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THE IDEAL REVIEW.

VOL. XIII.

SEPTEMBER, 1900.

No. 3.

MAN SPIRIT, SOUL AND BODY.

BY HIRAM K. JONES, LL.D., M.D.*

"Your entirety, the spirit and the soul and the body."—*First Epistle of Paul to the Thessalonians, v. 23.*

The mind of the Senses affirms that there is but one *Substance* in the world and that that substance is MATTER.

The Intellect† affirms that there is but one *essential* substance in the world and that that substance is SPIRIT. It also affirms that there is a *phenomenal* substance in the world and that that substance is Matter.

CONCERNING MATTER.

The sense-mind inquires where does Matter terminate and Spirit begin; as though the one were some continuous degree of the other. The Intellect affirms that they are not continuous, but discretely different; that Spirit is that which moves, Matter is that which is moved only. Spirit is active, Matter is passive; Spirit thinks,

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† This term is used in its original, rather than its conventional sense, as denoting the discerning or noëtic faculty, the faculty that *knows*, as distinguished from the *sensibility* that feels, and the *will* that chooses and resolves.

Matter does not think; Spirit feels, Matter does not feel; Spirit knows, and computes knowledges;—Spirit subordinates Matter to its uses, moves it into predilected instrumental shapes, and applies these instruments to its own aims and ends.

We have the instrument on the one hand, and the designer and framer and user of the instrument on the other. Now, must we reckon these to be two, or only one? Are the instrument and the user of the instrument the same? Or are they different? Are the carpenter and his axe, the musician and his violin, the engineer and his engine, separable as two, and distinguishable from each other? Or, are these in each case one and the same?

No refinement of Matter alters its properties. Neither magnetism nor electricity nor ether is endowed with self-motion, or thought, or sentience, or will, any more than is the stone, or the clod or the grass. Spirit is being—entity, and is endowed with life. Matter is non-being, non-entity, and is not endowed with life.

THE TWO, MIND AND MATTER.

This distinction of Mind or Spirit, and Matter, and the true thought respecting their logical relations, is no new speculation. Aristotle says of the ancient Atomic Materialistic philosophers: "They took notice of no other Principle of things in the universe than what is to be referred to the Material Cause." This they considered to be the first Original and Principle of all things. And he further remarks: "Though all generation* be made never so much out of something, as for example out of the Matter, yet the question still is by what means this cometh to pass, and what is the active cause which produceth it. For the subject-matter *can not change itself*. After this the inquiry arises after another Principle besides Matter, which we would call: 'That whence motion springs.' * * * That things are especially so well in the world, and especially are made so well, can not be imputed either to Earth or Water or any other senseless body; much less is it reasonable to

* Greek, *genesis*, creation; coming into the natural world and objective existence; the being produced.

attribute so noble and excellent an effect as this to mere Chance or Fortune."

In the thought and belief of men in every age of the world of which we have history, this distinction of two Principles, the one which moves and the other which is moved, has been cognized and held to be fact, and so to afford axiomatic and other data for the knowledge of the system of the universe.

Although it be philosophically true that Matter is a mere property and aspect of the system of the universe, instead of the essential constituent, the conventional usage must suffice for the terms of discourse on the present theme: "That Mind and Matter are two Principles, distinct and distinguished. That the one—Mind or Spirit—is characterized as *entity*, a vital essence, a form that is self-moved, for force and self-motion can not be affirmed of that which is formless, and also as endowed with the attributes of Thought and sentience and corporeality:—hence, a being that thinks and knows, that feels and loves, and wills and acts."

"That the other—namely, Matter—is *non-entity*, characterized as that which can not move itself. It can not think and know; it can not feel and love and will; and it can not effect corporeality—that is, it can not move itself or another into organic shapes and instruments, nor can it support and maintain and use them when organized by another."

These two Principles, however, in these terms and distinctions and relations and correlations, are universals; and their genesis, and motions and correlatedness and unity constitute the exhaustless theme of the logical and philosophic powers of the human mind.

The comprehensions of these general terms are also conveniently signified and distinguished by the terms "Physics" and "Metaphysics." The former of these, "Physics," appertains to the knowledge of Matter and its phenomena—material objects, and their modifications and motions. The other, "Metaphysics," relates to real being and its phenomena—spirit, mind, soul, form, thought, feeling, action.

It is, moreover, conventional and convenient for discourse to predicate of each of these two universals, substance; and hence, in accordance with the foregoing axioms and definitions, these substances must be ranked respectively as Material Substance and Essential* Substance.

FORM AND EFFIGY.

Lastly of these preliminaries, and the most difficult of them all, must be attempted the statement and distinction of *Form* and *Effigy*. And hereof, it must suffice to postulate as accordant also with the foregoing axioms and principles, that all possible force underlying all actuality and all motion resides in entities—in beings; and motion is the process of existing entity and *form* in the totality of this essential, moving nature—the sum total of the attributes that make up the notion of a forceful, self-moved and moving entity. This is Form; and Effigy, or *shape*, is the phenomenon, the apparition, the material aspect of this actual form. Only of entity and actual being is form predicable. For that which is *non*-entity, which is without being, without life, is hence without resident force. It, therefore, cannot be initiative of motion; and hence non-entity is void of self-motion. The Material Principle cannot change itself. It exists only as it is changed and shaped by another Principle. The acting form is ostensible in the supersensible realm of the world; the manifestation of this self-moving form as *Effigy* is apparent among the sensible orders of things. The former is *intelligible*, as being cognized by mind in supersensible vision. The latter is *sensible*, as that which is cognized by Mind in the limitation of the sensuous organs.

Form, therefore, is predicable of entity only; and every essential existence objectified and apparent in the terrestrial orders, appears as an effigy of that form. The effigy is, therefore, as the term implies, the out-figure,—the shape, generated and maintained by

*This term is adopted from its etymologic as well as philosophic meaning. It is from *esse* to be; whence come *essens*, being, *essence* the being; entity, a substance which is vital, and hence forceful, and hence self-moved, and hence a living Form. Accordingly, entity is predicable only of Essential Substance.

the motion of a correlated existing form, and it depends from this as its cause.

From these grounds and reasons essential form may be computed to be the chief factor in the processes of the System of the world and of Nature. This factor is not native in the substances and shapes of the Material Kingdoms. All vitality, all animation, all animal sensation, all animal instinct, all animal thought, all animal shape, all animal motion, are identifiable as spirit, essence, form, introduced into organic connection with non-entity, which *of itself* is abstract, dead material substance; and together with this material substance there must be *another* Substance in order to constitute and realize and identify living forms. An Essential Substance is constitutive of all animality, in whatever material guise.

Accordingly, there is no animal frame, no animal material body, that is not caused and influenced as to its material arrangement, shape, mechanism, motion, etc., by an indwelling, essential, vital form. The material body is the opposite and effigy of this essential form, an adumbration of this form. This body is in all cases the body of Something, as the body of a horse, the body of an eagle, the body of a man; and accordingly, it remains for us to distinguish the horse, the eagle and the man, from this body.

The etymology of the term "body" argues and signifies the same as effigy. To "bode" is to portend, to shadow forth, and body is the portent, that which is shadowed forth; and consequently if this body be an effigy or out-figure we must also recognize that of which it is a Body to be the relatively essential, and real substance. This essentially Real is the Form in contradistinction from Body, which as body or effigy, is the appearance merely of the Form.*

Form as thus contradistinguished from the bodily shape is, therefore, the essential determinate reason and nature of every living creature. Each of all the corporeal aspects of animate nature

*This derivation seems to be in conformity with the Aryan root-words. "Bhad" denotes among other things, the holding together, as the body holds the soul, and is its external manifestation.

depends upon its own peculiar differentiated and distinguished *essential* vital form. There is not any thing in all the animated kingdom of nature that is not what it is by reason of its essential form. The forms of the animate kingdoms are vital essence, sensitive and self-moved; the shapes of the inanimate aspects of nature are material substance, and so are unconscious, insensate and inert; and the forces which we observe moving these elements of Matter, and which we are accustomed to call "material forces," are the vital forces of the animate sphere and its forms moving upon and in the material world.

MAN AND HIS BODY.

It may now appear, and with sufficient probability and reason to be stated, that among all mere bodies material, a human body also is, in and of itself, exempt of all animation and sensibility and thought and motion. Its nature is a mere fabrication of material substances, and is devoid of all human properties. The retinal expanse in the eye is as idealess of the nature of the tree or the house whose images are impressed upon it, as the looking-glass with the same images. The tympanum of the ear with all the auditive apparatus, is as unknowing of the nature and cause of sound as the wall is in case of the echo; and this is true of all the rest of the material organs of sense.

The material corporeality of Man is accordingly no part of himself; no more so than the engine is a part of the engineer. It is only the temporal instrument by which he relates himself to the Material World and acts upon it; and as a figure, the Material Body is exponential of the Man.

FORMS.

The *Forms* of essence in the kingdoms of life must be supposed to be infinite in their multiplicity and variety. So, likewise, it must be supposed of their appearances or manifestations in the System of Material Nature. In the relation and correlation of these two systems, which constitute the Universe, the vital sphere within its *forms* bodies itself in the sensible and visible sphere; and the former

inflates and impels and uses the latter. The former is logically prior and dominant; the latter is posterior and passive. The forces of the existing forms produce the modifications and shapes and motions of material substances.*

Let us not, then, search for the living among the dead. Man is not a fabrication out of the elements of Matter; he is a form, rather, of some relatively essential substances. And the aim and object of all rational and philosophic research concerning the living, is the essential *form existing*, or what is the same, the Idea actual. This is the Real. This is the *only* real; and of and concerning this alone, may we predicate the apparent, the phenomenal; for the apparent must stand in and subsist from the real.

Man is a form of vital essence, exhibiting in his actuality or existence, and consequently in his appearance, the three characteristics of Thought, Feeling and Action. It is customary, therefore, to predicate of him a certain threefoldness: Spirit, Soul, Body—in the words of the Apostle, *pneuma*, *psyché*, *sóma*. That is: Man's intrinsic life, which must be regarded as an essential unity, is actual and existent under a threefold aspect. Yet man is not constituted of three parts glued together, as it were, which may be supposed to be separable and to be separated.

Man's distinctive rank and order among the infinity of existing forms or ideas must be sought, however, in a comprehensive logical knowing of the characteristic generic properties of each. There exist the idea-man, the idea-heart, the idea-bird, the idea-fish, the idea-reptile, the idea-insect. These ideas or existing forms are genetic, and they are prolific. Each rules in its own order, and God giveth to each germinal form, to each seed of a generation, its own body as it willeth. In other words, these ideas in their generations

*It may be remarked that the term "form" as here defined and used technically, is synonymous with the Greek word "idea." It generalizes and distinguishes the actualities of real being as distinguished from sensible images and things.

are eternal in the thought and will of the Creator; so that they are essentially invariable in their generations.

Accordingly, the Idea-Man generateth not the form and body of the beast; and the Idea-Beast generates not to the form and body of Man. Hence in the form of genetic essence, and thence in the determinations of actuality, and thence again in the appearance, or body, these forms and their generations are *specifically* discrete. They are different species.

MAN A DISTINCT MICROCOSMIC FORM.

Man considered as a microcosmic form must comprehend all the forms of being below himself. This must be thought, however, as a logical comprehension—that is, a comprehending and a comprehended series in which the comprehending order is not either of the orders of the comprehended series. On the other hand, likewise, not either of the comprehended series can be identified as the comprehending order. And so Man, in so far as his nature is comprehensive of all the natures below himself in the scale of life, in so far is he neither one nor all of them, but he is the comprehender of each and all of them. He comprehends and thence may know each and all of them; but neither one nor all of them can comprehend and know him.

And so Man is discreted and separated in animated Nature. He is neither a beast, nor a bird, nor a fish, nor a reptile.

As has been said already, everything both animate and inanimate *is what it is* by reason of its form, its ideas; and so Man and all things are generations from Ideas which have their parentage in the thought and will of the Creator. Accordingly we must find that Man as to his thought and sentience and will and actuation is as discretely differentiated from the thought and feeling and will and actuation of the mere animal, as his corresponding form and his body are different from those of the animal. For the generations of each and every order of the system of the universe are characteristic of their prototypal ideas in the mind and will of the Creator,

even throughout their species and varieties. They have not their parentage in any unformed principles or potencies supposed to sleep in the bosom of lifeless matter.

Man is an existing entity, a form of spiritual essence, and is both actual and apparent; thinking, feeling, willing and acting. He is actual and therefore apparent in whatever plane or world he may be acting; hence in the sensible world which is a sphere alien to his essential nature, he is apparent by means of a material corporeality which is an adventitious body constituted of the material substance. But in the intelligible or spiritual world in which he is indigenous Man is actual also and apparent by means of his own psychic body which is an essential body constituted of the spiritual essence of his native sphere. This psychic body is a permanent and characteristic property of his triune nature of which we are in search.

THE MATERIAL CORPOREITY IS NO CONSTITUENT OF THE MAN.

We cite in corroboration of our statements the following discourse from Plato:

ALKIBIADES I., BURGESS' TRANSLATION.

Sokrates—Is not the person who uses a thing different from the thing which he uses?

Alkibiades—How do you mean?

S. As a shoemaker, for instance, cuts leather with a semicircular knife and a straight knife, and other tools.

A. Yes.

S. Is not the shoemaker who cuts and uses tools, one, but the tools which he uses, another?

A. How not?

S. Would not in like manner the instruments on which a harp-player plays, and the harp-player himself, be different?

A. Yes.

S. This, then, I was lately asking: Whether the person who uses a thing seems to you always to be different from the thing which he uses?

A. He seems so.

S. What, then, shall we say of the shoemaker? That he cuts with his tools only, or with his hands likewise?

A. With his hands likewise.

S. He uses them, too?

A. Yes.

S. And does he not use his eyes too, when he is cutting leather?

A. He does.

S. Now we are agreed: that the person who uses is different from what he uses?

A. Yes.

S. The shoemaker, then, and the harp-player are different from the hands and eyes with which they work?

A. It is apparent.

S. And does not a man use also his whole body?

A. Certainly.

S. Now the thing using is different from what it uses?

A. True.

S. A man, therefore, is a being different from his body?

A. It seems so.

S. What sort of a being, then, is a man?

A. I cannot tell.

S. But you can tell that it is some being making a use of its body?

A. Yes.

S. Does any other being make use of this its body, but the Soul?

A. None other.

S. And does it not do so by ruling the body?

A. Yes.

S. I suppose, moreover, that no man would ever think otherwise than this.

A. Than what?

S. That the man was one of three things.

A. What things?

S. Soul, or Body, or a Whole itself formed from both.

A. How not?

S. Now have we agreed that the being, which rules body, is a man?

A. We are agreed.

S. Does the body itself govern itself?

A. By no means.

S. For we said that it was ruled.

A. True.

S. This [body] then, cannot be that of which we are in search, [namely, Man] ?

A. It seems not.

S. But does the compound being, [the soul united with the body] rule the body ? and is this the man ?

A. Perhaps it is.

S. Least of all *so*. For in case of two, one not being a joint ruler, there are no means for both to rule jointly.

A. Right.

S. Since, then, neither the body, nor the compound of both, is Man, it remains, I think, either that the being [man] is nothing at all, or if it be any thing, it results that the man is nothing less than SOUL.

