

and usefulness, and rests his world-wide fame and glory.

From his book entitled, "My Religion," wherein he gives a history of his struggle from darkness unto light, I quote the following extracts as touching the question in hand :

"These chapters," (referring to the Sermon on the Mount), "I read very often, each time with the same emotional ardor as I came to the verses which exhort the hearer to turn the other cheek, to give up his cloak, to be at peace with all the world, to love his enemies,—but each time with the same disappointment. The divine words were not clear. They exhorted to a renunciation so absolute as to entirely stifle life as I understood it ; to renounce everything ; therefore, could not, it seemed to me, be essential to salvation."

And yet "it seemed to me a strange thing that Jesus should propound rules so clear and admirable, addressed to the understanding of every one, and still realize man's inability to carry his doctrine into practice "

Later in the struggle for light he says, "I understand everything, because I put all commentaries out of my mind. This was the passage that gave me the way to the whole :

*"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth ; but I say unto you that ye resist not evil."* (Matt. v. 38, 39.)

One day the exact and simple meaning of these words came to me ; I understood that Jesus meant neither more or less than what he said. What I saw was nothing new ; only the veil that had hidden the truth from me fell away, and the truth was revealed in all its grandeur."

"*'Resist not evil, do good to them that injure you.'* Everywhere Jesus says that he who taketh not up his cross, he who does not renounce worldly advantage, he who is not ready to bear all the consequences of the

command, *'Resist not evil,'* cannot become his disciple."

"*'Resist not evil'* means : Never resist, never oppose violence ; or, in other words, never do anything contrary to the law of love. If any one takes advantage of this disposition and affronts you, bear the affront, and do not, above all, have recourse to violence. This, Jesus said in words so clear and simple that it would be impossible to express the idea more clearly. How was it, then, that believing or trying to believe these to be the words of God, I still maintained the impossibility of obeying them ? How was it that I got the idea that Jesus' law was divine, but that it could not be obeyed ?" He answers from tradition.

"They are very simple, these words : but they are nevertheless the expression of a law divine and human. If there has been in history a progressive movement for the suppression of evil it is due to the men who understood the doctrine of Jesus—who endured evil, who resisted not evil by violence. The advance of humanity towards righteousness is due, not to the tyrants, but to the martyrs. As fire cannot extinguish fire, so evil cannot suppress evil. Good alone, confronting evil and resisting its contagion, can overcome evil. And in the inner world of the human soul, the law is as absolute as was even the law of Galileo, more absolute, more clear, more immutable. Men may turn aside from it, they may hide its truth from others, but the progress of humanity towards righteousness can only be attained in this way. Every step must be guided by the command, *'Resist not evil'* A disciple of Jesus may say now, with greater assurance than did Galileo, in spite of misfortunes and threats : 'And yet it is not violence, but good, that overcomes evil.'"

Perhaps these somewhat disjointed passages will give us enough that we can see the inner struggle from Nihilism to the higher Christianity of this