

THE SILENT LAND.
From the Silent Land.
She bathed in the silent land,
Far out of sight, far out of call;
Whispered a mournful hand,
From her held in earthly thrall.
Alas for me! Whether thou art!
No sound the stillness breaks;
By these no sign is given;
No halm receives to heal its smart.
Whisper thou, in joyous freedom, shall soar,
Through skies of light, an angel bright.
In that land of love, where age so holds,
Can never the spirit blight.
We here, in grief, must linger late,
Till Astarte, in his arms doth bear,
Through the starry space, to heaven's gate,
Afar from all sorrow and care.
We would not call thee back,
To this drear world of shadows,
Where night winds moan, and the flying rack,
Of the coming storm, advance, like flocks,
Upon us.
But in an hour, we know not when,
To thy fair land, the angel, singing
And winning life, will come again,
To thee, O beautiful spirit of things!

The Outcome with Russia.

George A. Mason.
Whoever has watched with observant eye the internal social convulsions, explosions and upheavals that have from time to time taken place in Russia during the past few years; who are knowing to the various violent steps of the government to suppress the growing discontent, the outcroppings and uprisings so frequently reported as occurring on the part of the students and the people for some further recognition of liberty, will not wonder at the recent demonstration of the zemstvos in their urgent petition for a national assembly in which the voice and views of the people might be made known.
This action is no less significant than it is hopeful, though any willing compliance with this progressive request on the part of the ministry or the Czar is not to be expected.
The ever strenuous cry of Prince Minsky, the successor of the notorious Von Plehve, the Russian Minister of the Interior, is that the country is not yet prepared for self-government, though he has the grace to say that the control which the people enjoy over certain local affairs forms today the solid foundation for the future political structure of the empire.
In towns and cities suffrage is limited to real estate owners and heads of industrial and commercial concerns. These elect the "duma"—the council which elects the zemstvos. These latter select to be members of the zemstvos the peasants who choose their delegates to the district zemstvos, and these elect delegates to the provincial zemstvos (councils).
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The importance of the zemstvos lies in the fact that they are nurseries of Russian liberty, and as such it is necessary to safeguard them and seek by every possible means to have the authority of the zemstvos be respected by the government for two great reforms—the equitable bases upon which the land tax is imposed, and the abolition of the head tax which was borne by the peasants.
These reforms have been the system of equitable and universal taxation.
"If the Emperor desired to give the people representation, nothing would be easier than to designate the combined provincial zemstvos, or their delegates as the parliament."
These pertinent citations from Mr. Callan O'Laughlin's instructive paper clearly show to Americans the existing relation held by those who have recently petitioned the Czar for a National Assembly.
As analogously true everywhere else, so, too, Russia's necessity is the people's opportunity.