According to this reasoning of the philosopher, the material body of man is no constituent part or property of his real nature. The psychic body, the essential body, is the real human body; and the material frame is the effigy and phenomenon (or manifestation to the senses) of that body. It is man's mere instrument in the Time-sphere and its relations. Man and other beings as well, are not constituted and formed out of phenomena but out of the essential substances of the world invisible and intangible to the material senses.*

Hence let it be inferred that whether we denominate this being "Soul" or "Man," the form is not bipartite; it is not constituted of two parts of heterogeneous substances. It is, therefore, not separable into two distinct *parts*: Man is not part matter and part spirit, and a certain unity of these two; nor is he tripartite, as a unity of three distinct and separate parts, and as such, one part spirit, one part soul, and one part body. But Man must be

* See *Epistle to the Hebrews*, xi., 3. "Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι."—By faith we cognize that the ages have been set in their order by divine appointment till the producing of the things that are visible out of those that are not phenomenal (or manifest to the senses).—A. W.

conceived to be an ultimate indivisible unity,—a totality comprehending the properties and capabilities of thinking and feeling and acting. This unity is genetic; it generates thoughts and volitions and deeds.

Generally, therefore, this unity manifests its existence in three aspects of its totality commonly denominated Intellect (or Spirit), Soul, and Body—by which we should mean a certain form of being manifest now in the aspect of thinking and knowing; now in the aspect of sentience and will; and now in the aspect of corporeity and deeds; that is again,—the activity of thinking and knowing, the activity of loving and hating and self-determining, and the activity of making and using corporeal instruments of action in the effecting of ends perceived and willed.

WHAT SPIRIT, SOUL AND BODY REALLY ARE.

In this view we must dismiss the common opinion that in the occurrence which we call “death,” Man as to his body is disrupted from one part of himself, which part of himself must be dispersed throughout the chaos of organic and inorganic nature; while the other part of himself, destitute of corporeity and hence destitute of the instrumentality of deeds of life, a formless unimaginable sprite, must hover in some unimaginable Limbo awaiting the lapse of untold thousands of terrestrial cycles, for the possible conditions of actual existence by a reünion of the Soul with identical elements of some former material body; and which body of the many successive bodies that he may have carried during a lifetime is not even considered.*

What we call “death,” is, therefore, not the separation of man from some essential and vital part and constituent of his existence.

* By the constant change of the elements that make up the body, the Whole is changed throughout in a comparatively short time. Hence the individual may be described as having carried many bodies in a common lifetime, he remaining still the same.—A. W.

It is simply the relinquishing of an order of corporeal instrumentalities no longer useful to him in the system to which he is transferred. Without this material instrument he is still as capable of thinking and feeling and acting and of making and using suitable instrumentalities as he was before. His essential corporeity is as undying as any other principle of his common nature.

— Man can as easily and truly be conceived to be and to exist without thought and feeling as without action and motion; but corporeity is his instrumental means of expressing his thoughts and feelings and his actions and motions in carrying out and effecting the purposes of the mind and heart. Hence, without this, his body, existence is not predicable of him; that is: Man is not conceivable as existing without corporeity and embodiment. But the so-called tripartite form of Man is a misnomer. Man is not a form compounded of three parts, but a trine—a three-one form: a spiritual form of which *πνεῦμα*, *ψυχή*, *σῶμα* (*pneuma*, *psyché*, *sōma*) are attributes. Spirit, soul and body predicated of an essential and imperishable form are thought to be three modes of activities of a total and indissoluble spirit nature namely: the activities of thinking, the activities of feeling, and the activities of process to ends. The effect and result of each respectively is thought and will and deed; and of these attributes corporeity is the activity of unifying and expressing thought and will in the deeds of life.

In that he sees, thinks and knows, Man is pneumatic [spiritual]; in that he feels, loves, hates and wills, he is psychic; and in that he effects the ends purposed in the thought and will he is somatic or corporeal. The unity and harmony of these three attributes are the one spiritual form—the whole man—now and always in their true order. *Pneuma* sees, thinks, and knows; *psyché* feels, desires, believes and wills in accord with the wisdom of their lord; and *sōma* enacts the joint dictate.

But this somatic attribute, the attribute of affecting and using body and corporeal instrumentalities, contemplated as a universal, as microcosmic, is contemplated as both psychic and hylic—both

essential and material. In the universe the supernatural is the essential, and the natural is the phenomenon and instrument; and in man as he exists now, the psychic body is of psychic essence, and the material body is its phenomenon and instrument in Nature's physics and mechanics. But body essential is process and manifestation of the energies of Spirit and Soul, and the quality and disposition in which spirit and soul—the thoughts and affections—conspire to ends, and determine the body and the characteristics of the body. If these qualities and dispositions are virtuous, pure and celestial, there is the body called spiritual, or of a pneumatic characteristic; but if on the other hand these determining energies are sublunary and sensible, then is the body said to be of psychic and sensuous characteristic.

Thus the Soul, and the Spirit through the Soul, adumbrate and form a body consonant and conformable to the nature and quality of their conjoint dispositions and energies. If this conjoint determination be preponderantly toward terrestrial and sensible realizations, then is the body psychic and sensuous; but if the preponderance of the conjoint determination be toward intelligible and celestial interests and realizations, then is the body pneumatic or spiritual in its qualities and manifestations; for body is process and manifestation of the energies of spirit and Soul. And therefore is it that by the "deeds done in the body" shall all be known and judged.

HIRAM K. JONES, LL.D.

"There is nothing," says Plato, "so delightful as the hearing speaking of truth." For this reason there is no conversation so agreeable, as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Addison*.

It is not the cares of to-day, but the cares of to-morrow that weigh a man down. For the day we have the corresponding strength given; for the morrow we are told to trust; it is not ours yet.—*Geo. Macdonald*.

THE ROMANOFFS AS REFORMERS.

BY CHARLES JOHNSTON—*Bengal Civil Service, Retired.*

(II.)

Peter the Great was the first man in modern Europe to conceive the idea of the secular state, though himself a deeply religious man, and even strongly devotional all through his life. There has been a very large degree of religious liberty in Russia ever since; the persecution of Jews and sectarians, of which so much is made by the critics of Russia, having either a political and social cause, or being the abuse of local and personal influence. There are so many Jews in Russia, for the simple reason that they have fled thither, to avoid persecution in other lands, esteemed to be more civilized. At the present day, not only Christians of all sects, but Mohammedans, Buddhists, Jews, and the hundred types of Siberian pagans are allowed the fullest liberty in their own form of worship.

Peter also clearly seized the principle that one chief end of governments is, to secure an outlet for the produce of their country, and channels of exchange with other lands. Here again, he represents the triumph of the modern doctrine of work and industry over the medieval ideal of privilege and ambition. To the end of securing markets for Russian produce, and an outlet for Russia's wealth, he fought his way to the Baltic and the Caspian Seas, and established a fleet on each of them. This was his purpose, in importing those merchant-captains and ship-builders. As an organizer of industry, he is here once more the supreme type of his age; the first of the moderns. There are few finer or more manly anecdotes in history than this saying of his: "I know well that the Swedish armies will beat us for a long time. But they will end by teaching us to beat them." Put the armies of circumstance instead of the Swedish hosts, and we have a precept of valor for all time.

In his marriage, Peter was as thoroughgoing a democrat as

in all else. The girl whom he made his empress, and who afterwards ruled alone with great wisdom and skill for two years, was an orphan of humble birth, found among the ruins of a captive city. Her personal qualities led Peter to wed her, rather than any of the princesses of Western Europe who were ever ready to give themselves in exchange for an imperial crown. His greatest general, Menchikoff, he found selling cakes in the streets of Moscow; and gradually promoted him to be leader of his finely organized and well-disciplined troops. In those stormy days, a strong army was a condition of national existence. Russia was still to struggle for two centuries against the Turks. In the days of his grandfather, Moscow had been sacked by the army of the Poles, and burnt to the ground, not for the first, and not for the last time in its history. And Charles XII. of Sweden was raging to and fro across Northern Europe, as a very fire-brand of war. Therefore, in forming a strong standing army, and introducing the finest discipline of the age, Peter was once more simply organizing to the best advantage the resources of his native land. Unlike modern rulers, Peter the Great found his place in the forefront of his army; his clothes were more than once pierced with bullets in the thick of the fight, and once his head was grazed by a ball which tore away his hat.

Long years of misery, and the melancholy example of Poland, had made perfectly clear what dangers Russia might suffer from a disputed succession; therefore it was inevitable that the principle of heredity should be accepted. But Peter added the principle that the worthiest, rather than the eldest, is entitled to rule; and more than once since then, the Russian imperial house has put this principle in force. The last time this was done, was in favor of Nicholas the First, who came between Alexander the First, friend and then foe of Napoleon, and Alexander the Second, Liberator of the serfs. Peter himself set aside his own dissolute but dearly loved son Alexis, whose persistent evil-doing was one of the bitterest incidents in his life. "I shall wait a little while longer to see if there be any hopes of your reform. If not, I shall cut you off from the succession as one lops off a dead

branch. If I am willing to lay down my own life for Russia, do you think I shall be willing to sacrifice my country for you? I would rather transmit the crown to an entire stranger, worthy of the trust, than to my own child unworthy of it."

His capital, St. Petersburg, Peter not only built, but fitted to be one of the foremost centres of modern science and culture; in this as in everything he did, showing how perfectly he embodied the modern ideal. And it is characteristic of his many-sided genius, that the rules and institutes for his new Academy were drawn up by his own hand.

It may be said, therefore, that, in Peter the Great, the house of Romanoff gave Russia a ruler who stands in the very foremost rank of mankind, in any age. He was as great a builder as Alexander of Macedon was a destroyer, and this in every field of social, religious and industrial life. In nominating as his successor his wife Catherine, he again stood in the forefront of thought and innovation; for this was that same humbly-born orphan who had been picked up in the streets, after the sack of Marienburg. It is something to say for Russia, that there was no impassable barrier between the peasant-girl and the imperial throne.

For nearly three-quarters of a century, Russia was governed by women; so that the House of Romanoff, in addition to other claims, may put forward this: that they have ever stood in the front of the battle for woman's rights, or rather, for equality of sex, holding to the principle that the best and noblest qualities of the human soul are above sex. Compare with this extreme liberalism, the narrow-minded and reactionary declaration of Napoleon the Great, three-quarters of a century later:

"In France, women are far too highly respected, and put on the same level with men; while, in reality, they are only machines for the production of children. Disorder penetrates the whole state, if women are freed from their position of dependence."

It was, however, most of all in the person of Catherine the Great that the ruling house of Russia vindicated the claims of woman to

moral and intellectual equality. If Peter was the first of modern men, Catherine was assuredly the greatest of modern women. It may, indeed, be questioned whether, throughout the range of all history, we can find any woman greater, more gifted, and applying those gifts more beneficently, than Catherine of Russia.

It is true that she was not a Romanoff by birth; but it is also true that nowhere but on the throne of the Romanoffs could she have found a full outlet for her genius. This throne she inherited, by wedding the grandson of Peter the Great. And she turned the whole energies of a rarely gifted mind to fitting herself for her position, becoming in all things — culture, religion, and language — more Russian than the Russians themselves. Peter stands for the material greatness of Russia; Catherine, for its intellectual and moral development. And following in Peter's footsteps, she invariably set the example by doing first herself what she required others to do for her. One characteristic case may stand for much of her work as ruler of Russia. Just thirty years before Jenner published his famous work on Vaccination, the discovery of inoculation against small-pox had been made by a learned English physician, Dr. Dimsdale. The Empress Catherine the Great heard of this, and invited the learned doctor to St. Petersburg. She had already determined that she herself would be the first to submit to the new process. Dr. Dimsdale tried in all possible ways to evade the responsibility of such an undertaking, but Catherine insisted, and was inoculated on October 12, 1768.

"I must rely on you," she said to Dr. Dimsdale, "to give me notice when it is possible to communicate the disease. Though I could wish to keep my inoculation secret, yet far be it from me to conceal it a moment, when it becomes hazardous to others."

Shortly after this, she wrote to Voltaire:

"I have not kept my bed a single instant, and I have received company every day. I am about to have my only son inoculated. Count Orloff, that hero who resembles the ancient Romans in the best times of the republic, both in courage and generosity, doubting

whether he had ever had the smallpox, has put himself into the hands of our Englishman and, the day after the operation, went to hunt, in a very deep fall of snow. A great number of courtiers have followed his example, and many others are preparing to do so. Besides this, inoculation is now carried on at Petersburg in three seminaries of education, and in a hospital established under the protection of Dr. Dimsdale."

Catherine was, throughout her long reign, a perfect mistress of state-craft, leaving her country far stronger, richer, and more extensive than when she ascended the throne. But she will be remembered rather as having done most for the introduction of the Russian language into the field of European literature, thus ranking with Chaucer Dante and Martin Luther, as the founder and perfecter of one of the great literary idioms of the modern world. She wrote Russian well herself, as well as French and German; and there is genuine literary merit and charm both in her translations into Russian, and her original works.

Another wonderful innovation was the division of Russia into forty-three great provinces, with from a half million to a million inhabitants each. Every province had a separate government complete in itself, and each province was further divided into ten or a dozen districts thus attaining exactly the result reached in the United States by the division of the whole Republic into States, and the further division of these states into counties. As in the United States, each district had its inferior court of justice, while each province had its high court. The position and powers of the governors are fairly equal in both countries; but in addition, the courts of the Russian governors served as centres of social and intellectual culture, as outposts of civilization throughout the vast plains and forests of the rapidly growing Russian Empire.

It is characteristic of the difference, of which we have already spoken, between the Teutonic and Slavonic characters, that this almost identical organization came about in exactly opposite directions in Russia and America. In America, the States were first of

all groups of individual colonists, and aggregations of settlements. Then these settled States combined together to form the first union, to which other States were gradually added from the outside. This exemplifies what we have said, as to the individual being the Teutonic unit, while for the Slav, the unit is the whole nation. The division of Russia into forty-three provinces, took place by a separation of this national unity; the provinces then further separated into districts; just the reverse of what took place in America.

Catherine the Great created this system of locally self-governed states or provinces a century and a quarter ago. It is only during the last few months that the same principle has been extended to a part of the British Empire, by the Local Self-Government for Ireland Act. So the British Isles now stand on the same footing in this matter as Russia did a hundred and twenty-five years ago.

