resurrection arose, and the fact that he kept silent is the small 
pia fraus which apparently is not to be passed by.

Of course we have not only the imaginative and inconsistent 
accounts of the gospels with regard to the appearance of Christ 
after the resurrection but we have also a testimony which weighs 
more heavily than all of them, namely that of St. Paul of whose 
reliability as an anima candida there can be no doubt and who thus 
expresses himself in 1 Cor. xv. 3-8:

"For I delivered unto you first of all that which I also re-
ceived, how that Christ died for our sins according to the 
scriptures; and that he was buried, and that he rose again the third day 
according to the scriptures; and that he was seen of Cephas, then of 
the twelve; after that he was seen of above five hundred brethren at 
one; of whom the greater part remain unto this present, but some 
are fallen asleep. After that, he was seen of James; then of all the 
apostles. And last of all he was seen of me also, as of one born 
out of due time."

The last of the six appearances of Christ mentioned by Paul, 
the one which betell himself, furnishes us with the key to all the 
rest. In view of St. Paul's natural inclination towards ecstasy, it 
is comprehensible how a subjective vision might appear as an ob-
jective occurrence to his emotional disposition, convulsed by vio-
lar internal struggles and transformations, when he thought he 
had seen objectively in the flesh the Lord whose followers he had 
so zealously persecuted and to whom he surrendered himself in 
a sudden conversion with the whole fervor of his ardent tempera-
tment. Of such a kind must also have been those earlier appear-
ances, not only the one to Peter and Jacob but also to the twelve 
disciples and even the five hundred brethren, for it is a psycholo-
gical fact confirmed by instances from all lands and times that in 
a gathering of sympathetic people religiously stimulated the visions 
which appear to one or another can exert a certain contagion and 
communicate themselves to all present.

IN MEMORIAM CHARLES S. PEIRCE.

(Born 1839, died 1914.)

Concerning genius, its advent discovery and nurture, history 
 informs us that with rare exceptions its worldly case is one of 
the utmost austerity. On reflection this appears not at all strange.

Pro re nata, genius issues as an outlaw. It breaks over and 
through the accustomed rules and conceptions to the confusion and 
perplexity of a world otherwise comfortable in conventions re-
garded by it as settled possessions. Hence it is unwelcome. Hence 
the futility of all extant provisions in its favor. Had any Nobel 
foundation been in existence in 1841, would any of its benefits 
have found its way to Hermann Grassmann? Not in a thousand 
years. His case is typical of the general case of genius. Neglect 
and poverty are its portion in life. Then afterwards lapse of 
time reveals to a stupid, jealous and oftentimes spiteful world 
that it has conspired for the suffocation of a divine messenger.

In the late sixties the distinguished Prof. Benjamin Peirce of 
Harvard, lecturing before the Boston "Radical Club" on "The Im-
possible in Mathematics," spoke of his son Charles and of his ex-
pectations that the latter would develop and fertilize the vistas he 
had been able only to glimpse. On April 19, 1914, after at least a 
half century of assiduous proings into the most recondite and 
the most consequential of all human concerns, in a mountain hut 
overlooking the serene Delaware, in privation and obscurity, in pain 
and forsakenness, that son, Charles S. Peirce, left this world and 
left also a volume of product the eminent value of which will 
sooner or later be discovered, perhaps only after it has been re-
discovered. For his issues have so far anticipated the ordinary 
scope of even professional intellectual exercise that most of them 
are still only in manuscript. Publishers want "best sellers." At 
least they want sellers that will pay the expenses of publication, 
and buyers of printing that calls for laborious mental application 
are scarce. Let me here with the utmost solicitude beg all to whom 
it falls to handle his books and papers to beware how they venture 
to cast away any script left by him.

Is this panegyric unwarranted? If so, then why should Pro-
fessor James in his Varieties of Religious Experience call Mr. 
Peirce "our great American Philosopher"? Why should Professor 
Schroeder base his great work "Exact Logic" on the prior work 
of Mr. Peirce? Why should the editors of the great Century 
Dictionary employ Mr. Peirce to write so many of its logical, math-
ematical and scientific definitions? Why should the editors of BAL-
win's Dictionary make a similar draft? Why should the editors of 
the New York Evening Post and of The Nation for years refer 
their books of serious import to Mr. Peirce for examination and 
review? Why should Dr. Carus recognize in Mr. Peirce a foeman
worthy of his incisive steel on the fundamental problem of necessity?

Of course genius is unconformable. "T. is its nature to." It is often very hard to get along with. It tries the patience to the limit. It is so immersed in and so saturated with the inspiration of non-conformity that it often neglects to observe what is really and plainly only a merely defensive right on the part of the world of conformity. There ought to prevail a mutual spirit of forgiveness. If much is to be forgiven because of much love why should not much be forgiven to much promising and well directed power?

Mr. Peirce died a faithful man. His earlier studies led him far towards the goal of materialism, but in the course of those studies he was led to the discovery of that touchstone of values, that at first until the conception and word became mangled and aborted out of its true intent and utility he called Pragmatism, the principle that all rational significance of conceptions and of the terms embodying the same lies between the four corners of their conceived consequences in and to actual practice mental and otherwise. Since all logic is only a comparison and criticism of conceptions, this principle affects and effects our whole rational life and conduct. He was thus led to his conception of reality as that which has the natural prerogative of persistence as a possession forever. He perceived that intellectual entities, like, say, the law of gravitation or the ratio of the radius to the circumference of a circle, have just as abiding a persistence as any material entity and hence just as real an obtaining. Hence actual medieval realism, when better introduced and explained, is more pragmatically valuable than any case of nominalism or conceptualism can possibly be.

The recognition of ideal realities opens out into the recognition that all existence is grounded in and upon that ideal substance the best names for which are Form, alias Reason, alias Mind, alias Truth, alias the Good, alias Beauty. The perception of Reason immanently in and throughout the universe and identical in nature with human reason solves at once the vexed question of the relation of body and mind, invites the soul to faith and repose and at the same time stimulates the soul to a vivid aspiration after cooperation with the Universal Spirit in accordance with its course of procession.

So lives Charles S. Peirce. The Universal Spirit has him and