

machine the ships, officers and crews of Admiral Dewey's fleet were in perfect working order. The Atlantic fleet was nominally under the command of one man, but that the allegiance of the fleet was divided and that neither Sampson nor Schley were sure of the location of Cervera's fleet was shown by subsequent events. Though Sampson's guess was better than Schley's. Nothing emphasizes Dewey's preparedness more than the fortuitous that actually happened off Cuba. Sampson was not present when the battle actually took place but was off looking for Cervera where he thought he might be and Schley almost ran away from Cervera's hiding place. Whereas Admiral Dewey exiled to the obscurity of the Pacific ocean had carefully investigated the harbor where he knew the Spanish ships lay. It is certain that he knew the harbor was not protected by mines. Otherwise he would not have led half the navy of the United States into the harbor. Whether by bribes or spies he found out that the tragedy of the Maine could not occur in Manila Bay does not signify. There is internal evidence that he knew the waters he sailed into were innocuous. The sailors' unanimous enthusiasm for and confidence in Admiral Dewey during and after the battle is another evidence of his greatness. No captain was jealous of him and the tributes to his genius by the profession is greater, if possible, than that shown by his countrymen, only a few of whom have ever seen the ocean or know a cat-boat from a three masted vessel. Members of any profession be it legal, medical or military do not render homage until it is earned. And the universal assent of all officers and sailors to the diploma which Admiral Dewey has received is expert testimony against the theory that the Manila Bay victory was an aleatory incident of the war with Cuba.

Admiral Dewey's conduct after the battle was indicative of great wisdom. If the only Admiral had been a dark horse, in command of the Pacific fleet because of chance and winning his victory in consequence of a number of lucky happenings, we might at the present time be conducting a very serious correspondence with Germany, or we might be fighting German troops as well as Aguinaldo's in the Philippines. The statesmanship of his message to the German Admiral Von Diederichs, the reserve and decision of his treatment of German naval impertinence in Manila Bay undoubtedly prevented international discussion if not war. Then his course since he returned has still further emphasized the Admiral's wisdom and trustworthiness. Immediately after his interview with the President, more vigorous war measures were undertaken, more ships and men were ordered to the Philippines and General Otis was exhorted to greater activity.

The influence of Admiral Dewey's opinion, that the war having been begun should be vigorously prosecuted to a speedy end is far-reaching. Credited with conservative views of expansion he is firmly convinced that the United States can only treat with the Filipinos after they have surrendered.

Admiral Dewey's reputation then rests upon, his preparedness for the battle, and this preparedness includes the confidence officers and crews had in him as well as the ability of the engineers to handle the ship, the marksmanship of the gunners and the familiarity of every man with his duties, and it includes the Admiral's knowledge of the bottom of Manila

Bay. In no lesser degree Admiral Dewey's reputation and in a larger degree our idolatry of him is based upon his treatment of the impertinent German fleet, after the battle. The assumption and impudence of the Germans was very trying to Americans and when the only admiral succeeded in impressing upon their admiral that he would fire upon any ships that got between the American navy and Manila the relief on this side of the ocean was inexpressible. Thirdly the reserve and modesty so signally exhibited since his return are indications of greatness that only a great man in the midst of such temptations to display ever showed.

*** Mrs. Mary Baker G. Eddy.

Mark Twain in *The Cosmopolitan* says that Mrs. Eddy did not write the book, *Science and Health* which was published with her name on the title page, but that a man with a knowledge of the English language and the laws of its construction compiled her ideas. It is, of course, a disappointment to Christian Scientists to find out that the individual whom they revere as "Mother Eddy" did not write the expensive book from which she has made so much money. Nevertheless what is true in the book is of the same value as before. I can not admit, if converts to her belief have discovered for themselves the soundness of much of her doctrine that even proofs of Mrs. Eddy's mercenary and insincere spirit have anything to do with the case. Whether she invented her interpretation of the scriptures or received hints from scholars learned in the writings of the Gnostics, if original experiments have demonstrated that her interpretation drives away pain and produces a calm and thankful heart, in so far it is good, and discrediting the author or prophet cannot alter the results of individual experiments conducted according to the formulas recommended by her. Mrs. Eddy is the end of the century prophet. The sect which accepts her prophecies, claims to have found a new and better key to the scriptures and a new and saner way of living. Like all new sects, Christian Science devotees excite opposition. The founder of the sect is watched and her past is examined with the hope of finding something discreditable. Investigation of this sort is resented by believers in the genuineness of Mrs. Eddy's inspiration. To outsiders who do not believe that she is either a prophet or a false prophet, investigation of Mrs. Eddy seems fair enough. So far the results of the investigation indicate that Mrs. Eddy is, to be most charitable, a very good business woman and that she has made money from the promulgation of her discovery of the real meaning of the scriptures. It is also a shock to find that she has been married three times, but she might be able to explain that.

The control of mind and spirit over matter is greater than we have been accustomed to regard it. We cannot deny matter altogether without involving ourselves in a maze of contradictions and inconsistencies. But in loosening the hold of matter on spirit the Christian Scientists have benefited society.