Catherine further made effective the advance of Peter the Great towards the Euxine, and a large trade began to flow into Russia through the Dardanelles and Bosphorus. She also formed the great highway for Chinese trade, along which, even at the present day, vast quantities of tea find their way to the Russian markets.

She is entitled to still greater honor, as a preacher and practiser of religious toleration. During all her long reign, not one case of persecution for religious opinions took place through that vast empire, which even then covered one-eighth of the land-surface of the world. When we compare this with the history of the Penal Laws under English rule in Ireland, and with the long struggle for Catholic emancipation, it will once more be seen how striking was the example set by the house of Romanoff to the whole modern world. She added to Russia provinces professing many religions different from, or even openly hostile to, the Russian church, but in no case were either Protestants, Roman Catholics, Calvinists, Moravians, Mohammedans or pagans disturbed in the practice of their forms of faith. More than this, all might equally attain any post in the army or civil administration, not the smallest preference being shown on account of religious conformity. Once more, how strikingly "barbarou

Russia " compares in this with civilized England, where, even at this day, more than one of the highest offices of state have religious tests attached to them. Thus, neither the Lord Chancellor nor the Viceroy of Ireland can legally profess the Roman Catholic faith, though, as Mr. Gladstone wittily said in one of his last great speeches, both offices are open to Mohammedans or Buddhists. Catherine was once urged to persecute some sect accused of heresy. Her reply deserves to be recorded for all time :

" Poor wretches! since we know they are to suffer so much and so long in the world to come, it is but reasonable that we should endeavor, by all means, to make their situation here as comfortable as we can."

Her priestly adviser doubtless failed to perceive the exquisite sarcasm of this reply, but her prohibition of the persecuting spirit was not therefore the less effectual.

A characteristic possessed in common by both Catherine and Peter was the union of great state-craft with marvelous intellectual alertness and energy. Both made it their duty to bring to Russia the newest and best intellectual light of their age. Both brought the best books to the banks of the Neva, and used all their influence to add to their number. And, while Peter the Great founded a splendid astronomical observatory, Catherine instituted a thorough scientific survey of her dominions, thus contributing to our knowledge of vast spaces of the earth's surface. The Caucasus Mountains, the vast conterminous region between Russia and China, the shores of the Arctic Ocean, were in turn thoroughly explored, and the results recorded for the uses of modern science. Peter the Great, even while working in his smithy at Zaandam, had planned a canal which should unite the Caspian with the Black Sea, by joining the streams of the Volga and the Don. Catherine carried out an even grander scheme, by uniting the Volga to the Neva, thus making it possible to carry merchandise from the Black Sea to the Baltic, or from the Baltic to the northern frontier of Persia.

CHARLES JOHNSTON.

FORGIVENESS.

BY AARON M. CRANE.

(II.)

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," is the fundamental and sweeping language of Hebrew lawgiver, prophet and poet.* If the earth and all the things of the earth, including even its inhabitants, are the Lord's, then they belong to him and not one of them all rightfully or properly belongs to any man as his property, because, in the exclusive sense of a property-right, what really belongs to one not only does not but cannot belong to another. Then there can be no right, natural or acquired, in any man to property as such, because that right, according to these repeated declarations, is vested in another, even in the Lord God Himself. For man to claim it as his own is to attempt to wrest the ownership from the Lord.† All we have or are is from God; we call it ours, but that is a mistake; it is His.‡ If

* Exodus ix., 28, and xix., 5; Deut. x., 14; Chron. xxix., 11; Job xli., 11; Psalms xxiv., 1, and l. 7-12, and lxxxix., 11.

† It may not be amiss to note that the plan of the modern socialists is merely the transfer of the ownership of a portion of the things of the world from the various persons now claiming them to the community as a whole. The prediction is here made that this new form of ownership will be found to have defects and disasters equal to the present plan. The error lies in ownership wherever located.

‡ The defect in the declaration that men in the possession of wealth are really "agents for the proper disposition and application of the bounties of the Lord" appears when it is noted that in human law, and in the general understanding of the term, the "agent" is held rigorously responsible for what he does with the property of his principal, and if he converts it to his own use he is reckoned as a thief or embezzler—one who has taken advantage of the confidence reposed in him by another to wrong him. The man who is agent for the management of the property of another is never recognized as having himself any right of independent use or ownership in such property. It is not his.

this is true, then no man really owns anything, and then these teachings of this petition of our Lord's Prayer are true. If this is not really the situation, the petition under consideration is a great mistake, and much of the other teaching of Jesus Christ is untrue also, because all his words touching property are in harmony with this proposition of the Hebrew teachers of earlier times.

This proposition is also included and inculcated in an old precept which was old in Jesus' day and which he quoted with entire approval as the second great commandment like unto the first: "Thou shalt love thy neighbor as thyself."* Here again the word "as" stands between the two portions of the declaration for a sign of equality. On one side of this sign is love for self; on the other side is love for the neighbor. They should be exactly equal. When a man loves his neighbor *as* he loves himself—not more nor less—then he will be just as glad for the neighbor to have the things he has and which he calls his own as he is to have them himself. Under this condition, as well as those already considered, all distinctively property-rights disappear and there is no longer any "mine" or "thine." All that is his is his neighbor's just as much; and if the neighbor recognizes the same condition, then all that is the neighbor's belongs equally to him. This is not modern socialism, but a step beyond. It is toward this state of things that the Hebrew year of jubilee points, the year when all property was restored to its former possessors.

This teaching of the petition and of the passages quoted from the Old Testament accords exactly with the advice of Jesus about lawsuits and lending. He would have us come to an agreement with our adversary before court proceedings commence.† Touching the recovery of debts, he said that sinners lend to sinners to receive as much again; but he told his followers that they should lend hoping for nothing again, and that they should give double what was demanded.‡ In the same spirit he said to the rich young man: "If

* Matt. xxii., 36-40; Leviticus xix., 18 and 34. † Matt. v., 25.
 ‡ Luke vi., 34, 35, and Matt. v., 40, 41.

thou wilt be perfect, go and sell that thou hast, and give to the poor."* It agrees with his own course, for he had not where to lay his head;† and we do not anywhere read that he ever exacted anything for any of the indebtednesses under which he placed so many by his own works of instruction and healing. He forgave their indebtedness as soon as it was contracted and before forgiveness was asked or payment mentioned. He was not only willing but glad that others should have. So completely did he do this that it is doubtful if any of those benefited by him ever thought of "payment," though it seems they were ever ready, so far as was in their power, to grant him the same free service which he had given them.

The teaching of this petition is just in line with his advice not to lay up treasures upon earth, and to take no thought for the morrow, what we shall eat, or drink, or wear.‡ Also in accordance with the same position he advised the emissaries of the Pharisees to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.§ In this spirit he sent out his disciples through Judea on the work of healing and teaching without any agreement or promise of wages, and without any preparation whatever for the expenses of the journey, emphasizing this condition of no preparation each time he sent them out. He did not tell them to exact anything for their services, but they were to accept for their subsistence whatever was offered.||

The parable of "the unjust steward"¶ is an illustration of this principle: and so is that of the rich man whose barns were over-full.** Jesus' declaration, "Ye cannot serve God and mammon," or riches, is absolute on this point.†† He seems to have reached the climax of all this in his declaration to the multitudes who were proposing to follow him when he told them, as he tells every one now: "Who-

* Matt. xix., 21. † Matt. viii., 20. ‡ Matt. vi., 19-34. § Matt. xxii., 21. || Matt. x., 5-11, and Luke x., 1-7. ¶ Luke xvi., 2-12. ** Luke xii., 13-21. †† Matt. vi., 19-24, and Luke xvi., 13.

soever he be of you that forsaketh not all that he hath* cannot be my disciple."

The whole is admirably and completely summed up when he says in the Sermon on the Mount: "Seek ye first the kingdom of God and His righteousness."†

Another phase of all this appears in his words, and in their effect upon those of his auditors who did not understand his meaning, when, on one occasion, he touched upon this theme. The record says of them: "The Pharisees also, which were covetous, heard these things, and they derided him." His terrible reproof to them is also his reproof to all who, like them, failing through covetousness to catch the spirit of his teaching, think that they can serve both riches and the Father in heaven, who think that they can be forgiven without themselves forgiving. "He said unto them: 'Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God.' "‡

This application of the principle underlying the petition includes in its scope the whole ground of financial affairs. Its acceptance and adoption as one of the working rules of life, as was said at the outset, would bring about a complete reversal of all the prevalent conditions touching property, and would dispose forever of all those questions concerning the acquisition and holding of property which now cause such bitterness of heart, estranging relatives and friends, keeping whole communities in turmoil, and disrupting nations. It would destroy the whole of the present system of business methods which,

*The Greek word here rendered into the phrase "that he hath" occurs elsewhere in the New Testament several times and is translated by the words "his goods" more frequently than otherwise. The substitution of this latter phrase in this place might give the expression a meaning new to some readers: "Whosoever he be of you that forsaketh not all his goods" (*i. e.*, all his property,) "cannot be my disciple."—Luke xiv., 38.

† Matt. vi., 33.

‡ Luke xvi., 13-15.

so far as it is competitive, is really an attempt to get from others what is recognized in a greater or less degree as theirs. It would terminate all those disputes about wages, rent, and interest which the world has sought so long and unsuccessfully to decide. It would end at once and forever all questions about poverty, charity and almsgiving, and the pauperization of the poor. Indeed, there is no other method by which any one of this multitude of most vexatious questions and their prolonged disputes can be settled; but here is a steadfast and enduring basis. Settlement on any of the old plans, which are really without any basis at all, is impossible, because the line of demarkation between the two sides of the question is either visionary or else subject to continual shifting, according to the varying circumstances and the changing opinions of the contending parties. Those are houses built on the sand.

In the place of the present interminable turmoil and confusion of conflict, with their attendant passions of covetousness, fear, anger, hate, envy, jealousy, and desire for revenge, the love of each for his neighbor and the forgiveness of every debt would establish peace, harmony and concord through the free-willingness of each that others should have. Such a change, even in its desirableness, is so great that it is startling to contemplate; but should this prevail, the business world would not come to an end, as some have imagined, because, if each loved his neighbor as he loves himself, there would be no relaxation of endeavor for the reason that incentives to action would be increased in proportion to the increase of the numbers for whom the exertions were to be put forth. The world has been astonished at the herculean efforts which sincere and unselfish love sets man and woman to undertake and enables them to accomplish when there has been the incentive of no other reward. The contrast in character and magnitude between these results and those brought about by hate and fear shows what the world would do were selfishness eliminated from its motives and forgiveness and love enthroned in its place. That getting from another which is solely getting is not productive work, and it is astonishing how much of the energy of the

world at the present time is devoted to this one object. Competition, because ultimately and at bottom it seeks and means always the ruin of the competitor, is destructive in its very nature. On the contrary, the working of each for each and the giving of each to each is productive. One is division; the other is multiplication. If that effort which is now absorbed in the destructive processes could be diverted to the productive ones, the result would be astonishing beyond measure.

This which has been said at such length about debts is only an illustration of the broad general principle of the petition by its application to a single subject. It may be applied in the same way to all social affairs with many overturnings as great as those which would occur in financial relations.

This universality of the petition becomes more apparent when there is taken into consideration that deeper meaning which is common to both the Greek and English words. The Greek word used in this place, like our own word debt, has a much broader and more inclusive signification than is given it in ordinary usage as applied to property obligations, but one which, in its widest reach, is wholly appropriate in this place. Indeed, without the deeper and wider meaning the petition might be limited exclusively to the subject of property indebtedness. The debt is what one ought to pay; and in a wider but legitimate application of the word it is what one ought* to do, including all actions of whatever character and by whatever name they may be known. A man's debts constitute only one of his "oughts." Connect this with the fact that in its more general signification the Greek word translated "forgive" means "to put wholly out of mind," and then the petition may read: "Put out of thy

*In the New Testament where this Greek verb occurs it is more frequently translated by "ought" than by any other English word; and this is really its underlying and basic meaning without which it has no signification whatever. Any dictionary's definition of "debt," "debtor," and "due," will illustrate this position. The thought of what ought to be done is prominent in every meaning of the word. See Appendix B.

mind the things which we ought to have done but have left undone, and also the things which we ought not to have done but have done, in the same manner that we have put out of our minds those things which others ought to have done for us but have not done, and also those things which they ought not to have done to us but have done." This interpretation is not far-fetched, but is simply an attempt to express the universal thought of the petition in its deeper and wider meaning; and it is only by some such process that it can be made to apply to sin and error. Though the form of expression is cumbersome, all the meaning is not included even in this free rendering. If the ultimate meaning of the words "debt" and "ought" is kept in mind, it will be seen at once that the idea might be expressed in much simpler form, and yet as fully as it can be in words, by saying: "Forgive us our oughts as we have forgiven the oughts of others." Further than this language cannot go. The vast possibility these words contain may exhaust the human imagination.

Perfection of human conduct would be reached by compliance with the requirements suggested in this one petition alone. To forgive is to put out of the mind, and if one puts out of his own mind all the errors of others, he would thus sweep it clean of all recognition whatever of any and every form of impurity, error, evil, or sin. They would all be "put out of mind wholly," because we wish him to put ours out of his mind.* As a consequence all wrong and discord would cease at once and forever. There would be no more contention nor any resistance, because, being put out of mind, no one would see anything to resist nor anything to contend with. Compulsion and domination would cease because there would appear no necessity for their exercise. There would be nothing to hurt nor to make afraid. There would then be no more any error, for no one would think error and therefore could not do it. The kingdom of

* This petition requires the putting of the error out of mind; and since the thing must be thought of before it can be done, then, if not thought of, it could never be done. The thief cannot steal if he stops thinking about it; neither can the murderer kill, nor can any other sin be committed, when men stop thinking about sin.

heaven would be recognized as come already, and men would find themselves living in it. This is the ultimatum desired by every human being. It would all be accomplished by compliance with this single request which Jesus makes us ask for ourselves which, if we are in earnest, we shall try to do. Entire forgiveness would result in perfection of conduct.

The disciple need not be discouraged nor disheartened by the consideration of this extreme requirement. As in this, so in all the precepts of Jesus, the Christ, perfection is the thing aimed at, and it will be attained by every one who fully complies with them. It may be said, in accordance with popular opinion, that this is impossible; but Jesus "knew what was in man," and as a reasonable being, he would not have required impossibilities. To have done so would have been unjust—unfair. There can be no doubt that he recognized perfection as attainable, otherwise he never would have enunciated those precepts which, like this, require it. He told us to love our enemies. Forgiveness is the first step in that direction, and in conclusion of that subject he said: "Ye therefore shall be perfect, as your Heavenly Father is perfect."* The perfection of mankind was his object and his prediction.