opposite to those of his noble father, the great peace advocate.
"Only the feeble-hearted," the son says, "or extremely short-sighted, can fail to see the final outcome of this war. It is but sufficient to look at the map. Russia is invincible. Russia is unique in her people, geography, climate, spiritual and intellectual might, temperament, peaceableness, capacities and destiny. To Russia, notwithstanding her present misfortune, belongs the earth's future."
The people that possess the northern portion of the earth, from the Finnish cliffs to the waste of deserting Japan, is mightier than any other terrestrial nation. It casts its shadow over all the neighboring nations, and gradually absorbs them. It has conquered the Crimea, the Caucasus, eastern Siberia, the outlying western territory, and now where Russia is, there will never be sought else.
We shall crowd out you English both from Egypt and India. Russia is unconquerable." To this highly-colored sunset view, another notable Russian, a prominent contributor to the same leading journal in which young Tolstoy's enthusiastic picture appeared, adds with merciless logic and facts the false presentation of the titled friend. Mr. Menshikov points a totally different view of the situation. He maintains that the people of Russia are opposed to aggression, and as to the country's invincibility, the higher classes do not believe in it. "With the tortured consciousness of our crimes and our guilt how can we dream of universal supremacy. After lack of courage, the most repulsive quality is boastfulness. Both vice—cowardice and boastfulness—have same origin. In both cases it is self-delusion, an aberration of judgment. Nay, as to the conquest of the whole world, Russia's conservative aristocracy feels it beyond its power to successfully manage even the present territory."
As to the "spiritual and intellectual might" of the Russian people, so fascinatingly claimed by young Tolstoy, his colleague asks if it is expressed in the almost universal ignorance of the people at a time when all the neighboring nations, white and yellow, have a more or less advanced system of popular education. It tells to each its use and its service for his individual need. To those now gathered it is served as a place for earnest discussion of some things interesting to all alike, and I judge dressed of great importance. It appears to me to be a gathering of learned scientists, exchanging experiences in these brilliant thought flashes. The marvel to me is that the Russian thought form and the building itself, seems to be in harmonious condition, thus avoiding the possibility of discord.
I have no means of comparison. It is all unlike any experience of my own past. Yet it seems susceptible to the power of my own thought. If I single out one force and think of it as that of a learned professor, he becomes a teacher, a teacher of the world, and my perception so long as I hold him in it. But I can see that to his fellows he remains unobserved. The building itself is a cathedral, a temple, a place of prayer, just as I think it, but to those around me it is evidently just what they each need, and are now using it for a special purpose at their present gathering.
This freedom from the limitation of form is itself a glorious sensation, and an experience impossible in the normal life expression of our little planet. But I discern that it is itself a great force for some such freedom, no such power of thought, no such wondrous flashes, in any condition or sphere below this.
Though comparison with my earth experience is impossible, yet I discern that the conditions I am sensing are the result of steady development. And in an effort to study the steps of such progress I find myself watching the change over my mind. The process called 'death' upon man the mortal.
"Yonder is the poor mortal with his crystallized form, which knows so little of reality, a thought flash, a flash of light, a concrete form is in perpetual collision with other concrete forms. No blending is possible, so selfishness, with its horrors, is the result of this collision. The mortal form is thus form selfhood, each unit a form-self that can touch, but not blend with another form. This is world history, with all its tortures."
"When concrete forms can agree to gather for awhile they may grow into molecular aggregates, but still there is perpetual movement, too and from each separate unit. To mortal vision the molecular form, with its hard, unblending expression, seems the essence of nature, and he thinks only in the terms of such limitation. Everything has for him a 'hard' form, a concrete form, a molecular attraction or repulsion, into another fixed form. Many of these changes result in what the mortal calls 'death.' It is true he limits the term to a certain class of forms, but the change from one fixed form

to another fixed form is universal fact in molecular physics. The unit cannot blend or respond to such thought activity, and therein is the limitation of earth life, and earth history. Such thought movement as is possible under such fixed conditions of form man calls 'mind.' Therein are his future possibilities. The molecular aggregate calling itself 'man,' through these sense movements outreaches its own form, but knows neither rest nor harmony for its form cannot respond to such feeble thought activity. It just touches for a brief moment some other form, and we discover attraction or repulsion, that is to say love or hate, as a consequence, for the unchanging form can make no other expression. Thus each form is for itself, add by itself, and this universal selfishness compels the earth life of today.
"Some day, as we have seen, the molecular form drops apart, leaving the unit form in their naked selfhood. We call it 'death' when it is the molecular form of man which has dropped to pieces, but the process is precisely the same for all other molecular forms."
The molecular sense must also disappear, for that sense was the expression of molecular thought activity. The unitary sense expressing molecular thought is called 'being.' It is not that of the molecule. So as I am now expressing, or trying to express unitary activity, I neither see, hear, nor touch from a molecular standpoint. I am neither clairvoyant nor clairaudient, for they are molecular sensations induced by smaller aggregates moving more rapidly than the normal molecular level. Unit to unit exchanges thought with unitary expression, but that expression becomes woefully limited when it would exchange thought with a molecular form. And when the molecular brain attempts to grasp molecular form, which can become exhausted, and if continued too long the molecular form becomes disharmonized (diseased), and at last dissolves.
"Such a dissolution is planetary potentialities and limitations, as determined by its molecular aggregations. So, to me the all important fact to watch is the unchanging unit, which, in planet life, expresses itself through molecular form, which can barely respond to thought forces. The basic fact of planetary life is molecular form, which is itself but crystallized thought. Presently I see the molecular thought form called 'human' of which I am myself a factor, dropping apart, and the process called 'death.' In this process I now wish to study, so far as I am able, to observe, whether the thought flash-dashed-and through my molecular thought brain."
PART SECOND
Once again I find that it is 'form' that is all important in the sense of the example. Here, on the planet, its angles and lines mark the form from inception to dissolution. From infancy to old age thought is almost powerless to change form. We mark it as human, and we cannot call it anything else, for it is by reason thought that it is eternal for weal or woe. So with deep interest I propose to watch the movement of life across the divide, to discover, if I can, whether the form has been freed from any of its mortal limitations.
"At first there is little change, that I can discern in that form divine. It appears to be so far as I can see, almost a duplicate of the old form, and I sense it as unitary surroundings that are almost familiar. That is to say, it seems surrounded by thought expressions that seem, fixed as those of earth. Yet presently I sense that the new form responds to emotions by vibrations that represent color as love. Love and hate are not hidden as in earth life, for the form responds and vibrates in union.
The forms I now meet impress my sense after all, only degrees of vibration expressed in endless varieties of groupings. But I discern that much continues to be Nature's highest expression, although his form, and every other form, is affected by its surroundings. I also sense that each man's perception is strictly individual, and that each man is infinitely at any point of this vibratory expression, if he so choose.
"Having thus sensed something of the forces which seem Cosmic and Infinite as they play upon man and his surroundings, I am now at my attempted survey of man himself, and to his personal surroundings.
"Immediately across the divide we have seen that the same man made himself. The new vibrations forbid it. But he can think the old; can, as it were, hunger to repeat the expressions and surroundings of his life before death has changed his vibrations. I am looking with deep interest for other forms of life, and I am obliged to note that the 'divide' which we call death is not really a change from one location to another. On the contrary the same man finds himself amid new conditions. He is precisely the same man, and carries with him many of his old memories, which seem to include many of his old associations.
"But all these associations, including the actual life with which he was acquainted, are

