; the knowledge, omniscience; the wisdom, all-wise. The mind is not likely to rest here.

The human being requires a higher knowledge than Nature can supply. He seeks for a key to the riddle of his own existence, for a knowledge which will give him power over himself; and he finds it in a direct revelation from God; which satisfies all his wants, which shows him why he is not in harmony with outward nature, nor with his own better nature, and points out the remedy.

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