No man need be discouraged at this ultimate of perfection. It is cause for encouragement because of its possibility. Nothing can be more helpful or more glorious than the thought which may come to any one and every one: "I can attain unto perfection." The theories of the world's scientists and philosophers have never dared more than to hint at it; but each Christian, with humbleness of heart, can look up and take courage because Jesus said this and because there is a way through his own forgiveness of others for the attainment of the ultimate boon. Every effort in that direction is so much of the work done, every attainment is one step nearer the goal. There need be no discouragement because of its distance. There need be only encouragement because there may be ultimate success.

* Matt. v., 48, Rev. Ver.

Another phase of the situation will be perceived when it is recognized that all this, so far as each person is concerned, is not made to depend upon others but rests wholly with the petitioner himself. He is asking for himself, and the action which will bring compliance with his request must be his own action. What others may do, or fail to do, is, in this, as nothing to him. He forgives, whatever there may be which he sees as something to be forgiven. It all turns upon his own mental condition of leaving it in his mind or putting it out. It is primarily a question of his own thinking. His thoughts are his own. He can think what he pleases regardless of others. No one can either hinder or control his thinking, and his actions will accord with his thoughts. The entire responsibility of each as to this particular proposition ends with thinking and doing the right thing himself. Yet the requirement is universal and rests equally upon every man, for every man recognizes that others owe him something—that there is something in others for him to forgive. Then, as stated at the very outset, the petition must come to each one because the conditions have come to him; and therein is its absolute universality.

Thus far the investigation of the subject has been limited to an examination of the form and meaning of the words in which the petition is expressed, and all the conclusions have been deduced carefully and logically from its language. It is a fact, however, that Jesus always spoke with a philosophic basis for his words, and in this case this basis may be found in the principle which underlies the life of man and is the spring and cause of all his actions. His rules for the guidance of our actions are based upon eternal principle, and are expressions of it. There must, therefore, be something in the constitution of things necessitating this language which is so exacting in its requirements and which has neither exception nor modification. An understanding of this philosophic basis affords an explanation which will greatly increase the value of his declaration to those who are not satisfied with any dictum of authority, but are looking for reasons. It will also increase their admiration and respect for Jesus

This particular petition, even in the interpretation here given it, is not an arbitrary fulmination of some supreme, irresponsible, and despotic power. There are valid and sufficient reasons for it in certain principles deep down in man's nature, which are the essentials of that nature, without which man would cease to exist as man, and which, when understood and complied with as the petition suggests, will bring to him supreme happiness in such conditions of life and living as yet have been only dreamed of by poets and prophets, but which shall be experienced as the blissful, constant, and rightful realities of life.

So long as a man has not forgiven the one who, in his opinion, has injured him, he has within himself, whether he recognizes it or not, a discordant, inharmonious mental condition resulting from his own failure to forgive. It cannot exist in connection with peace, harmony and happiness. It may at any moment burst into a destructive conflagration fed by anger, hate and revenge. So far as he is himself concerned, in his own thoughts, feelings and emotions, it does not make any difference with the unforgiving one how completely he has been forgiven by another for what that other thought was an injury, because his discord is mental, and is within himself, and has its sole origin in his own mental action. The inharmonious condition must continue with the unforgiving one until he himself has granted full forgiveness to all others. Exemption from discord and its results can be secured in no other way.

Our relations to God are in some respects similar to our relations to our brother-man. In a man's recognition of discordant conditions within himself, it counts for nothing to him how completely God may have forgiven him if in his heart he still harbors the discordant thoughts of unforgiveness toward his neighbor because, in the exercise of his freedom, he is creating and preserving within himself both the discord and its cause. By his own refusal to forgive he has put himself in that condition where he does not recognize the divine forgiveness; and therefore it does not reach his consciousness. Thus, in the consciousness of the discord of

unforgiveness, through not forgiving, he shuts the divine forgiveness out from his own recognition. In this exercise of his freedom he does not render it impossible for God to forgive him, but he does make it impossible for himself to enter into and recognize the harmony which belongs to that forgiveness and which would accompany its recognition. It makes no difference to any man how much light the sun is shedding all about him if he has closed his own eyes. With his closed eyelids he is conscious only of darkness. It is by his own action that he has shut out the light. The light of God's forgiveness shines all about us; but until a man forgives his brother he cannot have within himself the harmony and peace which arise from the consciousness of forgiveness, because he has within himself the sense of unforgiveness. This condition in himself is the same to him as though he were unforgiven by God; hence, the forgiveness he receives is the measure of that which he gives, and this is the reason why he must forgive as he would be forgiven. Without this free act of forgiveness on the part of the man himself, God cannot restore him to his condition of harmony, because in order to do so it would be necessary, by compelling forgiveness, to destroy that freedom which He created in man from the beginning, and that which makes him man.

Man is free, for he is Godlike; and, being free, he can forgive or not, just as he chooses; therefore forgiveness must be his own unconstrained action. If his action is constrained, even though by God Himself, what that man does becomes not his own action but that of another acting through him, and therefore it counts for nothing to him. Forgiveness, because of its essential character, is of the heart and not of the external man, except as it is manifested in those actions which are the results of the thoughts of the heart; therefore that forgiveness which is the result of compulsion or domination is not really forgiveness. If it possibly could be, even then the very sense of constraint would introduce another feeling of inharmony in the place of unforgiveness which would still keep him out of happiness.

Thus it is seen that forgiveness, because of its character and of every attendant condition, must necessarily be the free and voluntary action of the man himself, that there can be no compulsion, not even by God, and that a man's forgiveness of others must necessarily precede the recognition by the man of his own forgiveness by the Father.

This is the constitution inherent in man, without which he would not be man, and which necessitates the form of words in the petition. Therefore, any other language besides this would be erroneous, because it would not be in harmony with the principles of existence and therefore the rule would not be applicable to the existing conditions. Hence, the language of this petition, taken as the statement of a proposition, is an expression of sound philosophy based on fundamental truth. It is a rule for human action, practical in form because it is in harmony with principle, and because it may be successfully applied to all the affairs of mankind, and because by conforming himself to it man may enter into that harmony which is but another name for perfect happiness.

Hence, also, the declaration which Jesus made immediately succeeding the prayer is not the arbitrary threat of a despot; but, as addressed to the consciousness of human beings, it is only another statement in other and direct terms of the same philosophic principle: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."* Other things besides the granting such entire forgiveness to others as the petitioner wishes for himself may be done by him; but without this all else, even God's work, appears to him incomplete. If this is done the other things will be done also. It is only the man himself who hinders, not God. God's work is now complete. When man does his part he will see that completeness.

In an examination of these conditions and principles it becomes

* Matt. vi., 14, 15.

clear that Jesus stated only the exact truth in a literal way when he said that the kingdom of heaven is at hand. Verily it is, and each man has only to put out his hand and by this forgiveness of others take it for himself. When men do this they will find also that it is indeed true, as Jesus said, that the kingdom of God is within, for within there will then be only harmony; and when it is found within, but not till then, will its existence without be recognized.

The recognition of that harmony within which results from forgiveness and which constitutes the condition of happiness and peace must come to each man from his own actions. No man can give it to another, but it is for each to put out his hand and take it. In order to attain to this—in order to enter into that bliss which is the condition of heaven, whether heaven is looked upon as a place or as a condition—the man must by forgiveness put out of himself all sense of discord and thereby attain the recognition of the harmony already existing within himself. He can do this only when, by his own volition, he has fully and freely forgiven all those who have in his own opinion injured him; or, in the more inclusive, even if metaphorical, language of the petition, those who owe him anything. So long as there is a spirit of unforgiveness in the heart, though it be kept there by the man himself—and it can be kept there by no one else, nor can any other compel *him* to keep it there—the sense of discord will keep the holder of it out of that recognition of happiness which is the preliminary condition necessary to his entrance into the state or place of perfect bliss. Were a man with this unforgiveness in his heart to be set down in heaven he would have within himself that which would make it a hell for him. But man may forgive of his own free will and thus attain to the desired result. As this is the centre of the prayer, so forgiveness is the centre of all those actions which lead to the recognition of that divine forgiveness and peace which is by all men the thing most desired.

AARON M. CRANE.

THE MAKING AND DECAYING OF THE CREED.

BY THE REVEREND HENRY FRANK.

(IV.)

"DEMONIZING THE DEITY."

I shall now show that the original framers of this truly repulsive Creed meant that it should be understood just as it reads, without any shade of recently introduced qualifications.

The early Reformers, long before the Westminster Confession was created, held steadfastly to the doctrine of infant damnation. Take the Augsburg Confession, of which Melancthon is the reputed author. It distinctly condemns those who affirm that children may be saved without baptism: "*Damnamus Anabaptistos, qui improbant Baptismum puerorum, et affirmant pueros, sine Baptismo, salvos fieri.*"* (Confess. Aug., Part I., Art. IX.)

John Calvin says with his accustomed clearness: "The children of the reprobate [*i. e.*, the non-elect] whom the curse of God follows are subject to the same sentence." (Opera II†) Again: "You deny that it is lawful for God, except for misdeeds, to condemn any human being. . . . Put forth your evidence against God, who precipitates into *eternal death harmless new-born children* torn from their mother's bosom." (*De Occulta Dei Providentia.*)

"As the eggs of the asp are deservedly crushed, and serpents just born are deservedly killed, though they have not yet poisoned any one with their bite; so infants are justly obnoxious to penalties." (Molinaeux of France.)†

To what extremes of unsympathetic hardness a cruel theology

* We condemn the Anabaptists who disapprove of the baptism of children and declare that children will be saved without baptism.

† I am indebted for these quotations to a sermon preached by Rev. Henry Van Dyke, in the Brick Church, New York, and published in the *Christian Union*, Jan. 16, 1890.

will drive even the kindest of men when they become enslaved to it; causing them to forget, if not to learn to hate, wife, mother, child and father!

Once again hear John Calvin: "Very infants themselves bring in their own damnation with them from their mother's womb; who, although they have not yet brought forth the fruits of their iniquity, yet have the seed thereof inclosed within them; yea, their whole nature is a certain seed of sin; and therefore it cannot be otherwise than hateful and abominable to God."*

What wonder that callow theologians reared in such an indigo atmosphere of polemics should study, as I once knew a young Presbyterian minister to do, for the evidences of total depravity in his new-born babe, and then triumphantly announced the result of his careful clinical analysis to his congregation the following Sunday, by assuring them that he had discovered unmistakable signs of inherent depravity when the babe was but three days old! What a self-accusation and comment on a ministerial, Presbyterian father's heritage!

Now let us learn what the framers of the Confession themselves said concerning this damnable doctrine. William Twisse: "If many thousands, even all the infants of Turks and Saracens, dying in original sin are tormented by Him in hell-fire, Is He to be accounted the father of cruelties for this?"†

For the vivid picture of the disposition of these eternally damned infants by this mild and maudlin Presbyterian God, read Samuel Rutherford, one of the Scotch Commissioners who assisted in framing the Creed: "Suppose we saw with our eyes a great furnace of fire, . . . and all the damned as *lumps of red fire*, and they boiling and louping for pain in a dungeon of everlasting brimstone, and the black and terrible devils with long and sharp-toothed whips of scorpions lashing out scourges on them; and if we saw our own

* "Man and God," Bray, p. 259.

† *Whither*, Briggs, 124.

neighbors, brethren, sisters; yea, *our dear children*, wives, fathers, mothers, swimming and sinking in that black lake, and heard the yelling, shouting, crying, of our young ones and fathers;”*
. and so on *ad infinitum ad nauseam*.

What further need to show that the unchecked outcry of the modern conscience against all such calumnies of God and man is more than justified by the horrible pictures of divine atrocity to which the dictates of the Creed gave rise?

What wonder that one of the most fashionable and popular of New York City's Presbyterian preachers cries out in the debate on the question of revision: "I had never taken the trouble to read this Creed: but now that I have, compel me to believe in it and you compel me to become an infidel!" (Dr. C. H. Parkhurst, as reported in a daily newspaper in 1890.)

And yet because Col. Robert Ingersoll uttered the identical remark a few years ago, and said, further, that he became an infidel because his crusty Presbyterian father tried to pound pure blue Calvinism into his veins with the sharp side of a shingle, all the Christian world grew faint and raised its hands in holy horror!

But now it comes to pass that at the very dawn of the twentieth century a wealthy and fashionable congregation of Presbyterian people preserve a well-groomed pulpiteer at an expense of some ten or fifteen thousand dollars per year, for proclaiming to all the world the very fiat of common sense for which Col. Ingersoll and Henry Ward Beecher were once so roundly and rashly abused!

"Consistency, thou art a jewel." But would you seek for such a jewel in the rubbish of decayed theology?

Is, then, Presbyterianism on the verge of total collapse, or is it about to put on its resurrection wings and soar into realms of rational theology?

There is no greater anachronism in this age than the Presbyterian Creed. It is this Creed alone which is responsible for the perverted

* *Whither*, Briggs, 125.

conception of God that grates upon the conscience and intelligence of the age.

This creed pictures a God of supreme and absolute power, creating out of nothing a world inhabited by sentient and conscious human beings, who, because of no guilt or responsibility of their own, are doomed to everlasting torture.

Only a small number (the elect) are set aside by the Creator for salvation; the vast majority have no hope—their doom is sealed: the red-flamed, gaping jaws of Hell await them.

Unborn children who have not yet awakened to consciousness are eternally cursed by a foreordained decree in the bosoms of their mothers. The flaming streets of Hell are full of the shrieking multitudes of misery, who shout their everlasting curses against the God who made and damned them; while on high He sits benignly indifferent to their woes, like a heavenly Nero enjoying the fumes of burning flesh which ascend from the sulphurous conflagration as a "sweet-smelling savor" to his nostrils.

I challenge the students of the world's religions to discover a heathen god as reprehensible, repugnant and atrocious as this God of the Presbyterians! There is absolutely no excuse for his existence except the stupidity of thick-skinned bigotry and slavery to traditional superstition.

It requires no prophet to declare that if Calvinism continues to offend the common sense and intelligence of posterity the whole church will be buried beneath an avalanche of indignation beyond the possibility of restoration.

It is incredible that men of learning, world-wide sympathy and ordinary common sense can adhere to such detestable teachings; or that they can believe that the confession of such a faith is the stepping-stone to a paradise of peace. If there were a God of Justice who sat in judgment on his miserable creatures, and were at all concerned in His popular reputation, He must needs first of all hurl into everlasting hell the unabashed libelers who conceived the West-

minster Creed, and of Him who is the God of Love made the incarnation of the blackest demon hell ever engendered!

But there is a humorous side to this serious discussion. Let us assume that the Presbyterian Assembly, whose voice is final, should revise the Creed, so that the Love of God would be supreme and all-prevailing; what then would happen? Imagine what a commotion there would be in Hell, and what feverish expectation in Heaven!

Countless millions of those wretched creatures who have been burning for these thousands of years in stenchful flames, not knowing why, would find the way of escape made easy. The ramparts of Heaven would be crowded with myriads of white-winged angels who would hang upon the battlements with outstretched, expectant arms. They would suddenly become like human beings and remember that they had hearts of love. God himself would grow compassionate and drop tears of sympathy for those whom he had forgotten.