no longer ideas the inner thought life of your companion. You may not tell of what he is thinking or proposing to do, but you can discern the motive within, since the form is no longer sufficiently rigid to hide it. "This thought life adds its vibratory matter. Each believes he can hide himself behind expression, as on earth, and does not realize that the form he senses may seem very different to another eye, though the difference will be chiefly in color. So I mark the change evolved from death as but the beginning of thought freedom, and power over form.
"The gatherings we call 'social' seem almost unchanged, save that individual colors are not the mark of race differences, but always tell the tale of thought activity within that form. Form continues to be the basic fact of all molecular gatherings. The unit may remain unchanged, but at each stage it is evidently gaining greater expression amid its form surroundings. On earth the thought within seeks external expression through the colors and shapes of garments and ornaments, and also through the language of the body. But as the divide is crossed, though the habit would seem a similar expression, the form itself commences to respond to the thought within, and to vibrate into colors and shapes that to the spirit eye are copies of earth experiences. Hence each seems clothed according to his thought, although it may appear but rags, or tawdry finery to the spirit eye of one fully advanced.
"It seems to me, as I look, that molecular form, as a thought process, first finds its expression in earth life. The scientist would draw the line at what he calls 'superstition or first form,' but the eternal unit is far beyond his ken. I cannot study that unit, for my own ego is but a gathering of units. Still I can see that the wonderful individuality of the unit draws to itself fellows like minded. Units never blend, but they gather, and the result is molecular form, which has existed whole eons before the protoplasm of the scientist.
"Every molecular aggregation seeks more molecules like itself, and herein lies the mystery we call 'heredity,' which is a form expression of the aggregated thought. This, and also growth and decay, are molecular effects which I must leave for future study. I am dealing now only with forms based upon protoplasm, itself an effect of previous thought activity, and responding to long established habits which manifest as 'form,' and are made the basis of scientific study and analysis.
"I now see that the real difference effected by the change we call 'death' is that the form now gives greater expression to its dominating thought than was possible in earth life. The entire vibration has become more active, so that the unitary sense struggle upward. This, of course, applies to all molecular aggregations by which the changed human form now finds itself surrounded.
"The unitary sense, which repeats the old, leaves the thought expressions that pass passions and appetites in earth life may remain unsatisfied by the new life. It is thus very unfortunate for the poor mortal who has brought with him his old longings. Nature has become plastic in her every molecular aggregate as a result of the death process, so that the spirit is compelled to gather, and attract such vibrations, and thus to express his present molecular individuality. So, as I sense, his home and his surroundings become expressions of his own thought attractions, both in shape and color. Nature is as prolific as ever across the divide, and his expressions are much more varied than in earth life, yet they are but changed vibrations of unitary aggregations into molecular groups. There is and can be no change to the eternal unit itself. Its marvelous experiences are, after all, only degrees of vibration expressed in endless varieties of groupings. But I discern that much continues to be Nature's highest expression, although his form, and every other form, is affected by its surroundings. I also sense that each man's perception is strictly individual, and that each man is infinitely at any point of this vibratory expression, if he so choose.
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