*** Oom Paul.

Oom Paul Kruger is a man of primitive habits as well as of whiskers and features. Until lately his wife and daughters have done all the housework. The whitehouse, the president's home is a white washed cottage, where on the front porch the Boers with their trousers tucked into their boots gather to discuss the cause of war

with England, and the possibility of successfully resisting British troops. The President is not to be distinguished from the rest of the Boers by greater fastidiousness in costume. He is generally dressed in a long black cloak, shapeless and greasy from long wearing and slovenly habits. After the fashion of all primitive people, Oom Paul speaks in parables and his phraseology is biblical. He has not escaped the censure incurred by all office holders who grow rich while holding office. Concessionaires and franchise holders testify that any sort of concession or franchise may be purchased if the Kruger boys, sons of Oom Paul, are given a large enough fee.

The English have no abstract right to enjoy suffrage in the Boer republic unless the Boers choose to grant it. But Great Britain has a right to possess and coerce a people who are not making the most advantageous use of the country they occupy. As the Germans dispossessed the effete Romans, as the Normans conquered England, as the English drove back the American Indians from the coast and occupied it themselves, so the English will take possession of the Transvaal and those Boers who survive will have to learn of England how to keep up with the procession. They must build railroads and quit using metaphorical speech. End of the century business men get from one side of the globe to another side as quickly as possible and when there go as quickly as possible from one part to another.

The Boer ox cart has been superseded by cars and steam power and the people who will not adopt them will be shoved aside even while they are standing on their own ground. The oriental parable as a means of communicating ideas is as slow and antiquated as the ox cart. The short terse sentences of commerce are the only ones in use. The former takes too much time and would multiply the cost of telegrams. The law and right by which England is getting ready to occupy and boss the Transvaal is known as the law of the survival of the fittest and the horror of nature for a vacuum.

Oom Paul's dutch obstinacy will yield to the new style guns of the English, and after the process of assimilation is completed even the Boers, though against their will, will be benefited.

The Gnostics.

Gnostikos, possessing the power of knowing, from ginosko I know. In the first century of Christianity the Gnostics taught that they alone had a true knowledge of the Christian religion. They attempted to incorporate tenets of the pagan philosophy with some of the doctrines of Christianity. "Practically," says the historian of Gnosticism, "it influenced the lives of its adherents in two totally distinct ways. The Hellenizing Gnostics, striving to free themselves from stupid and degrading bonds, became ascetics, austere, rigid and uncompromising. The Oriental view, however, of the quality and antagonistic power of light and darkness, good and evil, which was adopted by the other portion of the Gnostics, led them into the practice of the grossest sensuality, in token, they said, of their utter contempt for matter and still more for the demiurgos—body—and its enjoyments. Everything terrestrial, in short, has as little to do with their mind, which was one with the supreme Deity, as had matter with God." From the first to the sixth century Gnosticism grew, combated all the time by Juda-

ism, Platonism, Neo-Platonism, and above all by Christianity. In relation to the orthodox church, the Gnostics feigned a naive surprise at not being fully recognized as most faithful followers of Christianity and members of the large Christian body. All they aspired to, they said, was to be allowed to form a small central circle within the large outer circle, to be a kind of theosophic community consisting of the more advanced members of the church. They adhered, for the most part, to the outward forms of Christian worship, and occasionally surpassed the Christian ceremony in pomp and splendour. Such was the fascination that Gnosticism exercised over the popular mind, that had it not been for its innumerable schisms, which prevented its alliance with the political powers in the regions where the Gnostic sects flourished, Gnosticism would not have so nearly disappeared at the end of the sixth century.

The dangerous tendency of any religion which, before death, divorces the body from the spirit, which teaches that the body is a contemptible, unworthy cage for the imprisonment of an ineffable, powerful, haughty spirit, despising its bonds, which it can break by questioning their strength and denying all evidences of matter, is indicated by the history of the Gnostics and by all other similar sects.

The moment we deny responsibility for acts done in the body, the moment we excuse ourselves to ourselves by admitting that a certain wickedness was committed by Mr. Hyde and not by the aspiring and pure-minded Dr. Jekyll who is an immortal spirit incapable of evil and not responsible for Mr. Hyde, that moment we are in greatest danger from carnal temptations.

The Bible says the body is a temple. It is not a cage. Within it, the spirit lives. And there is no positive evidence that spirits dwell on this earth at all except by and in the body.

Sometimes lifelong invalids are conquered by the pains of the body. Its incessant and insistent demands have subjugated the spirit and the mind so that the invalid is only an aching body. The long habit of pain and complaint has conquered, and adversity has destroyed the spirit instead of refining it.

Then there are criminals whose bodies have subjugated the spirit, not by a sophistry of a contention between the powers of good and evil and the doctrine of the irresponsibility of the spirit for the triumph of evil, but by the deliberate coronation of lust for gold, power, or the gratification of the appetite.

By denying responsibility for the acts of the body, by theoretically ignoring and despising it, the body is left to its own devices and will from ambush attack the spirit. A king without a kingdom or subjects is ineffectual and his anomalous position embarrasses intercourse with his neighbors. A ghost is unpleasant as well as terrifying. We do not know anything that we have not learned by seeing, hearing, smelling, touching, tasting and by an instinct which is none of these and has not yet been named. We do not know how to address a ghost. We know that matter so far as he is concerned does not exist. We know that all our own communications are obedient to the laws of matter and that the major premise of our own thinking is based on matter. Therefore communication with a ghost is embarrassing and almost everyone is willing to postpone it until naturalized in another world.

Those who deny matter in this