

and to make a dash for the realization of an idea is most likely to lead to disappointment, and perhaps to abandonment.

The Czar has invited the nations to a congress, or, to speak more accurately, to a conference. Whether the lines are definitely or indefinitely laid down upon which the conference may proceed has probably yet to be determined. The establishment of an international force must precede, of necessity, any general disarmament of the nations, and the proportion that each nation can maintain as a guarantee against internal disorder has to be considered. The subjugation of the nations whose governing powers are weak, or who are as yet uncivilized, has yet to be determined upon, as well as the question, How and by what force?

It is probable that these considerations will not come up at the conference, but that it will be purely a preliminary meeting to formulate ideas, some of which the public opinion of the world can grasp at, with an armed armistice in the interim. His Imperial Highness the Czar of All the Russias has placed before the world a task the magnitude of which we can hardly grasp, but which should be taken up by the nations with the same pluck as that with which its royal author has brought it before the world.

THE LIGHT SIDE OF CHRISTIANITY.

BY CHARLES CATTELL.

My first pamphlet, "The Dark Side of Christianity," was objected to as being one-sided and all dark, so I will now say a few words on the brighter side. Bi-polarity is an old theory—night and day, heat and cold, male and female—everything goes in pairs. It is well known that a true picture of anything requires attention to light and shade; but Christianity has now not only a light, but a lighter side—it has been reduced in weight. It has been described as going through the process of "unloading," like the clouds arising from the sea and ascending the high hills, and letting fall their contents in rain. An American writer some time ago told us that the important and painful question was, whether any part of Christianity would remain. It appears that "while lying peacefully over the low and warm Orient, it absorbed a strange burden." Our holy religion, like the atmosphere over the sea, is laden with moisture, and "it unloads that it may rise"—that is, so that it may get over "the heights of reason's mountains."

Pity to spoil the picture, but does not what rises in one form descend in another? Clouds which rise as mist come tumbling down the sides of the mountain, when they "unload." Getting over the heights after that would be only to assemble the empties. At the same time, we admit having met some whose Christianity had been resolved into a hazy sort of fog. If that illustration holds good, Christianity which rises in one form falls in another.