Little babies who had been burning for ages would come up to the throne with charred cheeks and singed hair, and ask God why he had been so mean and unkind to them. John Calvin himself would walk round the streets of Heaven with a scowl of dissatisfaction on his face, exclaiming that God had become a weakling and yielded to the clamor of the mob. Jonathan Edwards would excitedly examine the well-wrought chain of his logic, and search for the cracked link that had given way and wrought all this embarrassing confusion.

Hell would look lonely; the fires would all go out; and nothing would be left of its ancient glory but a few gray ashes. Heaven would be so overcrowded, the God of the Creed would be pushed off his throne, and in his stead would sit, requiring much less room, the modest figure of Impartial Love, whom all beholding would adore.

Which picture would the Presbyterian fathers prefer to behold:—A seething, bubbling and fiery hell, full of the symbolic fumes of endless misery, or a peaceful heaven, crowded with all the children God had created, receiving the everlasting favor of his blessing?

Let them not forget the picture may be made according to their order! They are the artists and designers. They made the ancient

Hell and they can make the modern Heaven. They conceive a God who is a demon; and they can now conceive and substitute for him a God who is the Deity.

No demon can exist forever, be he on the throne of Heaven or of Hell. As the Presbyterians created their God, they must be responsible for him. They alone inculcate in the minds of little children the belief that there sits upon the all-powerful throne of Heaven a God who enjoys petty vengeance better than he does pity and forgiveness: who never winces when he sees millions of his own creatures, for whose existence he alone is accountable, writhing in such torture as even cannibals could not stomach; who smiles and smiles, and ever smiles, satisfied with his own peace and the triumph of his selfish plans, despite the shrieks and groans, the curses and denunciations, of those who justly charge that he made them but to murder them; yea, that he is not content to murder them outright, but prolongs the agony through the endless eons of eternity.

I challenge the most learned Presbyterian to prove that I have maligned his God. I have simply painted his character in plain and homely language; but I have borrowed my colors from the palette of the Presbyterian Creed.

Let not the Presbyterian clergy assume any longer to flaunt this blood-spotted banner of theological anarchy in the face of modern intelligence, unless they covet the term hypocrite or ignoramus.

If we must have some God, let us have one whom we can respect. If no such God can be found, then let the world move on as best it can, and deify MAN, rather than demonize DEITY.

HENRY FRANK.

What revelations have been made to humanity inspired, or caught up to heaven of things to the heavenly region belonging, have been either by unspeakable words which it is not lawful for a man to utter, or else by their very nature incommunicable, except in types and shadows, and ineffable by words belonging to earth.—*Ruskin*.

DEPARTMENT OF PHILOSOPHY.

DEVOTED TO

Art, Literature and Metaphysics.

EDITED BY C. H. A. BJERREGAARD.

SEPTEMBER.

The mood of September is philosophical. It invites us to review the past months of spring and summer, to consider results attained and new ideals generated.

September is the month of fruits, the season of purple and red, ripeness and profusion. Many animals begin to put on their winter wear, the birds are molting, and beginning to migrate; the "nuptial glow" of many fishes fades; the toads contemplate hibernation. Some North American snakes have chosen September for birth-month, but they somehow are at enmity with the general order of things. The insects do not seem to be aware of the cold that is coming; they are still filling the air and creeping everywhere; more thoughtless still are the crickets and katydids. The "goldenrod is golden still," but "the heart of the sunflower is darker and sadder." And all this is because "Queen September goeth by."

The close of the summer and "the slow declining year" is evidenced by cool nights, foggy mornings and clear days. The atmosphere is clear and fresh, and lifts our whole frame to greater buoyancy and stimulates thoughts. Perhaps no season shows a more beautiful landscape than September and that especially just before sunset. There is a serenity and an expectancy spread abroad,

which is utterly unknown to summer sunsets and hardly suggested in the spring. There is a melancholy tenderness in the moon's light upon the trembling wave or the sparkling rill. The gloom on the shore of an inland lake is fascinating, almost inviting us to plunge into its deep.

September is silent but not sombre and sad. There is still music in all echoes and mild serenity reverberates through the silence of the meadows and woods. It is the feeling of satisfaction with labor well done which broods over everything; and it is the query: "What is the purpose of it all?" which resounds in the stillness; and it is the open ear that strains all nerves to hear what the distant storm says.

The quiet sublimity of September nature is Nature's Hallelujah! She moves slowly and quietly, the Great Mother! She does not indulge in riots nor call upon the trumpets to sound her doings. In September serenity we read everywhere her device: "I aspire!" And in the fruitfulness of the season she teaches a lesson in Yoga, that silences the Brahmin. Nature's infinite book of secrecy is never read so well as in the soft twilights of September and by the magic influence of ripened seed. What is a seed but a manifestation of principle, the cradle of the future? And what is Nature but the everlasting Becoming, the coming-to-be; three in one: God-soul-immortality!

And to you, just returned from your vacation, I say with Browning:

You have seen the world;
—The beauty and the wonder and the power,
The shapes of things, their colors, lights and shades,
Changes, surprises,—and God made it all!
—For what? Do you feel thankful, ay or no?

This world's no blot for us,
Nor blank; it means intensely, and means good;
To find its meaning is my meat and drink.

C. H. A. B.

DÉCADENTS, COLORS AND SOUNDS.

During the last fifteen or twenty years French literature and its numerous imitators have started and kept in motion a most peculiar literary and mystical discussion, which is neither settled nor satisfactorily explained either by friends or foes. Even supposing it true that Décadism is an illusion resulting from general paresis and that Baudelaire's "Flowers of Evil" is its real key, it has inaugurated a new line of resources for which art must ever be grateful, and it has produced works so thoroughly original, that no literature can show a similar phenomenon; and that originality has really introduced us to unknown emotions and images. It is true, that the senses have by the Décadents been declared the only purveyors, the only intermediaries, between ourselves and Universal Nature. But that charge, which to some would be a most terrible one, loses much of its character when we come to see what the Décadents understand by senses and discover that they mean something quite different from what our pseudo-philosophers ever thought; in fact there is nothing in their dictionaries that approaches what the Décadents mean. I shall speak with appreciation about these new prophets, and I propose to set forth examples of their teachings, that the reader may judge for himself.

Baju claims that Décadism has created a new taste by spiritualizing the impressions of the senses. René Ghil has given the details of something of this "spiritualizing the senses." His *Traité du Verbe* teaches that we must not come too close to reality, but must extract from it its essence or that which moves us; "we should live within and construct there the exterior world according to our special character." In other words we must be Symbolists. His next principle relates to *verbal instrumentation*. Vowels especially are our musical instruments and all have a color-meaning. René Ghil has given us the following musical correspondents: F, i, and s correspond to the long, primitive flutes. L, r, and z correspond to the horn, bassoon

and hautboy, etc. O, io, oi give color red; ou, iou, oui, go from black to russet, etc. A, o, and iu, express magnitude and fullness. E and I convey ideas of the tiny, the sharp and mournful. O, r, s, and x stand for great passion, roughness and violence. Arthur Rimbaud has expressed the whole subject in the following verses:

Vowels, A black, E white, I red, U green, O blue,
Some day I'll tell the hidden sources of your rise,
A, the black hairy bodices of glittering flies
That near foul stench hover in a buzzing crew,

Dark depths; E, whiteness as of tents, of mist and dew,
The glimmer of parasols, white kings, sharp glacier-ice;
I, purple, spitten blood, laughter fair lips devise
In anger or repentant frenzied moods that rue;

U, cycles, the divine vibrations of clear seas,
The peace of pastures dotted with their herds, the peace
Which on broad, studious brows by alchemy is set;

O, a high clarion filled with a strange strident note,
Silences where in space the worlds and angels float,
— O, Omega, of her eyes the ray of violet!

It seems to me that much of this symbolism is true. I can at least see something here and there which is common experience to some of us. That A is black means that it opens the sound-alphabet; it is black in the sense of being the unknown "dark depths." E or Eh? is our affectionate query when something surprising or startling is told. It is allied to truth, that form of truth which comes out of vessels like "tents, mists, and dew" or the spiritual class of affections. The classical *evoë* was the bacchanalian exclamation of joy and prophetic inspiration. I is like a sword or the arrow, and comes forth as the sarcasm "fair lips devise," or in anger or "repentant moods that rue." U penetrates the U, "the divine vibrations" or nature and the outcome is the world. Spirits and powers stand aghast at the result and exclaim "Oh!" "a high clarion filled with a strange strident note"; and in ominous silences the world at last

goes down into the Omega or End of things. Thus meet the Beginning and the End. Thus it seems to me I can faintly see how:

Colors, perfumes, and senses answer each to each.

Why should it not be so? Is it not rational and beautiful? I believe Victor Hugo's inspiration that "not a hawthorn blooms but is felt at the stars—not a pebble drops but sends pulsations to the sun." All things with each other mingle and Baudelaire, the high-priest of Symbolism, has declared:

Nature a temple is, where living pillars stand;
From them sometimes a sound of words confused escapes;
Man passes there 'mid forests of symbolic shapes
That watch him with familiar gaze on every hand.

Even as long echoes far away mix all their speech
And in a gloomy depth of harmony unite
Vast and immeasurable as is the night, the light,
Colors, perfumes, and senses answer each to each.

Perfumes there be as cool as children's flesh new-laved,
Sweet as the note of hautboys, green as prairies are
—And others opulent, triumphant, and depraved.

Which, as things infinite, expand and spread afar
Odors of amber; musk, benzoin, and frankincense
That sing the transports of the spirit and of sense.

The philosophy of *Décadism* as far as I have characterized it is certainly Idealism, and my definition is strengthened by Gustave Kahn's declaration: "We want to objectivate the subjective, viz., to project the idea instead of subjectivating the objective, which means nature seen through a temperament." Bajou has given more of a literary expression to *Décadent* literature when he said: "It takes up only what directly interests life. We give no description; we suppose all known and only present a rapid synthesis of the impressions. We do not depict, but make the reader feel."

Why should we condemn as neurotic the *Décadent* sensory impres-

sions of sounds and letters? Colors, odors, gestures, and letters are organisms and do act as if they were living personalities. At any rate it is only by treating them as dynamic forces that we understand them. I can therefore not see anything so very insane in Théodore de Banville's "*Petit Traité de Versification Française*" which is a Décadent catechism. He writes that "rhyme is the sole harmony of verse and is the whole of verse. * * * One listens only to the word which forms the rhyme." According to old school methods such a declaration and teaching is an exaggeration, but why should not new men adopt new methods? An all-powerful and absorbing force can be put upon such representative words which one chooses for rhyme that something entirely new and unsuspected is heard and revealed. Décadents have discovered that new method.

It is not always easy for the uninitiated to discover the inner connections between proper names and their Décadent meaning. But that is not so strange. Décadism represents much that is only "for the few." One of that group has said that if one of his books pleased more than twenty-five persons, he would feel mortified and very grieved. True and real poetry is not for the crowd, "the vile multitude." As it is, Mallarmé holds that the name "Charles" is of the tint of black marble; "Emile" is of lapislazuli color, etc. But if this be not comprehensible, it is at least suggestive of a new field of psychic perceptions and as rational as the statement that skyblue answers to a harp-accord, to smell of almonds, to sweet milk, to the warm moisture of a grotto. To Mallarmé the organ is black, the harp white; violins are blue and flutes yellow.

Such formulæ are not for reason, they are for feeling and they require a great passion to explain them. In that they are mystic and as such have a claim upon our respect and attention. These phrases and their occult qualities can not be understood except by the musical genius or that mind which readily falls in with the vibrations of the world-mystery. The Décadent Verlaine cried: "Music before everything. * * * Music now and forever," and he was right, I think. Music is not imitation, but is the translation of symbolic poetic art.

But music is really self-creation or our expression of the value of self, hence Verlaine could truly say:

L'art, mes enfants, c'est d'être absolument soi-même:

art is that of being truly one-self. And this harmonizes with what I said above—that Décadism was idealistic and subjective in the highest degree.

The Décadents call themselves Symbolists. Symbolism, or the Great Art as they call it, must not be understood in any older sense. It has a new meaning and is like Décadism itself both a reaction and a consequence, a mode of thought and a form of expression. Let me take an illustration from Mallarmé, the chief Symbolist. His "Faune" can serve the purpose. A faun saw the light nymphs, joyous and charming—but they fled instantly as Beauty before the Beast. He is sad and said: "They are gone forever!" But as he knows this earth to be a psychic sphere, he knows also that the appearance was only a dream, hence he summons the mad and loving phantoms in his own re-created forms and loves them, kisses them and clasps them. The vision vanishes again. But he does not regret the loss because he has the power to recall them at will.

This philosophy is simply an elaborate application of the image-making power of the mind. "Symbol" means, then, to Mallarmé, simply "image," or mental creation. But a Symbolist's images are no mere poetic fancies; they are realities and of more value than tangible things.

I have presented the reader with a concise statement of facts which illustrate features of Décadism of more than temporary interest. What shall be said of this form of literature and philosophy? Shall we condemn it because we do not understand it and because it differs from our set notions and small ideas? Would it not be wiser if we devoted our energies to similar studies of the Inner Life? We are far behind the Symbolists and Décadents in sincerity and psychic insight, and as for that simplicity which keeps daily conversation with Nature, we know nothing of it.

C. H. A. B.

LITERATURE, A MYSTERY AND A REVELATION.

I.

It is not easy to define what literature is. It may have been easier to do so fifty years ago, than it is now. The latter half of the century has seen such an enormous development and so great changes in literature, that we to-day stand before a complex phenomenon which no one lightly will undertake to define, and which has become a special study in our universities. The last ten years have seen the publication of at least fifty volumes on such subjects as these: "The interpretation of literature"; "literary interpretation of life"; "science of literature"; "comparative literature"; "analysis of literature," etc.; a large number of "studies in literature" have also appeared and the more important languages, such as German, French and English, have each in their sphere brought forth analytical works in the national literatures written in them. All these works treat literature as an organism and endeavor to find and to explain its laws and boundaries. It is literature in this sense, of which I shall speak.

To say that literature is an organism is the same as to say that it is an expression of life. All organism is life and probably all life is organic. But what is life? This question immediately brings us face to face with something mysterious and occult, and this again implies that in literature there is something mysterious and occult. Such a view of literature is new and perhaps not easy to see at once. I will therefore set forth the idea by means of an illustration. I liken the organic stream of literature to the river Nile.

