

it "consist of three affirmations : 1. The universe is fundamentally spiritual, and matter is only an expression of spirit. 2. Law reigns everywhere, in morals as much as in physical nature—that is, every act and every thought produces its inevitable result, against which *no prayer and no vicarious atonement is of the least avail*. 3. The doctrine of reincarnation, declaring the persistence of intelligence which passes from life to life, thus gathering experience as it goes, and ever building up a higher type in man."

What signifies it, if with much of this teaching the Christian faith is not fundamentally at variance, since at some points the believer must part company with such teachers ! We believe the Creator still rules creation, and that physical laws are but His modes of working. Call nature "clock work" if you will ; but remember that an intelligent being may reverse the ordinary movement of the hand on the dial, apparently reversing also the law of the clock's uniform motion, and yet not damage or even interrupt its mechanism !

Without impugning the lofty motives of the projectors of this Parliament, one impression, already produced, especially upon these representatives of foreign faiths, is that Christians are *ready to concede that theirs may not be the only Divine religion*. Swami Vivakananda, in his orange robes, was emboldened to say :

"Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say : 'Brother, yours is an impossible hope.' Do I wish that the Christian would become Hindu ? God forbid. Do I wish that the Hindu or Buddhist would become Christian ? God forbid. If the Parliament of Religions has shown anything to the world it is this : It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance : 'Help and Not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'"

One of the last voices heard in the Parliament was that of Reuchi Shibata, of Japan, High Priest of the Zhekko sect of Shintoists. Here are his concluding words :

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity ! So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know