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Now you are a very fine man (no flattery intended) even from the standpoint of the Christian Church. That you have a motive in this, that you are following an ideal I make no doubt, such men as yourself, & of course with the same motives, before the birth of the new Christ, could not have been found in all the world, excepting to be sure, the Jewish nation. So you see you are following an ideal that has been injected into the affairs of men since the year one, or since the birth of Christ, & whether you will admit or not that your ideal is the new Christ Himself, you are forced to admit that the doctrines He inculcated can alone lift a man to the point you have reached.

or would like to reach, Now in the light of history what is this one whose life has accomplished so much? Though no one event in the chronicle of the world is better attested than the miracles He wrought, I will not push this point, since to grant Him this power is to name Him God, but simply ask you to reflect upon the manner of His life, Did ever man live as He lived? But let us go back a moment, the two religions of the world outside of the Christian, that have most swayed mankind, & rocked this planet like a cradle, are the religions of Mahomet & Buddha. Well how do they, as well as all civilizations regard this Christ? Why simply as a spotless man, but just here is the point can fallible or imperfect man be spotless or perfect. Is not such perfection rather the infallible sign of a God? Compare,

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if you please, Christ with Mahomet, I call your attention to the fire & sword that disgraced the latter's whole life, & particularly to the sensuous polygamy that dishonoured his last days, & at an age too, when most nations seem a natural virtue, Mahomet then remains essentially human, more of a politician than a saint, & the only legacy he left to mankind was a religion or system of morals(?) clearly the efforts of nothing but a man of genius. His life in comparison to that of Christ does not elevate itself above the level of common place degradation. But how does Sakya Muni compare with our ideal? Will you ever absolve him from that pessimism that was the basis of his whole

doctrine? & which in substance was as
 follows "the worst thing that can befall a
 man is to exist" If this then be true,
 take a pistol or the cup & end it once
 for all, His violent asceticism might be a
 great secret to die by, but I leave it
 with you if it is not the very negation
 of man's destiny on earth; Take profane
 or damnable history as Richard the Episco-
 palian would say, & compare the life of
 our ideal with that of any man who
 ever existed, & you will find His as far
 surpasses it, as God surpasses manna.
 For these reasons alone, outside the fact of
 miracles, wrought during His life & even
 now in our Church (if the sworn state-
 ments of infidels & men of science are to
 be believed) I have brought myself to
 think that Christ was endowed with
 supernatural power, hence above nature,
 & hence God. But you will say, I don't

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understand why, if He was God, He took upon Himself so much humility. The reason seems plain to me, Had He acted otherwise He could not have lifted the poor & humble from their degradation. No doubt the Supreme Being could have accomplished this, as indeed all other things, by simply willing it, but by this act He would have deprived man of his free agency. You are very like nearly all educated moderns, who have been tainted by the wholesale denials of Protestantism, you have heard every one of the original doctrines of Christianity denied by some one of the various sects, & you are shrewd enough to see what this means, that there are thousands of so called Christians who

are living the life of liars. you have seen
 such prominent men as Grant Allen & Galtun
 advocating the attempt by legislation to control
 the social or spiritual features of humanity,
 by purely human, instead of divine law.
 leading them towards advocating women liv-
 ing temporarily with every refined & cultiva-
 ted man they shall happen to meet, with
 the object of rearing refined & cultivated
 children, & so, though you may not know it,
 you have been blinded by the coruscations
 of this 19th century's civilization, & the result
 is you are a materialist who will insist
 upon a reason for every thing. But I believe
 you make a mistake, moral decisions are
 better judged of by an ignorant man
 who has practised virtue, than by a brilliant
 septic who knows nothing of the austere
 joys of self sacrifice. Now suppose Di-
 vinity Staelh should undertake to explain
 to you, the why & wherefore of its work,

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Could you understand it? Could the finite understand the infinite? You deny miracles, yet they are taking place before your eyes each instant. Explain why your bull gives milk or your cow calves. Are you satisfied with the only explanation that mankind has for all of its phenomena, viz. that it obeys a natural law. (Being in some instances even able to tell it you) but what is this natural law? Are you any nearer the real solution after knowing it? No, you can no more explain the simplest phenomenon, than the great mystery of life & death itself. If one could explain religion, it would be the only thing thoroughly understood in this life. The mystery of life & death - the greatest of all mysteries, would be no more. Man

would share with His Creator the knowledge of His greatest work. The finite would be upon a level with the infinite which you know is abundant. As the smallest phenomenon is mysterious, religion must be intensely mysterious, since it treats of the greatest of God's works. Now you will, I am sure, grant me the point I wish to make, viz that religion is necessarily mysterious, & in return for this I would like to convince you that it is also a reasonable mystery. Let us bring to our aid that great truth—evolution—without which all nature becomes a lie & a snare, & which is denied only by a few minds incapable of discrimination. As organic evolution (that is the mortal body, man's frame or dwelling) reached its goal in man, so human evolution (that is man's spiritual part, mark the distinction please) must reach its goal in the ideal man—Christ. The Christ is an ideal man (note the implication) & therefore the

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Divine man, We are all as men, in contra-
distinction to brutes, the children of a
Creator & Christ is the specially favored child.
It is not necessary that Christ should be
perfect in knowledge & power, on the contrary He
should grow in wisdom & power like other
men, But He must be perfect in character.
Character you know is essentially spirit, Christ
although human, even more human than any of
us, ought to, & indeed does differ from us in
an immeasurable degree, especially in a super-
human way. "As the human spirit preexisted
in animals, in embryo, slowly developing
through all geologic times, till it came to its
birth & immortality in man, so the divine
spirit is in embryo in man, in various de-
grees of development, & comes to birth & con-

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fection of the divine life in Christ" Christ as the ideal man is certainly a true object of rational worship. You might say that it is impossible that the ideal should appear till the end of the course of evolution, this is true of animal, but not of human evolution. For the true animal man will not be perfectly evolved till he knows all natural laws, obeys them, & until his death, instead of being ^{racked} by pains from a violation of natural law, is as peaceful & as orderly as the going out of a candle. But the evolution of the spirit man is quite a different thing, for the perfect spirit man (human evolution) may come to pass before the end, & during the process of the evolution. For instance - Father Damien the leper priest was by no means an example of perfect

animal man, but was not far below the standard of perfect spirit man, since he gave refinement, wealth & life itself for the advancement of the interests of suffering humanity. In organic evolution species are transformed by environment. In human evolution, character is transformed by its own ideal, & in Fortin-Daniel's case Christ was that ideal. Organic evolution is by necessary law. Human evolution is by voluntary effort, & you must admit in the above case that the process was also voluntary, since man is a free agent. So without more ado I can safely say that the most powerfully attractive ideal ever presented to the human mind, & therefore the most potent agent in the evolution of human character is the Christ, & at the same time the whole human race draws upward by this ideal must reach the very fullness & perfection of the statue of Christ himself. These remarks are but the skeleton of a figure as man may build out & beautify in his own mind & so exquisitely can he perfect it, if he only give way to that inner voice - the mouth piece of latent ideas & unformulated aspirations - as to defy all powers of description or even conception.