The Nile is unique and deserves the description more than any other river. It rises mysteriously in one zone and terminates its run in another, and its whole course is characterized by the unusual and symbolical. The Nile does not come from a single spring, but cradles in an enormous lake (Victoria Nyanza) and is nourished by another (Albert Nyanza). Its affluents are mighty rivers coming from the regions of ancient civilizations. As all fresh life, the Nile

is in the beginning a swiftly racing stream, often leaping down rocks and struggling hard in mountain fastnesses and deserts for a passage; further on in its course it is like "the staff of life" to peoples and the *sine qua non* of culture. As a drain, the Nile crosses boldly and beneficently vast expanses of swampy land, carrying apparent evils along with it, transforming them and finally depositing them in lowlands, where they become the saviors of men. The Nile finally flows in so great a calm, that its course at some seasons is scarcely perceptible. Only by observation of the drift of the little green water-plants, *pistia stratiotes*, can it be seen. The mighty river at last spreads out into an enormous delta and exhausts its life into the Mediterranean, a sea worthy to receive the messenger from the equatorial lake.

The course of the Nile resembles very much the stream of life and the manifold features of the existence of a complex organism from its start in a single cell to its dissolution of integrated parts. Literature has followed a similar track and has passed through all such forms. Histories of Universal Literature as well as comprehensive accounts of national literatures show this. The modern literary studies, spoken of above, furnish a large amount of material on this subject. Our psychologists and Mind students cannot afford to ignore these riches. They are not only "criticisms of life," but they are to science, art and religion parallel lines of revelations.

Literature is a transcription of life; the word life taken almost in any sense. In that lies its mystery and in that it becomes a revelation. By means of signs, called letters, and by forms of language and style man can express in intellectual molds what he has experienced of that mystery in which we have our being. Literature is thus a parallel to the plastic arts, but these address themselves to the feelings and perceptions rather than to the intellect. As a transcription, literature reflects life and interprets it; but it remains a mystery calling to mystery, if the reader's experience is not able to adapt itself to the revelation. Literature can therefore not be said to be any more than a reflection or transcription, always needing an inter-

pretation. But literature is in that respect no more limited than the plastic arts. We see as often the ignorant worship an image instead of the reality symbolized, as we see the deluded materialize letters and sentences into dogmas and sterilized law-forms. Michel Angelo's horned Moses, and his Last Judgment are symbols, or his transcriptions of insight; and so are the Bible's pictorial representations to be read by soul-spectacles, but they are not the reality.

Keeping in view the illustration of the Nile given above, it is easy to classify all that which goes by the name of literature. Some parts are, like the White Nile, the direct outlet of the great lake, the Divine Mind; other parts are, like the affluent Blue Nile, celestial and elevating. The epic and "the storm and stress period" is the river struggling in the mountain gorges; and lyric sensuality is swampy, miasmatic, but can be carried off into fields of fruitfulness. History has seen dry and barren periods in which literature has struggled for an existence as in desert places. The Nile delta and in fact the whole of lower Egypt is so thoroughly water-soaked that it is barely able to hang together, and that resembles very much the state of culture to-day, which well may be said to be held together by its multitudinous forms of literature.

But in this reflection of life by literature there is an element which gives a certain sanctity to literature. It is nowhere a mere reflection; in the nature of things, it can be no mere reflection. Life passes through Mind in order to become literature and that gives it a character akin to sanctity. This claim will be met with stout opposition in many places, I know, and it can easily be made ridiculous by biased intentions. But it is true, nevertheless. Where there is Mind there is an endeavor to get beyond one's self, to picture something which to the writer is better than the something that is opposed. All such endeavors bear the stamp of sanctity, because they reveal one or all of the three graces, be they called faith—hope—love, or designated by Greek names.

Shall we allow the objectionable modern novel a place in this pantheon? Yes! The destructive forces are necessary elements in

the great economy of existence. Even the defective and ugly has its place there. Thor's hammer-handle was too short; Loki was an enemy of the gods, but he went to their feasts; Medusa was horrible; the Furies, systematic frenzy, the Satyrs hideous; and even Zeus was unreliable. No terms are strong enough to describe the aversion of a Western mind to Hindu gods; but the Buddha is said to be enthroned in the flower of the lotus, which is but organized mud. There is a jewel in the novel and it may adorn and does express the mind of some "human divinity" found either in a slum or in a palace.

Literature is an organism, a personality, an expression of psychic life and all soul-life resounds with the vibrations of that deep mystery which we call by many names and into which we all seek admittance. Philosophy seeks it by means of Truth; Art endeavors to realize it by the Beautiful, and Science of Life claims the Good to be the real form; but Literature, following the methods of Life, searches for it in the direction of the Great. As yet, we know but little of it, it would seem. Religions have failed to reveal much of it; Art has done better; Science and Literature, two new Promethean forces, are leading us into far larger views than ever seen. Let us welcome them!

C. H. A. B.

The true philosophy of life is the philosophy of present action and of future hope. It looks to individual happiness as the normal destiny of the soul. It extends the sphere of man from a world of physical functions and physical activities, to a world of spiritual functions and psychic activities. It exalts individual destiny beyond a present contribution to species, or a future contribution to the soil of Mother Earth. It lays the terrors of loneliness and death. It banishes the shades of annihilation. It opens to the soul unmeasured possibilities. It guarantees an individual completeness through individual love, and a permanent happiness here and hereafter. It makes of each individual man and woman a natural heir to all the beneficences of Nature and Nature's God.—*Florence Huntley.*

“THE YELLOW PERIL” AND “THE WHITE MAN’S
BURDEN.”

It is a common thing to hear talk about “progress” and “civilization” as the only goal of history and it has become an understood thing that “the higher” or “the white” race is the master, not to say the owner of the earth. People talk of “evolution” as if it were God Almighty and not a method, and take for granted that that idea is the magic power that gives the white man a right to rob his colored fellowman of his land, etc. Human development in the last sixty years has been so extensive and marvelous that much of this talk is excusable, and so perhaps are the false premises it rests upon. The present white race and its leaders and teachers have seen nothing but “progress” and success. Take a map sixty years old and we see America west of the Mississippi a large area “inhabited” only by Indians and buffaloes; in Australia and Australasia only a few ports and a little land around them are open and known to Europeans; Africa is a blank, excepting the coastline; no white man can pass from Palestine eastward through China; both China and Japan are closed to Europeans. In other words only the smallest part of the world is subject to “civilization” as understood by Europeans. Within sixty years all this is changed and the white man has forced himself an entrance everywhere and to-day “land-grabbing” is a factor in politics. A new phrase “the white man’s burden” has also come into use, but what it really means is not clear. Politicians of various countries have given it various senses, according to their various purposes. But it generally happens that such phrases get a sense never intended by the originators. Fate, if I may use the term, now shows that “the white man’s burden” is something he never expected nor wished, nor even thought possible. The “burden” is this, that the white man has presumed to occupy and settle in many tropical tracts of land, but cannot “hold his own” against nature or the colored races, who own these tracts by

birthright of the most remote antiquity. The white man does not thrive except in climates which are similar to those of his own regions, and the very civilization, viz.: powder and guns, rum and opium, treachery and false gods, etc., etc., which he has brought with him will be and is being turned against him. He can never hope to exterminate the natives; according to nature's law they increase and multiply faster than the Europeans, and as Dr. Pearson has shown: "the most fertile parts of the earth are the inalienable freehold of the inferior races." The same authority, backed by statistics, the evidence of European settlers and the concurrent testimony of scientific observers, shows that the white man will disappear from the usurped tracts of land in the same way as the Spaniards have disappeared in Hayti, after passing through intermediate generations, and will be like the "mean white" in New Orleans. The white man has assumed a burden of which he knew nothing and which now is beginning to be as heavy as the child Holy Christopherus meant to carry across the river.

There are two sides to this question of the white man's right and duty to invade the colored man's land. The humorous side is somewhat like that expressed by a wag in *The Citizen* (April, 1897). We have come to that state which the reasoning animal, the undeveloped human beast of the Neolithic age described in the following words:

We are going to live in cities!
We are going to fight in wars!
We are going to eat three times a day
Without the natural cause!
We are going to turn life upside down
About a thing called gold!
We are going to want the earth and take
As much as we can hold!
We are going to wear piles of stuff
Outside our proper skins!
We are going to have diseases
And accomplishments and sins!

I know it is a terrible sin to laugh at our modern civilization but

I do it nevertheless and I enjoy the bitter sarcasm of the above. It lays bare the roots of our present-day distress whether we like it or not. Most people prefer to pass lightly over the subject with a shrug of the shoulders and quietly slip away from the torture of civilization into the country where they may return to a life somewhat like that of Nature. We are all familiar with the hearty "Oh! I am so glad to get away from the city." It is heard every summer vacation. It implies a denunciation of the much-boasted civilization and it speaks loudly about the weariness of it. The trolley and the bicycle have become so popular because they bear us away into the country both quickly and cheaply. Excursions have become necessities and the seashore is visited as never before. All of this shows a return movement of the *cives* to the *paganus*, a quiet but forcible protest against much of the "white man's" philosophy and doings.

The serious side of the question of the white man's right to invade the colored man's land and force upon him his own culture, is a problem indeed. Putting aside the subject of a questionable civilization, who has authorized a mere handful of white men to assume the right to dictate to other races? How do they prove their patent of nobility? Is "the white man's burden" an office given him by a power higher than Nature? The answers to these questions must be sought and are found in the fact that the Caucasian in spite of his many faults is the priest of Highest; that he is the bearer of Moral Order, the proof of Freedom, an office not directly filled by Nature. The philosophical term for that office is Mind and the particular mode of it is in America "to be practical," which here means union, synthesis and incorporation. Of this term I wrote extensively in this magazine, April, 1899, in an article in "The World of Thought" headed "The Mind of China, Japan, America, and the New Age." To this I wish now to refer the reader; it contains the remainder of my argument for the law of duty, which compels the white man to invade Asia, and which proves that he must succeed, though it may cost him his life.

But if we are in duty bound to compel the colored races to learn

and to obey a certain higher order of things, at present unknown to them, we have no right to proceed with vengeance against the Chinese nor to use such naked and unashamed utterances as those reported to have been recently employed by Kaiser Wilhelm. To meet barbarism with barbarism is to create a "white peril"; to inflict such reprisals as shall not be forgotten in a thousand years and to make the German name a scourge and a terror in China, is disgraceful and degrading. That white man or nation which does so forfeits the right to his color and calling. We must come only with justice; in that only is it lawful to "broach the blood of the world."

Whatever be the immediate outcome of the present-day events in the war, the fact remains that we live in an age of momentous importance which none of us can afford to neglect to watch and study. Our age is a turning-point in universal events and offers exceptional opportunities for an insight into the workings of the Great Mystery. The time has come for those who in hot prayers ask for a vision of God, the soul and immortality. They may now be satisfied, but only by entering through the gate named Mind, and the school of Wisdom and Love.

C. H. A. B.

When the Holy Spirit was given to St. John then was the door of heaven opened unto him. This happens to some with a convulsion of the mind, to others calmly and gently. In it are fulfilled these words of St. Paul: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him, but God hath revealed it unto us by His Spirit." Let no man boast that he is continually drawing nearer to the highest perfection possible while here on earth, unless the outward man have been converted into the inward man; then indeed it is possible for him to be received up on high, and to behold the wonders and riches of God. * * * Further know ye that before that can come to pass of which we have been speaking, nature must endure many a death both outward and inward. But to such death eternal life answers.—*Eckhart*.

THE HOME CIRCLE.

OPEN COLUMN.

EDITED BY ELIZABETH FRANCIS STEPHENSON AND EVA BEST.

NOTE TO OUR READERS.

In this Department we will give space to carefully written communications of merit, on any of the practical questions of everyday life, considered from the bearings of metaphysical and philosophical thought, which, we believe, may be demonstrated as both a lever and a balance for all the difficult problems of life.

Happenings, experiences and developments in the family and the community; results of thought, study and experiment; unusual occurrences when well authenticated; questions on vague points or on the matter of practical application of principles and ideas to daily experience, etc., will be inserted, at the discretion of the Editors, and in proportion to available space. Questions asked in one number may be answered by readers in future numbers, or may be the subject of editorial explanation, at our discretion. It is hoped that the earnest hearts and careful, thinking minds of the world will combine to make this Department both interesting and instructive, to the high degree to which the subject is capable of development.

THE STORY OF A RIVER.

AN ALLEGORY.

“ In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee.”

—LONGFELLOW.

I was cradled in the snowy mountains of the Himalaya, encompassed by lofty peaks and rocky ravines, and my earliest recollection was that of a cloud enveloping me in a thin veil of mist, and shed-

ding tears of happiness at my birth. She gently whispered me, "Varuna, awake! and listen to a message I bring from your Father; you are heir to the Infinite Ocean and have a rich heritage, and must prove worthy of your sonship; you are to rise and go to Him, and He will be ready to welcome you with joy and open arms. The way is long, but you must be strong, buoyant and confident. When times of trial and disappointment overtake you, think of your Father the Ocean, and He will help you; for thousands of miles are nothing to thought, which is a magical power, and in the calm, restful thought-current you will find strength and peace. Farewell," she sighed, "I must begone." But before she passed out of sight she told me her name was Cirrus, and that she had two sisters named Cumulus and Stratus, who would, some time in the future, visit and instruct me in the course I had to pursue.

My heart now froze within me, for how could one, so young as I, learn my way to the Ocean, and take so hazardous a journey without the assistance of others! Not long was I left in doubt, for the kindly sun took pity upon my helplessness, dissolved my fears, and showed me how to take the first step, guiding my faltering movements, for I frequently fell, until I gained power and strength. My advancement was slow at first, and I wandered sadly out of my way, but as I grew in size I became more uniform in my line of progress. After a short period I expanded into a rivulet, and united my forces with some neighboring rills, though later on I found it advisable to part company, in consequence of their straying propensities, they being much addicted to meandering down all sorts of by-paths. Of course I met with frequent obstacles on my road, but by patience and constantly thinking of the Ocean, I overcame and conquered them. On one occasion I had a great fright, for I suddenly fell over a tremendous precipice, to the depth of many feet, and was truly thankful when, unhurt, though foaming at the mouth, I recovered my balance, and I afterward proceeded more cautiously. At another time I disappeared underground for a short distance, my track being impeded in its course by a bank of solid rock; however, I searched

beneath it for a bed of softer soil, and by strenuous exertions wore away the latter and made for myself a subterranean passage. So true is it—"where there's a will there's a way." My daily life was a series of advances, and at every stage of my journey fresh surprises awaited me.

By this time I had passed the grander features of mountain scenery, and turned back now and again, to look at the lofty summits I was leaving behind me, pausing a moment and regretting my coming separation from the grand old giants with their whitened heads.

"Good-by," I cried, to the scenes of my childhood; "now for the dreams of youth."

I had spent many happy, innocent hours, playing with the birds, butterflies and flowers living around me, and I loved the timid creatures who lingered at my side.

