

governed. Certain legislative reforms *eg.* rational laws of marriage, cheap and easy law, a good system of conveyancing and registration, foundling and orphans' homes, would make certain offences impossible.

These reforms are within the scope of practical politics, and when they are introduced, and when by means of an excellent system of education we succeed in building up minds in which criminal motives would be perpetually weak, or made impossible by the abolition of conditions favouring their growth, we will be creating an environment where the law-abiding and their progeny alone would live and the lawless would be stamped out. We may thus look forward to a society where citizens would be perfectly adapted to the laws, crimes would cease, relation between individuals would be regulated by contract, and the police would be a superfluity.

P. L. B.

DE QUINCEY—A DREAM.

The key to the significance of this vision lies in the words "it is Easter Sunday." On Easter Sunday, the festival of the Resurrection of Jesus Christ, the thoughts of Christians turn naturally to the subject of Resurrection, and it is that subject which determines the character of this vision. It is a vision of the Final Resurrection, and it resolves itself into two distinct dreams.

1. The first is a dream of the New Jerusalem, the perfected Kingdom of God, which shall be established in the universe when

the earth has passed away, when Time is lost in eternity, and when all things evil shall have ceased to exist. See the Bible, *Revelations XXI*. This is a dream of quiet hope and it springs from the joy of Easter morning and takes shapes long since imaged in the happy days of innocent childhood.

2. But the emotions to which Easter gives birth are not only joy and hope and tranquil gladness. For if Resurrection is a Resurrection to life, it is no less a Resurrection to judgment, and the feelings rising from the vision of Judgment must for the best contain some element of awe and for all but the best some element of terror. And thus in the second Easter dream gladness is replaced by awe and terror, and calm yields place to tumult and tempest.

The dreamer has arrived in vision at the day of the Final Judgment. It is a day when the forces of good and the hosts of evil throughout the universe engage in one last decisive conflict.

What the exact nature of the conflict is, and where and by whom it is being waged, the dreamer does not know. But he hears its tumult, he gathers its import, and he knows that on it depends the destiny of human kind.

It is further borne in upon him that he himself is vitally concerned in this great struggle, that in some way he is at its centre and can do something to decide it. He realises, in other words, that the hosts of good and evil are fighting for the possession of his own soul. He struggles to join his strength to that of the divine armies, he agonises to save his soul, but he is weighed down by the weight of years of sin and must lie passive, helpless and oppressed, while his eternal destiny is being decided.

And now the battle nears its end, and the struggle grows fiercer and fiercer. All the power of good and all the might of evil are locked in a death struggle. Fiercer grows the tumult, louder the tempest, till at last the victory is won and there are heard the sounds of a fugitive host. Which host it is, the dreamer does not know. Nor does he yet know whether he has been won by Good or seized

by Evil. But in a moment the revelation comes. It is the army of Good that has triumphed and with it are triumphing all those whom the dreamer loved and lived with in days gone by. But alas! the dreamer himself must fly with the retreating hosts of evil: to him is vouchsafed one hurried glimpse of the happiness he has lost—one glimpse of those he loves—and then he must sink back with the routed army, shut out for ever from the heaven of his hopes.

This second dream is thus a vision of the World's Redemption, and also a Soul's Tragedy—a dream of the soul that is lost and of the final triumph of Good. Resurrection, Judgment, Perdition, Redemption, is the sequence through which the vision passes. And the judgment is final. It is the last phase in an age-long struggle between good and evil, and its end is the extinction of evil, its expulsion totally and finally from the sphere of the good, its annihilation as a force capable of marring the goodness of creation.

Refer for illustration to the Bible, *Revelation XXI., XX., 12-15. XVII., 18. XIX., 11-21.*

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