

it does not know. When, with correspondent feeling, it sees the beautiful, it knows, and is never assured until then.

This spiritual faculty or æsthetic sense is native to the human soul. Analysis, as it discovers delicacy and variety of color—regularity and symmetry of form—waving lines and lines of grace—ease and gentleness of motion—purity and nobility of expression—the repose of power or the calm of a meek and quiet spirit—the harmony of poetic numbers or the melody of music—nicely adjusted order and proportion—higher than all (if not comprehending all), unity in variety—and highest of all, the beauty of holiness, whether human, angelic or divine—such analysis may illuminate, but it cannot originate, the vision of beauty.

Logic may corroborate, but it cannot create, the æsthetic sense. Conscience may purify and ennoble, but it would not, it cannot, nullify or abrogate this fine and kindred faculty of the soul.

This faculty is, also, one of the earliest to manifest itself in childhood, as every observing parent knows and watches with delight. There is a joyous greed with which the infant feasts upon the beauty of light and color and form and feature and music and motion—realities, indeed, “on a level with the soul’s æsthetic development, self-verified.” Often has this been witnessed in the home nursery, and before the development of intelligible thought, as the mother’s caress has expressed and enkindled reciprocal affection.

“ The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that, ‘this is I.’

But as he grows he gathers much,
And learns the use of ‘I’ and ‘me,’
And finds ‘I am not what I see,
And other than the things I touch.’

So rounds he to a separate mind
From whence clear memory may begin,
As through the frame that binds him in,
His isolation grows defined.”

This fine philosophic poetry not only illustrates the thought which we had just stated, but it is not distantly related to another practical point which we make and insist upon,—that, like every other spiritual faculty (or, even physical sense), this faculty or æsthetic sense of the soul may be developed by use, strengthened by judicious exercise, improved by proper discipline, quickened, refined, cultivated by careful training. *Thus*, it may be brought to recognize more quickly, to feel more sensitively, to know more surely, to comprehend more largely, to understand more thoroughly the spiritual significance of the beautiful, rejecting more and more the sensuous and the sensual, rejoicing