On the continuation of my travels, I flowed through a wild and romantic country, following the characteristics of an impetuous mountain torrent and always in boisterous spirits. As I descended, the valley widened out, and I coursed amongst thick jungles covered with impenetrable thickets of brushwood, tall grass, creepers, and bamboos, the habitation of tigers, leopards, elephants, snakes, etc. Many of these animals come to drink of my waters and quench their thirst, and monkeys occasionally paid me a visit, but they talked incessantly, and their practices were so mischievous that I discouraged their attentions.

Many curious things arrested me, but not for long, because I was an unresting traveler, and could brook no delay. I bestowed numerous benefits on my route, for I could never be satisfied unless I was able to minister to and relieve the wants of others. In return, I immensely enjoyed my endless associations with all the objects of Nature—mountains, woods, vegetation, animal and insect life.

Just before leaving the jungle I beheld, sitting beneath a wide-spreading tree, a holy man, in peaceful contemplation. I softly approached him, took the dust of his feet, and looking into his

god-like face, with deep reverence, I craved his blessing, inquiring if he had seen the Ocean, and could direct me thither.

The sage bowed his head in assent and pronounced the following words:

"Dear pilgrim, all rivers rise from the mountains and flow towards the One Ocean—some run crooked, some straight, but ultimately, *all* find infinite freedom, losing their name and form, and becoming one with the Supreme Ocean. Much effort is needed to reach the Eternal Source, but the strength that is within you, is one with It. Practice concentration, and maintain equilibrium in the whirl of your career. Be a mighty stream, checking all narrowing tendencies, and expanding more and more."

He instructed me in many things, and gradually unfolded to my sight the ocean of spiritual being. I fain would have abided with him, but he gave me his blessing, and bade me proceed on my path. After leaving him I swept on bravely, full of high resolves. Hitherto, the rush of youth had carried me on, but by degrees I felt less eager, indulging in day dreams, and forgetting the goal I had in view. I abruptly stopped one day, finding myself inclosed within four steep banks. I experienced a pang of shame, that I should have allowed myself to be entrapped so easily, for I now saw that I was restricted to a tank, and forcibly detained. Beautiful goldfish waited upon my every need—flowers of brilliant hues were reflecting themselves on my surface, while gay butterflies hovered around, seeking to gain my attention.

For an instant I was fascinated by these attractions, but when the sun had faded from view, I noticed a slight vapor floating above me, and a still, small voice, that stirred my very depths, disclosed to me that she was Stratus, come to warn me of the danger of loitering longer in this idle state. "All pleasures are fleeting; break the chains of your imaginary servitude," she murmured; "put forth an earnest desire to be guided rightly; the Ocean will in time claim you for His own, and is for ever calling to you."

At these stirring words, a strong impulse came upon me, and

hastily exerting all my force,—at the same time sending a swift thought to the Ocean for assistance, at which an immediate response vibrated through me,—I burst my bonds, and found myself once more roaming full and free across the open plains. By simply realizing my unity with the Ocean, I had stemmed the current of adverse conditions, and good results were to ensue, as I was about to discover.

At times I was filled with doubts concerning my way to the Ocean, and the weather becoming very hot, I relaxed my movements, and lost my bearings,—longing for the pleasant shade and play-fellows of my childhood.

By and by I perceived that threatening clouds were gathering, and ere long, heavy rain descended, moistening my fevered brow. “I am Cumulus,” resounded a voice in my ear, “come to bid you bestir yourself. Rise to a higher level, and perform action as duty, independent of the fruit of action. Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of this world. Happiness is before you—see the sign!”

As she spoke, a splendid rainbow shone across my path, showing in perfection against the dark surface of the friendly Cumulus. I joyfully accepted it as an omen of coming good.

The admonitions of the cloud-messenger were not lost upon me, she having dispelled my doubts and kindled my expectations. I was once again impressed with an inspiring belief in the Ocean, and determined in future to keep in harmonious thought-currents. In the revelations made to me by the clouds I discerned that they had adapted their communications to my comprehension, and I now distinguished three periods in my life, to which I was greatly indebted to them for their opportune counsels, for truly they had cared for me from infancy to manhood. I found that under the stimulating influence of rain I had acquired great impetus, and my heart leapt within me.

My musings were interrupted by a ripple of silvery laughter!

Slightly overflowing my banks, so that I might look in the direction from which it came, in glad surprise I saw a lovely stream advancing in my direction, sparkling and beautiful in its purity, and reflecting the bewitching blue of the heavens. My heart throbbed and danced, but my course was clear. Drawing nearer I laved her feet, respectfully saluted her, and prayed her to tell me whither she was wending her way.

"To the Infinite Ocean," she rejoined, in gentle accents.

To my suggestion that we might travel together, as we were bound for the same goal, she sweetly consented. Our route now lay through a shady garden, full of pleasant sounds. Bright birds sang soft songs, as we strolled past them, and the trees rustled their leaves, wafted their odors, and shed their blossoms over us, in kindly sympathy with our translucent happiness. The warm current of love, which my fellow-traveler bore to the Ocean, was so spontaneous and far-seeing that she enlarged my vision, and served me greatly by increasing my channel of spiritual life. Plato remarks, that, "Love is the mediator between things human and divine," and in the tranquil society of the stream, every breath I drew, and each path we took, produced peace and harmony. We distributed our wealth freely, for the good of the world around us, and were amply repaid by earning the good-will and gratitude of all.

Later on, a little streamlet came to us, and our happiness was complete. But, alas! the excessive heat of summer undermined its health, and in dreaming languor the tiny pilgrim passed from our sorrowing gaze. It touched me deeply to see the bereaved mother willingly surrender our little one to the fountain of ocean life.

To my grief, I soon observed that the dear companion of my solitude was beginning to fade, dwindling day by day, and unable to leave her bed. Once, she faintly motioned me to her side, and whispered, "Tarry not, hasten to the Ocean, where we shall be reunited." All too soon for my peace of mind, a cloud-messenger brought me the tidings that the Ocean beckoned my fair one to Himself, and the Sun was instructed to convey her home. Then, in

silence, tenderly, so tenderly, the Sun sent forth his shining rays, drawing her very gently upwards, and softly bore her to the bosom of the Ocean. Trembling, I gazed, until a mist arose before my eyes, and I think I must have lost consciousness, for when I came to myself, I was in a new country, surrounded by a multitude of persons, who were chanting hymns in my praise, extolling my healing virtues, and addressing me as "sacred, holy, river." Blessings were showered on my head, and men, women, and children scattered many flowers over me, asking me to carry them to the Ocean, desiring to know if He would receive them.

Then occurred to me one of the sayings taught by the Saint I had known in the jungle, and I recited it to the assembled throng: "A leaf, a flower, offered with a pure heart, with sincere devotion, is accepted by the Ocean, as tho' offered direct to Him." As I ended, with one consent, the mass of people prostrated themselves before me, in an ecstasy of delight, and thankfulness, pouring out numberless benedictions after me as I departed out of their sight. Thenceforth, I shook myself free of all imaginary limits, going where I listed, realizing more and more the infinite life within me, and the sure knowledge that it could never be dried up. Finally, I grew into the aged pilgrim, ready for the last stage of my wanderings. Quietly the weeks slipped by, until one blessed day, I had a presentiment that I was arriving at the end of my journey, and advancing nearer and nearer to my Father. I was ever watchful for the first sound of the Ocean, and there are no words to express my rapturous delight, when at last it gleamed before me. Flooded with a divine light I became transfigured at the apparition. The heat of the day was over, the cool winds of heaven gently fanned me, as the Sun sank slowly in the west, bathed in a sea of glory. My sight grew clearer, my hearing quickened, but I could not still the beatings of my heart. I distinctly heard, wafted on the sweetly scented breeze, the melodious breathing of the Ocean, thrilling me, drawing me, calling to me, "Speed on, speed on, my Son!" Clear as a clarion, my heart flooded with gladness, I raised my voice in one great joyous

strain of love. "Yea, Father! I am coming—coming—coming—I am coming swiftly home to Thee—I near the happy shore—I see its golden sands—I fly into Thy arms, as one victorious! At length I see revealed the face so long I sought." Around me spreads an all-embracing love. I glide into the Ocean! I mingle with It in everlasting union with the All-Father! I am one with It! I *am* It!!

Hush! Hush! Hear!—Floating in the air, blend the musical tones of the three Cloud-sisters, chanting the exquisite refrain—as they melt into the Ocean—"Peace, perfect peace! All is well!"

"And India's mystics sang aright,
Of the One Life pervading all—
One Being's tidal rise and fall
In soul and form, in sound and sight—
Eternal outflow and recall."*

ADVAITIN.

THE KING'S JEWEL.

Down deep within the brooding world where darkness holds its sway,
Where no glad gleam nor sunny beam could send a cheery ray,
A little life spark slumbered while long ages came and passed,
Content to rest in its sheltered nest till its own day dawned at last.

Down deep within the brooding world—deep in the rocky ground,
By one who sees life's mysteries this little spark was found.
Though soiled and dull and lustreless beneath his gaze it lay,
His soul was glad, for he knew it had in its heart a living ray.

Far more than ransom of a king—more than an empire's worth,
This little spark brought from its dark low cradle in the earth
Was deemed by him who found the gem most lovely, fair and fine,
For that which shone in the little stone he knew was a ray divine!

* J. G. WHITTIER.

To scoffing unbelievers' eyes—eyes ever blind to truth—
 It was no gem; it seemed to them a pebble most uncouth.
 But he who knew the jewel's worth declared it pure and fair;
 He had no fears; he knew the years would prove the light was there.

Upon the grinding wheels of need that move in ceaseless round—
 That fret and burn with every turn—the little gem was ground.
 And as the polished surfaces grew under grit and grime—
 The dust and dirt and hideous hurt that come to all in time—

The glories of high heaven gleamed in each resplendent tone,
 As pure and bright and living light from out the jewel shone!
 Not as a mere reflection—'twas a *self-illuminated ray*
 Which deep within its heart had been shut from the light of day.

And he who knew the jewel's worth—the Finder, kind and wise,
 He who had seen the ray serene with comprehending eyes—
 Smiled as he sorrowed, knowing that by trials undergone,
 By passions passed, would come at last Perfection's glorious dawn.

And so in dazzling splendor gained by all the lessons learned
 From the stress and strife of the wheel of life that hath forever
 turned—

At last the soul of the jewel shone out so pure and fair
 'Twas a fitting gem in the diadem for a king of kings to wear!

PSYCHE.

The sacred poem of our own hearts, with its passionate hymns, its quiet prayers, is writ in invisible ink; and only when the lamp of other lives brings its warm light near do the lines stand out, and give their music to the voice, their solemn meaning to the soul. In this sense of interdependence, we do, undoubtedly, owe our moral sentiment largely to others; but only because they, too, have that about them which we revere or abhor, and their character serves as a mirror of our own.—
James Martineau.

Metals are in fact sensitive things, almost sentient in their organization, strangely life-like in their behavior.—*Roberts-Austin, F. R. S.*

THE WISE MAN AND THE SEA URCHINS.

(VI.)

After the feast of berries there was a general settling down into a listening attitude. "Begin!" was written plainly upon every countenance; and the Wise Man, reading the word, smiled and said:

"Somewhere in the unending space around and about us there is a great manufactory and distributing storehouse of worlds. Some have thought it must be the nebular, or misty masses, where such countless numbers of stars congregate that it appears to the astronomer as if a vast quantity of diamond dust had been emptied in this locality. I have told you repeatedly that all matter is always in motion. So this mass of starry matter is revolving violently and constantly about some unknown central point.

"We look up at the quiet little stars we know so well, and which seem to be steadfast in the heavens, and find it difficult to realize that they are all rushing headlong through space, moving in their orderly orbits, to be sure, yet *moving*, and at a terrific speed."

"May I ask, sir" (this from Pinkie), "what *is* an *orbit*?"

"You may always ask what anything is, Pinkiepet. The word 'orbit' comes from the Latin word *orbita*, and means 'a track made by a wheel.' It is, therefore, an imaginary track made by any planet around its central sun that is called that planet's orbit.

"Now this starry mass revolves more and more swiftly, until such a momentum is gained—— Blooy, your eyes are asking the meaning of 'momentum.' When we speak of the momentum of anything we mean to express its quantity of motion. So, in speaking of the starry mass we mean to say that so great a quantity of motion is obtained, that, by a natural law governing matter, so much of the revolving material is thrown off into the form of whirling rings. You have seen pictures of Saturn's rings? Well, these particular rings, from some peculiar cause, have never ceased to whirl."

"Then they *do* cease, usually?"

"No, Brownie; but they usually whirl themselves into the shapes of *globes*. That is, the Fire Mist, or Star Dust, or World Stuff, or Primordial Essence, gradually, under the condensing atmosphere of the sun, loses its ring form, and gathers itself with the shape of a globe."

"Could people or anything walk on star dust?"

"No, Goldie, our flaming earth would hardly support us yet, I fear. There are three states of matter which I shall stop long enough to explain to you. Water is solid when frozen; liquid when melted, and turns into steam when sufficiently heated.

"Now our baby world goes to work just the other way. As fire mist, it is in a steamy state; gradually cooling down it becomes almost entirely a liquid globe; growing still colder it becomes solid—not, of course, a globe of ice; but cool enough to allow the heated particles composing it to become more like flowing lava than hot water."

"And you couldn't stand on it yet? But what made it cool off?"

"No, indeed, Ruddy, it isn't ready to support you even yet. It cooled off because our ball of fire was whirling about in the air that was two hundred degrees below zero."

"Two hundred degrees below zero! I should think it would have frozen solid in a jiffy! How long *did* it take to cool?"

"Millions of millions of years; for it was a great mass of living flame, at first, so fiercely hot that the cold air had but little effect upon it. It was a ball of burning gases, and occupied a space eighteen hundred times as large as it does now; just as steam occupies one thousand six hundred and eighty-nine times the bulk of the water from which it is formed."

"How did it know where to go?"

"Can any one define the word attraction? No? Then let me do so. It is 'an unseen power which draws anything to itself,' or, as I prefer to call it, 'Love.' Now the great, shining sun possesses this for all its children—for that is what all the planets of our own

system may be called, since the sun is the father-giver of light and heat, and, therefore, life to all the globes revolving about him. The sun is the centre of our system, and attracts and rules his children just as your loving parents attract and rule your young lives, my Sea Urchins.

"Let me try to make clear to you the difference between the big baby and the little grown-up earth. Here I shall draw a circle on this paper—see, it is about as big as a half-dollar. Close beside it I place this little black dot—as small a one as my pencil will consent to make—and there you have the comparative size of the earth as it was, and as it is at present."

"I don't see how it ever squeezed itself down into that tiny dot," cried Snowdrop, looking intently at the Master's sketch. "How did it *begin* to get little?"

"The cooling of the great globe of gas produced vapor, which, in turn, became a heavier, denser substance we know as water. And in the water was the world-stuff particles so fine that it would take billions to form a bit of solid that could be seen. Now the earth shrank much as a soap-bubble shrinks when the air is drawn from it through the pipe.

"Particles of the world-stuff began to cling together in small masses upon the seething waters, forming a sort of soft, pasty material, which drifted about like floating islands upon the heavy mass below. These at times would meet sister islands, and, joining them, formed at last crusts which in time grew heavier than the liquid below, and sank to form the beginning of the earth's foundation stones."

"Was the fire all gone then?" asked Ruddy.

"The fire has not gone out yet, Ruddy. You can assure yourself of this when you go to Italy and see old Vesuvius belching forth her hot flames."

"Then where *did* it go?"

"It went into the heart of the world, where it still beats, and keeps the world alive."

"When the crusts sank down did they get all flat at the bottom of the ocean?"

"No. They had a hard time of it for several million years. The world's heart beat too fiercely at first for anything to settle. But in time, as I have said, the infant planet grew less restless, and, slowly settling, began to behave itself somewhat."

"Couldn't its father, the Sun, make it behave sooner?"

"He didn't seem to care to," laughed the Wise Man. "I presume he had such a lot of older children to see to that he just let this young one learn how to quiet down its own self."

"Maybe the Sun was too far away for the Earth to hear him if he *did* scold. How far away *is* the Sun?"

"Over ninety-two millions of miles—four hundred times as far as the moon."

"All that distance!—and yet how warm the sunshine is!"

"The force the sun expends upon the earth is past our small comprehension. It would mean nothing to us if we were to tell each other that the sun's force displayed on our earth is equal to five hundred and forty-three billion engines of four hundred horse-power each, working night and day, and that, for all that, *the earth receives only one twenty-one billion, five hundred millionth* part of the whole force of the great life-giver. If we ponder upon the mighty flood of energy poured down upon us for our welfare, with what awe and adoration must we think of the Supreme Love which has bestowed upon us this wealth of tender affection—this one proof among all others of a positive, living, and active Intelligence of which we are a part!

"The heat and light of the great central sun are but symbols of that Divine Love and Intelligence which controls all things.

"And doesn't it comfort us, my little ones, to know that, although this power is so mighty that stupendous worlds are as its playthings, and we must think of it with awe, we yet feel our happy selves wrapped in its all-embracing, all-protecting care, and know that we are thought of, and planned for, and looked after, as Love ever looks after its beloveds?"

"Then what makes folks so often feel afraid?"

"Because they don't know the truth of what we are learning. Fear is a very upsetting sort of visitor. He helps build up big bugaboos out of false imaginings, which haunt the homes of those who entertain him, and turns things upside down generally.

"Fear brings on terrible illnesses, and drives the weak souls into paths where no rays from the Sun of Truth make bright the way.

"*Never fear*, children! The Love that can flood our little earth with that tremendous amount of Force in such a marvelous manner that we feel only its grateful and tender warmth—surely THAT can hold us in safety and keep us from foolish affright! All through the Bible 'Fear not'—'Fear not'—'Fear not' repeats itself." He ceased, and silence held sway for some little time.

"How big is the sun compared to the earth?" ventured Blackie at length.

"Has any one a marble in his pocket? Thank you, Ruddy. Here is a little mottled agate of ordinary size. Let us imagine this the earth. Now, how many marbles of this size do you think it would take to make a marble big enough to represent the sun by comparison? Guess, Snowdrop?"

"A hundred, sir?"

"You, Brownie?"

"A thousand?"

"Goldie?"

"Ten thousand?"

"Violet?"

"Could it be more than that, sir? *You* tell, please."

"It would take twelve hundred and forty-five thousand of these little balls to make one big globe of light. And yet we may presume that this sun of ours is a small affair compared to other, remoter central suns."

"Are there *other* central suns?"

"It has been thought that what astronomers called fixed stars are central suns of distant systems. They are too far away to look like

more than mere stars to us. Let us take the star Sirius, for instance. It can scarcely be seen without the aid of a telescope. Yet it is supposed to be a magnificent central sun, and it is so far away that although the light from this star travels at the rate of *one hundred and ninety-three thousand miles a second*, yet, for all this terrific speed, it takes more than one hundred and seventy years for its light to reach our earth.

"When you look at the stars again, my Urchins, look at their light intelligently, comprehending that it is not the real star at which you gaze, but at its radiance, which has been traveling towards us for years.

"If the distant sun, Sirius, which is sixteen billions of miles from the earth, were to be blotted out of existence to-day, the light that has already left it would still keep coming to us for at least three years!

"But come, my hearties, let us take a peep at the fog—— Aha! see what a beautiful miracle has been performed for us!" cried the Wise Man, as he drew aside the heavy curtains, and let in the golden sunlight, that poured down from the bluest heavens that ever stretched above a quieting sea.

"Look back, children, at the lamplight—how poor and mean and altogether feeble shines that which so short a time ago seemed the very soul of brightness!

"So will seem the earthly light when the light of heaven shall dawn for us. And the first celestial glory shall become as a smoldering rushlight when the higher heavens are gained!

"But, come, the tide has ebbed; let us cross the sands, and see what the ocean fairies have left behind them on the shore!"

EVA BEST.

(*To be continued.*)

He that hath pity on another man's sorrow shall be free from it himself; and he that delighteth in, and scorneth the misery of another, shall one time or another fall into it himself.—*Sir Walter Raleigh*.

THE WORLD OF THOUGHT.

WITH EDITORIAL COMMENT.

PROPOSAL FOR A GERMAN CATHOLIC CHURCH.

A German author has prepared the outline of a national Church for Germany, which probably will not find favor at Rome. He proposes that the Pope shall acknowledge Rome as the capital of the Kingdom of Italy and give up the right of bestowing rank, titles or orders. Each pope shall be chosen from a nationality different from that of his predecessor. The Jesuit order shall be permitted to die out; no novices being henceforth admitted. The Catholics of Germany shall constitute a German national church with relative independence; the archbishop of Cologne to be the primate. A national Catholic Congress shall meet at Cologne every tenth year. The German shall be the official church language; and decrees from Rome may have authority only when sanctioned by the primate. Provision shall be made for the education of the clergy in accordance with the needs of the times. Free Catholic universities shall be established; the German College at Rome discontinued; German priests educated at home, all studying in German universities. All mechanical religious exercises shall be abolished, a new German breviary and a German translation of the Bible based on that of Luther, prepared. The Roman Index of Prohibited Books shall have no binding authority for Germans, but a German Index may be made simply as a warning. Everybody shall be guided by his own conscience as to the books that he may read; and this may include such things as Hindu and Oriental philosophy. Protestants shall be recognized as Christians—as true members of the Catholic church

and treated as such. Whoever attends services of the Evangelic church shall be considered as having attended mass. The Emperor shall be crowned as in former times, with the crown of Charlemagne, at Berlin, he himself to put on the diadem, and to be anointed by the legate of the Pope. He shall be, by virtue of his office, the Protector of the Church and shall guarantee to the Pope his position and security. The Ecclesiastic and Secular rulers are thus to labor hand in hand.

A. W.

FAITH-CURE BECOMING "SCIENTIFIC."

The history of Medicine for centuries past has been in accord with and close analogy to Pope's description of the accepting of Vice. Every new discovery or procedure is hated on sight and denounced; then it is endured from familiarity, afterward pitied and sympathized with, and finally embraced and accepted. Many are the remedies and methods which were scouted and denounced, and the advocates fined and imprisoned; after which some member of the dominant party perceiving merit in the innovation, and perhaps some hope of profit and reputation, ventured to "introduce" it to the "regular" profession. It then became "scientific," which, in conventional usage, means orthodox. The real introducer, however, is all the time ignored or belied, and generally denounced by the slang-term of medical men, "quack,"—a term that only a time-server, without the instincts of a gentleman, ever employs.

Electro-therapy has pretty completely passed this ordeal, and we have seen it praised as having become of greater utility for having passed into "regular" hands. Mesmerism also, under the nickname of "hypnotism," adopted on purpose to ignore the agency of Mesmer himself, has also well-nigh become orthodox, and in some States, only licensed physicians are permitted to practice it. Not long ago these held it in derision. It is very much like the example of one generation killing prophets, and the next building sepulchres.

Mental healing, "faith-cure," and other procedures, are still under the ban. In several States of the American Union statutes exist, notoriously arbitrary and unconstitutional, making them a misdemeanor, and subjecting those who employ them to fine and imprison-

ment. The only avenue of escape offered the culprits is to undergo an examination, and answer series of questions on topics widely apart, and some of them almost foreign to the Healing Art. It is also notorious that the questions now proposed by the Medical Examining Boards are such that not one in fifty of practicing physicians can answer them. The injustice of this is acknowledged everywhere. The object is palpable. It is to exclude from the practice of medicine everybody except such as these Boards are willing to permit. The whole scheme is the outcome of organized rascality aided by organized folly.

It is recorded that it was once demanded concerning Jesus Christ: "How knoweth this man letters, having never learned?" If a man like Jesus or one of his Apostles, should now appear and do the mighty works recorded of him, he would be utterly repudiated by every Medical Examining Board in America as well as in all Christendom, persecuted, fined, imprisoned, and in case of power commensurate with the spirit exhibited, he would be burned at the stake or nailed to a cross.

These persecutions and unlawful enactments of Legislatures bid fair to fail of their purpose, to protect licensed practitioners in the effort to monopolize the medical craft. The people are accounting the persecuted healers as the most likely to restore health to the sick. Sixty years ago, at the demand of the People of the States, the obnoxious legislation of the former barbarisms was repealed; and the wheel will probably turn round again at the behest of a higher civilization.

Certainly "Christian Science" and its congeners are coming into favor in intelligent communities.* They have an increasing literature, and the reasoning in their behalf has never been gainsaid. Sneers, derision and dogmatic affirmation do not count with reasonable men.

Signs are now appearing, however, to indicate that "faith-healing" will ere long be adopted in the charmed circle of "scientific" or orthodox Medicine. M. Gabriel Prevost has contributed an article to the journal, *La Science Française*, which distinctly foreshadows such a *dénouement*. He still adheres to the objectionable practice of calling the men quacks who practice the new art, but nevertheless he puts

* A prominent physician of Boston, himself a supporter and representative of medical proscription, when it was proposed to place the supreme power in Medicine in the hands of the three most numerous Schools of Practice, objected because in Massachusetts the Christian Scientists would be one of the three.

forth their methods and hypotheses with the coolness and assurance of an original writer. A translation of a part of his paper is given in the *Literary Digest*, and will be repeated.

M. Prevost proposes "the Education of the will" so that the person so trained will be able within himself to exert on his own body the influence of his mind. He thus proceeds:

"The English have given the name of 'Faith-Healing' to a combination of phenomena whose complete explanation has hitherto eluded all the efforts of the physiologists.

"By what unknown means does will-power act on the organs of the human body even to preserving them or restoring them to health in case of morbid derangements? Is it through the blood, or through the nerves? At what limits does its effective power cease? No one has yet answered these questions; but when facts that bother official science are produced, it too often adopts the more convenient method of denying them *a priori*.

"One example will bring us to the very middle of our subject.

* * * "A child afflicted with chorea, or St. Vitus's dance, is brought to an obscure charlatan. By methods evidently ridiculous, the operator inspires in the patient the idea that he is cured. And, in fact, the child sees that the disorder in his movements stops. The chorea is gone.*

"The papers have recently been telling of the prowess of a Venezuelan who has been curing rheumatism and gout by the simple imposition of hands. [Mark, xvi., 18.] The facts are indisputable. * * *

"Now, we certainly do not care to advertise all the 'fakirs' without diplomas who are exploiting the credulity of invalids; * * * but faith-healing exists all the same, and exposes its real and disconcerting facts to the theories of the old Pharisees of the conventional schools.

"In 1899 a young physician, Dr. Tiffant, in the introduction to his doctoral thesis on 'The Illegal Practice of Medicine in Bas-Poitou,' enumerated numerous celebrated cures wrought by the will-power of the credulous. We may say that ten folio volumes would not have been sufficient for a complete list. We believe that he understands this, for he says with Charcot, whom he quotes: 'Faith-healing seems

* Some procedures of physicians, like administering bread pills, are analogous tricks. Would M. Prevost term them charlatans? It would be pertinent and as proper.

to me to be an ideal method, for it often works when all other remedies failed.'

"Very timidly we propose the following theory: The nerves, instruments of sensation, are the immediate cause of suffering in all cases, and the mediate cause in three-quarters of sick persons; whenever a morbid state is dependent upon them the will-power can exert on them a powerful action, either for defense of the organism, or for possible cure—always with the understanding that we know absolutely nothing about the action of the will on the nerves. * * *

"We must note in the first place that all practical cures made by quacks on subjects other than neurotics have no chance of success, except when the person operated upon has complete faith in the operator.

M. Prevost further declares that in certain cases this faith does not need to be directed toward the operator, but simply toward the spontaneous action of the subject's own will. This, he affirms, is not "magnetism" nor "hypnotism," but only an education of the ego, rendering it, so to speak, master of the substance and operation of the organs, even so far as to change physiologic conditions. Reference is made to President Krueger's amputation of his own thumb, and to other examples. M. Prevost finally sets forth these conclusions:

"1. There is an undeniable action of the will on the organism, whose mode of transmission has hitherto eluded scientific investigation. If we did know it, we should perhaps hold the key to the problem of life. Very likely it will never be known.

"2. This action may, according to circumstances, be anesthetic, defensive or curative. A vigorous education of the will would increase the vitality of the individual in large measure. It would aid in bestowing health and longevity. An imaginary invalid is still an invalid, as Dr. Monin has told us. * * *

"As much in the interest of invalids as for the purpose of snatching them from the clutches of all kinds of sorcerers, wizards and healers, physicians ought to read a little book written by Dr. E. Laurent, entitled, 'The Medicine of the Mind,' in which he advises his brother practitioners not to overlook the action of their patients' wills. Dr. Bouchut also says: 'Moral medicine will probably play as great a part as physical medicine, and therapists ought to make use at the

same time of the resources furnished both by physical agents and moral force.' "

M. Prevost concludes: "We shall certainly never lose sight of the reciprocal influence of mind and body, but we ought to be prouder of dependence on our own will-powers than of reliance upon a poultice."

Despite the professional innuendoes that mar the language of this article, believers in the power of the mind, of faith, to make the sick whole, will perceive reason for gratification that others are coming to their views, and finding plausible reasons for such conversion. It is equal to Christendom's acceptance of the doctrines of Bruno, Galileo and Copernicus. With the influx of greater light we may confidently look for deliverance from the multitude of barbarisms that still dishonor the art, the practice and the ethics of Modern Medicine. Nashamat Sadi Tabinim.

ALEXANDER WILDER, M. D.

All great moral natures instinctively turn inwards; and by their native thirst for *divine* knowledge are carried to the fountains of self-knowledge. There it is, in the secret glades of thought and motive, that the springs of life arise, and the distinctive lights and shadows of good and ill are seen to play; and thither is the soul invariably led by the genius of duty.—*James Martineau*.

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